

NOSAGENDA

Cabo Verde 45 Years of Independence

**Viva Cabo Verde!
Viva 5 de julho!**

Role of music
in the Independence struggle

**Ernestina
Silá**

Role of women
in the struggle for
Independence

**For Young
Readers**

The Cape Verdean
cry for
Independence

**Amílcar
Cabral**

The Ideology of Cabral

1975 / 2020



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INTRODUCTION RAISA MELO FORTES



PHOTOGRAPHY – ROB TEN BROEK

Dear Reader,

Very nice that you are taking the time to read the free online Nosagenda Magazine!

It has been one year since Nosagenda Magazine was released. We are very proud and grateful that you have supported us in the past year. Our goal was to showcase Cabo Verde and all its hidden talents. And of course independence day is also part of that.

Every year independence is celebrated on the islands and far beyond. A celebration of enormous value to many Cape Verdeans. This year it has been 45 years since Cabo Verde gained independence from Portugal. Under normal circumstances, such a milestone would be celebrated more than ever. A celebration of unity and togetherness in the context of independence and freedom. And let that be just what we need in these times.

The past few months have been one big emotional rollercoaster to say the least.

Daily life was interrupted abruptly by the arrival of Covid-19. Little by little we are now restarting everyday life. In addition, there is a huge social cry for change as a result of police brutality against black people in America. This is visible on a global level in the form of the #BlackLivesMatter protests.

Despite all this, we of Nosagenda wanted to do something to celebrate this memorable first year, therefore we chose: a spe-

cial edition. This edition is all about independence and freedom. But what exactly is that; freedom for the Cape Verdeans? We all know the male freedom fighters, with one of the most famous names on the front line: Amílcar Cabral. What about the female freedom fighters? How do Cape Verdean residents experience the Cabo Verde of today? There are so many more questions.

Because it is more difficult to reach the reader in these times, we have opted for an online magazine. This special edition is different than usual: more compact, free and online to stay involved with the beautiful Cabo Verde between everything that is going on.

We thank everyone who took part in this edition: the translators for once again processing all the information into three different languages, and everyone who has been frank in the articles they provided. As mentioned earlier, this edition is about independence and freedom. In the articles we therefore chose to offer everyone the space to express their own opinion as desired. We hope that you will be inspired while reading, feel the unity and togetherness and that you find more deepening.

Enjoy reading on behalf of,

Team Nosagenda Magazine



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The purpose of Nosagenda is sharing stories and knowledge in order to help one another. If you are interested in having an advertisement in Nosagenda Magazine or sharing an article or story, contact us at nosagenda18@gmail.com

Nosagenda Magazine is realized in cooperation with Stichting Five!



ABOUT NOSAGENDA MAGAZINE

It started with a dream and the magazine is realized with and by volunteers. The first edition of Nosagenda Magazine was launched in Rotterdam on June 30, 2019. The second edition followed six months later in December. Our objective was to present a magazine about all the beauty that Cabo Verde has to offer. The magazine focuses on anyone who is interested in the archipelago in the Atlantic Ocean. The articles cover a variety of themes, from culture to sports and from travel stories to entrepreneurship. With these stories we want to inform and inspire the reader about Cabo Verde.

The team of Nosagenda Magazine has been working internationally in search of interesting old and current stories. The magazine also pays a lot of attention to the campaign 'Support the locals of Cabo Verde'. This is an initiative to raise awareness about the difficult situation of small local entrepreneurs. Tourists will gain insight into their products and services and they will become more aware of the small local entrepreneurs of the archipelago.

Nosagenda Magazine is part of the platform Nosagenda, based on an idea of Elga de Pina Fernandes. The magazine is composed, printed and distributed from Rotterdam. More information about the magazine or points of sale is on the website: nosagenda.com.

You can also follow us on Facebook: Nosagenda and Instagram: @nosagenda, Make sure not to miss any developments around the platform. You can read more about the projects and other initiatives on the website and on social media. Do you actively want to participate in the Nosagenda platform? Don't hesitate to contact us!

“

**We can do more
when we unite**



A. CABRAL NÔS IRMON
"MORRÊ"
PA DA NÔS, ÔTE VIDA

PORTUGAL
WORDT GEREGEERD
DOOR MOORDENAARS

AMILGAR CABRAL
HERÓI DO FOLK
AFRICANO
ASSASSINADO
PELOS COLONIALISTAS
PORTUGUESES



45 YEARS OF INDEPENDENCE



Diogo Gomes 1 van de ontdekkers. Standbeeld staat in Praia.

The opinions about the discovery of Cabo Verde vary. The oldest document found contains that the islands of Cabo Verde were discovered between 1460 and 1462 by Portuguese and Genoese sailors in the service of the Portuguese Crown. The southeastern islands, including the largest island Santiago, were discovered in 1460 by António de Noli and Diogo Gomes. Including the largest island Santiago, were discovered in 1460 by António de Noli and Diogo Gomes.

Cabo Verde is declared a Portuguese territory

Eruption of the volcano on Fogo, because of this many people mainly move to Brava



Abolition of slavery in the African colonies of Portugal.



Amílcar Cabral was born in Batafa, Guinea-Bissau. Child of Cabo Verdean parents; Juvenal António Lopes da Costa Cabral and Iva Pinhel Évora.

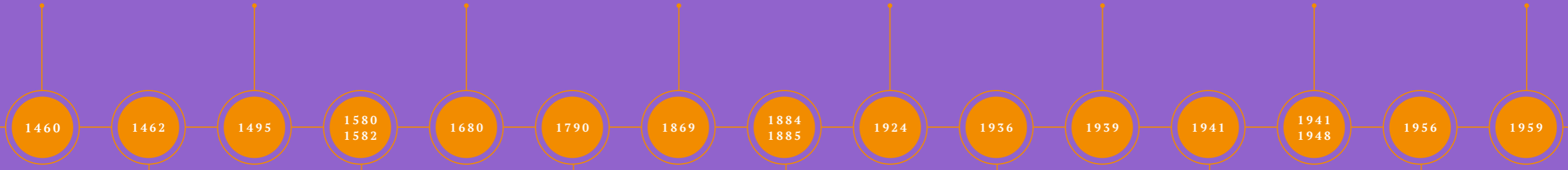
Aeroporto International Amílcar Cabral; First airport built on Sal by Italians, intended for transit between Rome and South America. The first flight from Rome and Seville was on December 15, 1939.

Two of the worst famines in Cabo Verde occur during this period, as a result of food shortages, 45,000 people die. Many Cabo Verdeans decide to emigrate and accept indentured labor to work on Portuguese plantations, including Sao Tome and Principe.



Tekst: Aos Martires do 3 de Agosto de 1959, Homenagen do povo da Guiné e Cabo Verde.

Pidjiguiti massacre: during a strike by dockers in Pidjiguiti Guinea-Bissau, 50 unarmed workers are shot dead by the Portuguese police. This bloody slaughter gives rise to an armed struggle against Portuguese colonization



The first settlement is founded, known today as Cidade Velha on the island of Santiago

A long series of famines due to the drought hits Cabo Verde

American whalers arrive in Cabo Verde, Cabo Verdeans who start working on the ships will later become the first immigrants to settle in America

Berlin Conference: Africa is distributed among European colonial powers. Guinea-Bissau and Cabo Verde are assigned to Portugal

In Tarrafal, a concentration camp is being taken into use by the Portuguese dictator Salazar. The camp is being used to imprison opponents of the Portuguese regime. The camp becomes known as: 'The camp of the slow death'.

Césaria "Barefoot Diva" Évora is born in Mindelo. In a large family of 7 children. Her parents were Justino da Cruz Évora, a part-time singer and Dona Joana.

Establishment of PAIGC: African party for the independence of Guinea-Bissau and Cabo Verde



45 YEARS OF INDEPENDENCE



Amílcar Cabral is assassinated in Conakry - Guinea

Start of the armed struggle in Guinea-Bissau

Two thirds of Guinea-Bissau has been liberated by the PAIGC

Elections in the Cabo Verde Islands, PAIGC obtained 92% of the vote

The first constitution of Cabo Verde is adopted

The first parliamentary elections are held in a multi-party system. Antonio Mascarenhas Monteiro becomes president after the first free elections in Cabo Verde.

Eruption of the volcano on Fogo, 1300 inhabitants flee their homes. There were no deaths or injuries.



Cabo Verde is participating in the 1996 Olympics in Atlanta, United States for the first time

1963

1964

1965

1972

1973

1974

1975 JUNI

1975 JULI

1980

1981

1991

1992

1995

1996

1996 JUL

In February the first PAIGC congress took place in Cassaca, a city which had already been liberated.

Amílcar Cabral gives a speech to the UN

After the fascist regime is overthrown in Portugal, Portugal transfers power to a transitional government in Cabo Verde

Cabo Verde independence is declared after an agreement is signed with Portugal's new leaders. This was partly made possible by the revolution of Portugal, which was seen as an international scandal.

After a coup in Guinea-Bissau, the merger of both countries is canceled. PAIGC decides to continue under the name PAICV. Replaces the PAIGC and becomes the only party of Cabo Verde.

The constitution is being revised, thus restricting the powers of the president

Mascarenhas Monteiro is re-elected and his party, the Movement for Democracy, wins the majority of seats in the parliamentary elections.



45 YEARS OF INDEPENDENCE

The government accepts defeat in the parliamentary elections, paving the way for the return to power of the former ruling African Party for the Independence of Cabo Verde, PAICV.

Suzanna Lubrano wins the award for best African singer at the Kora All African Music Award

Reigning PAICV wins parliamentary elections and incumbent leader Pedro Pires wins in closely contested presidential elections.

Cabo Verde rises above developing country status, this is due to higher average income and an increase in the Human Development Index of the UNDP

Prime Minister José Maria Neves' ruling PAICV party wins parliamentary elections.



Two days of national mourning are declared on the death of singer Cesaria Evora, who is considered one of the greatest representatives of Morna, a form of blues considered the national music of Cabo Verde.

Biggest eruption in decades from the volcano on Fogo (Pico de Fogo). Destroys two villages, forcing 1,500 people to flee their homes.



Cabo Verdean music style Morna is recognized as a World Cultural Heritage by Unesco.

2001
JAN

2001
MART

2003

2004

2006

2007

2008

2009

2011
FEB

2011
AUG

2011
DEC

2012
OKT

2014
NOV

2016
MRT

2019
DEC

Pedro Pires, of the Party for the Independence of Cabo Verde, is elected president after defeating his rival, from the movement for Democracy of Carlos Veiga with 17 votes.

Cesária Évora wins a Grammy Award in the category "Best Contemporary world music album with Voz D'Amor. She is considered the best artist of Morna, a genre of music often compared to Blues.



World Trade Organization (WTO) Council approves Cabo Verde's accession to the organization.

Cidade Velha added to the Unesco World Heritage List.



Jorge Carlos Fonseca is elected president, making him the fourth president of the country.

Tubarao azul qualifies for the first time for the African Cup, one of CAF's most important competitions led by coach Lúcio Antunes

Movement for Democracy (MPD) wins parliamentary elections, leader Ulisses Correia de Silva becomes Prime Minister next month.



VIVA CABO VERDE! VIVA 5 DE JULHO?



If my cachupa were a record, it would be one from the '70s.

@ADISONHOLYKING

Cachupa is our traditional dish, a soup made up of all various types of beans, corn and often a piece of meat or fish in it. Everyone makes cachupa in their own way, but the basics are always the same: corn and beans. A colourful dish with beans and corn of all sizes, held together by the thick soup in which they float. Cachupa reminds me of the Cape Verdean people, one of the most mixed peoples in the world, but with one base: Cabo Verde.

This is because Cabo Verde played an important role, not only as a key intersection in slavery, but in all maritime shipping that crossed the Atlantic. It was thus a point where Americans (originally Europeans), Asians, enslaved Africans and free Africans passed through. Many settled permanently amongst the initial inhabitants who were there before the Portuguese "discovered" it.

You can hear that same mix in the songs that were recorded by Cape Verdeans in the 60s, 70s and 80s. Rhymes that take you from the African drums to Brazilian influences, Jamaican reggae and even to the European waltz.

If my cachupa were a record, it would be one from the '70s. The time when we were so busy with independence,

freedom, self-reliance and cultural identity. On each record you will hear something about Cabo Verde - the struggle, the transition from dependence to "independence", and the quest towards self identity.

Our freedom fighter Amílcar Cabral used music & culture as a weapon in the battle for independence with hidden messages conveying news for the illiterate, secret messages in songs. All leading up to a unique own Cape Verdean culture.

And yet 45 years later, you sometimes feel that there is a conflict in the cachupa. The Corn thinks it is better than the beans while the beans are discussing which amongst them is the most important bean or which is the most authentic bean forgetting that it is the mix that makes the cachupa. Meanwhile, parts of Cabo Verde are being bought and sold by everyone except the Cape Verdeans themselves.

It is the Cape Verdeans in Cabo Verde, Portugal, France, the Netherlands, United States, and everywhere else in the world who makes this cachupa. When all that knowledge is shared, the struggle ends and there is a connection. We can then say: This is us! This is cachupa and this is a free Cabo Verde. Viva Cabo Verde! Viva independencia!

Did you know:

Cabo Verde had previously been declared an independent state by the UN, but the Portuguese government only officially "authorized" it in 1975?

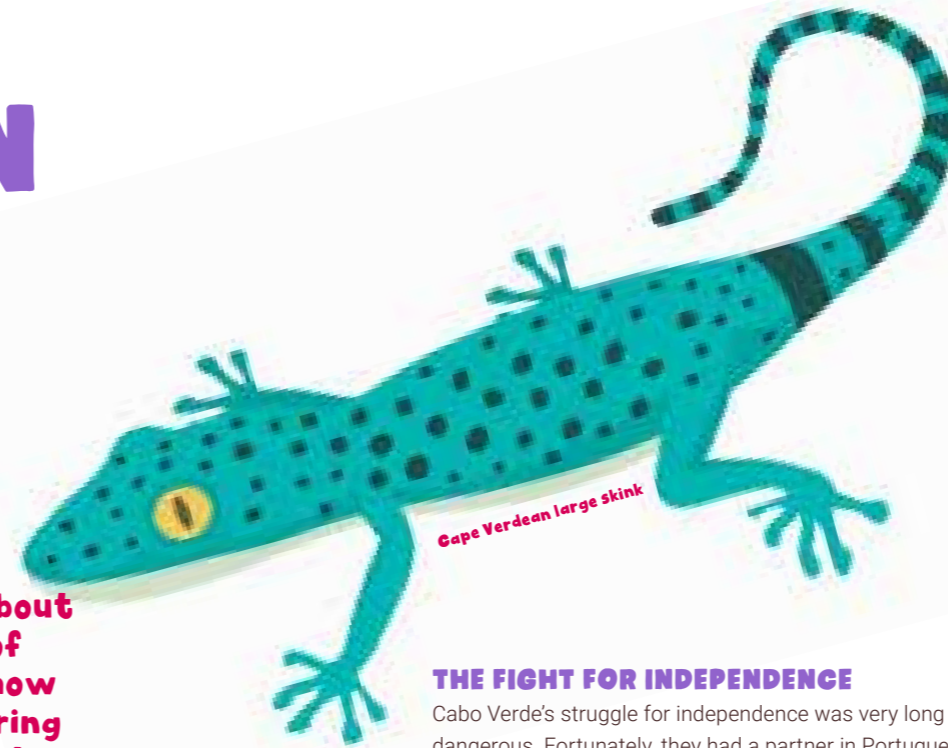
There is evidence of contact between Native Americans and people who came from the islands of Cabo Verde long before Cabo Verde was "discovered" in the 15th century. ("They came before Columbus" - by Ivan van Sertima)?

SHARE YOUR COLORINGS ON SOCIAL MEDIA AND TAG NOSAGENDA



THE CAPEVERDEAN CRY FOR INDEPENDENCE

✦ FOR THE YOUNG READERS AMONG US ✦



This article is especially for our younger readers who are curious about what Cabo Verde's history actually is. And how people's sense of freedom and independence grew. It gives you a small insight into how it has developed through the years and will hopefully lead to inspiring discussion material among one another. What does freedom mean to you? Do you ever stand up for yourself and how do you do this?

A long time ago, Cabo Verde was an uninhabited archipelago, a group of islands. For centuries you would only encounter small animals such as geckos, a lizard like animal called skink and young turtles on their way to the Atlantic Ocean. But when Europe was exploring the world, conquering countries and turning them into colonies, the Portuguese set foot in Cabo Verde in 1460. On the island of Santiago they built the first Portuguese city of Africa and called it Ribeira Grande. Nowadays it is called "Cidade Velha", which can be literally translated to "Old City".

THE PORTUGUESE ERA

The climate in Cabo Verde was not suitable for sugar plantations, so the Portuguese decided to do something else with it. It should become a place to enable trading between the old and the new world. Various goods were brought from Europe to Santiago and sold there in exchange for African people, whom they called slaves.

The enslaved people were then shipped to different places on the American continent. Once there, they had to make and grow all kinds of goods, which were then sold to Europe. A kind of triangle economy, which had a disastrous impact on the enslaved people. You can imagine that all this, to put it mildly, was horrible. In addition to the many horrific acts of slavery, the danger of smugglers and pirates lurked around the corner. Cidade Velha was attacked several times by various types of enemies of the Portuguese. Therefore, in 1770 it was decided to move the main activities 15 km away to Praia. To this day, Praia is still the capital of Cabo Verde.

Little by little, trading of slaves was abolished. And especially after the Second World War, many European countries gave African countries back to their original inhabitants. But the Portuguese dictator António de Oliveira Salazar was not ready to give up his colonies as easily as other European countries did. He believed that with these African countries, Portugal could help increase the wealth of its own country. On the other hand, they did little to nothing to help the colonized African countries in return. For example when Cabo Verde was suffering from an economic crisis, drought and famine, the Portuguese government did nothing to address these major issues. It goes without saying that this made many people angry and sad.

Oddly enough, whatever challenge the Cape Verdean population faced, they seemed to do slightly better than the people in the other African colonies. They were simply treated better by the Portuguese. This had everything to do with the lighter shade of their skin and their often smoother hair compared to other African people. It gave the impression that Cape Verdeans were better than other African ethnicities, getting them rewarded with better jobs as well.

This better treatment was shown in education for example. Cabo Verde became the first Portuguese colony to have secondary education. And by the time they became independent, a quarter of the population was able to read. That was much higher than the people of Portuguese Guinea, better known as Guinea-Bissau, where only 5% of the population could read and write. What the Portuguese did not know is that this "better treatment" would cost them dearly. The seed of an independent Cabo Verde and its cry for freedom is said to have been planted here. Because as you may know: knowledge is power.

THE FIGHT FOR INDEPENDENCE

Cabo Verde's struggle for independence was very long and dangerous. Fortunately, they had a partner in Portuguese Guinea. This joint battle did not come out of the blue. Both countries had the same Portuguese leadership for a long time. But in the late 19th century they were disconnected from each other. Yet they remained connected by one dream: to be independent.

While most African colonies became independent between 1957 and 1964, the Portuguese refused to let go of their African territory. In an attempt to distract people from the idea of independence, the country was declared a Portuguese province in 1951 rather than a colony. This would make it an extension of Portugal on paper. But it didn't make life any better, so many people continued to demand full independence for the country.



Political party PAIGC (Portuguese for: African Party for the Independence of Guinea and Cabo Verde), was founded in 1956 and was the platform that laid those demands on the table. Led by a revolutionary leader: Amílcar Cabral. Originally, the party's goal was to gain independence without violence. But their first move didn't go as planned. The move is said to have been a simple and peaceful strike by dockers who wanted higher income in the Pídjiguiti docks at Bissau port.

However, the Portuguese government thought otherwise. They did not accept the dockers' behavior and reacted with opening fire on the strikers killing more than 50 people. This sad event came to be known as the Pídjiguiti massacre.

This was the reason the party decided to pick up arms in order to win the fight for independence. After a long period of strengthening and preparing, they finally rebelled in January 1963. The armed fight fought together between Cabo Verde and Guinea-Bissau resulted in many victories on the battlefield. It was one of the longest liberation wars in Africa. Guinea-Bissau declared its independence in 1973, but it wasn't until September 1974 that Portugal accepted it.

PEACEFUL SOLUTION

With World War II not so far behind them and now this long fought war in Africa, Portugal found itself in the midst of a crisis. A successful coup, where the Portuguese government was overthrown, took place in 1974. Portugal's new leaders acted different from their predecessors and engaged in talks with the African countries. With one of the reasons for these talks being that other countries worldwide openly showed their disapproval of Portugal still not acknowledging the African countries' scream for independence.

Thus, on July 5th 1975, Cabo Verde finally became fully independent. Sadly enough Amílcar Cabral could not witness the end of the long fought battle with his own eyes: He had been murdered on January 20th 1973.

Aristides Pereira, one of the fighters alongside Cabral, became the first Cape Verdean President. He filled that position from 1975 until 1991 and did what he could to improve people's lives.

The fight on Guinea-Bissau obviously contributed a lot in the independence of Cabo Verde, but the fierce fight was not the key to independence. All of it would not have been possible without the votes, support and sacrifices of all men and women supporting the PAIGC. Eventually, thanks to them, the wars between Guinea-Bissau and Portugal and the support of other countries, the Portuguese were forced to accept Cape Verdean's independence.

Today, connections with Portugal remain lively as it is one of Cabo Verde's most important trading and cooperation partners.

Did you know:

Did you know that the government has wanted for years that the English Cape Verde be adapted to the Portuguese writing: Cabo Verde?

SHARE YOUR COLORINGS ON SOCIAL MEDIA AND TAG NOSAGENDA



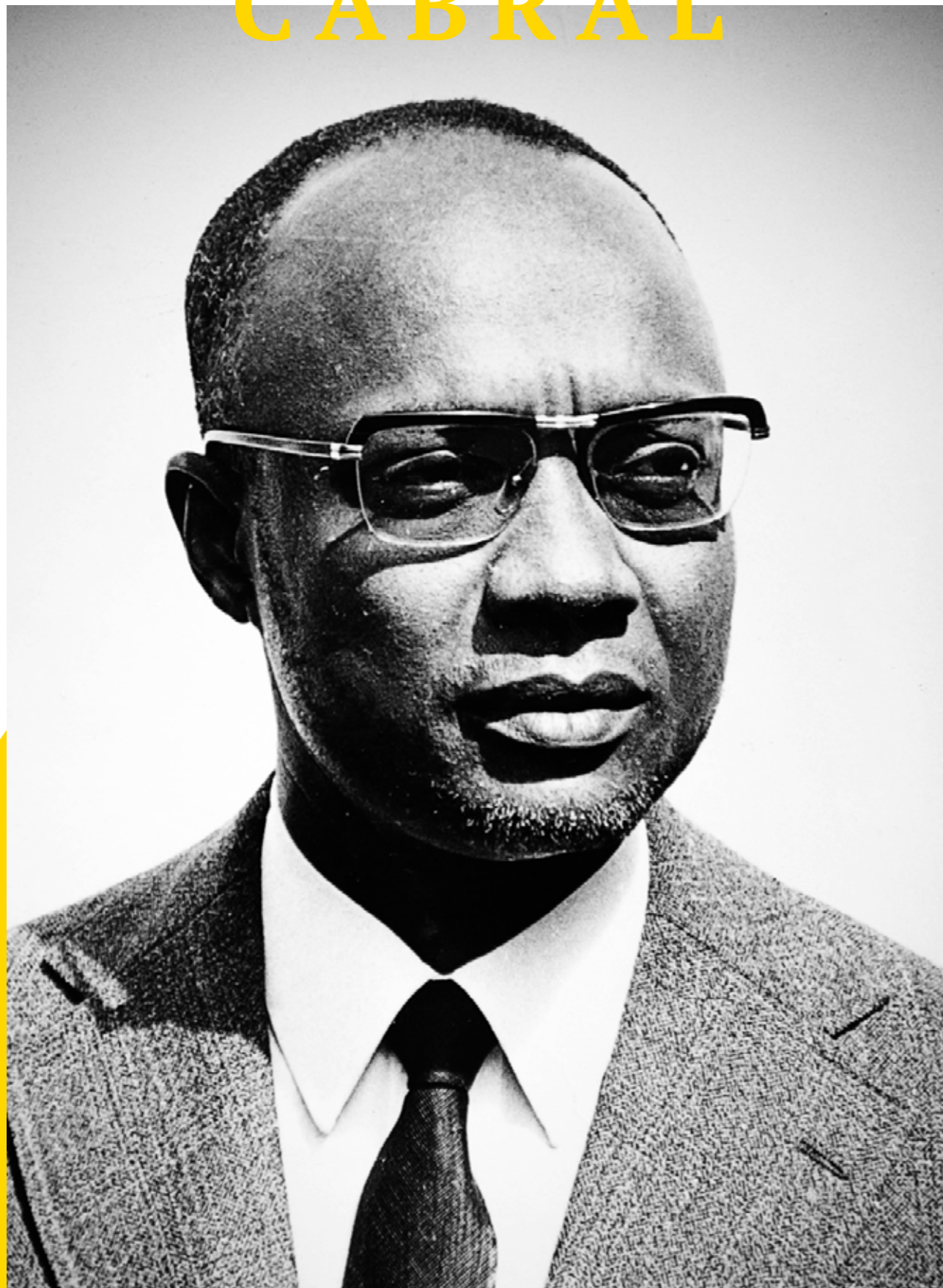
CAIBO VERDIE
5.7.75 ★ 5.7.20



© UN PHOTO/YUTAKA NAGATA

Did you know:
Did you know that Pedro Pires was the first Prime Minister and later became the 3rd President of the country?

AMÍLCAR CABRAL



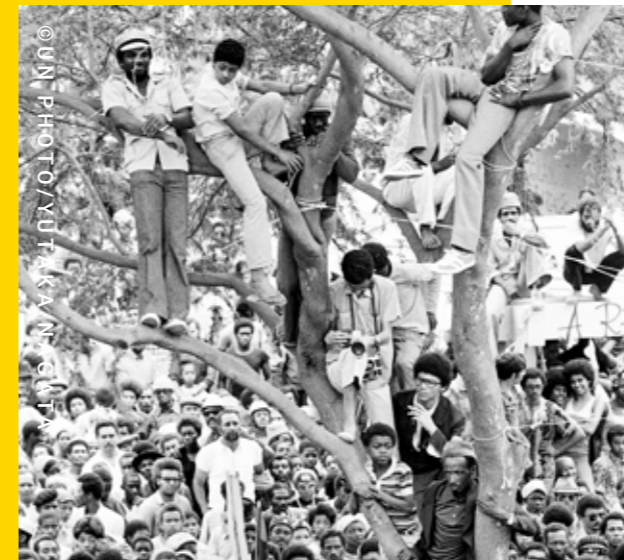
Ideology of Cabral - What came true

The struggle for independence of Cabo Verde and Guinea-Bissau is symbolized by Amílcar Cabral and the PAIGC. What initiated the struggle and what were the ideals that formed the basis for the independence movement? Now, 45 years after independence, you can also ask the question: what happened to these ideals? For this special edition, Nosagenda Magazine investigated the ideology of Cabral.

To understand Cabral's ideals, we have to go back to Cabo Verde's colonial past. After the discovery of the archipel, Cabo Verde was used by the Portuguese for slave trading. After the abolition of slavery in 1870 and the Berlin conference in 1885, Portugal became administratively responsible for Cabo Verde and Guinea-Bissau.

In the 19th century, the fascist regime in Portugal maintained the position that it no longer had colonies, the occupied African areas were seen as overseas provinces. In reality, rulings were harsh in Angola, Mozambique, Guinea-Bissau and Cabo Verde. The population had little access to education and lived in extreme poverty. For example, there was famine on Cabo Verde that were hardly addressed by the Portuguese settlers. This created a dire contradiction between the African people who lived in extreme poverty, were oppressed and forced to work, and the settlers who profited from the colonial system and lived in wealth.

The main aim of the struggle was therefore: To end Portuguese colonization in Guinea-Bissau and Cabo Verde, thereby ending foreign domination both politically and economically. By ending the Portuguese oppression, Cabral and the PAIGC hoped for Better living conditions for the people, without hunger and with access to education and health care.



To achieve this, Amílcar Cabral realized that the colonial system had to be torn down and replaced. Culture played an important role in his vision. According to the colonialists, the Africans had no civilization, no history or culture. However, the so-called elite within the African people could rise to a middle class (the bourgeoisie) with more economic and social rights within the colonial system. This small African elite was therefore not interested to just give up their gained position, partly because of this, the colonial system was maintained.

Rediscovering and embracing your own African culture and reintegrating within the African majority were, according to Cabral, vital conditions for breaking free from colonial thinking and therefore an important basis for a national liberation movement. This process was called "reafricanização" (re-Africanization). An important goal of the struggle was therefore: The right to self-determination, so that the people are free to choose their own political status and free to develop their own economic, social and cultural progress. The organization led by Amílcar Cabral did not only consist of fighters at the front. The PAIGC was a movement with its own vision of the future based on its own ideals. This vision included a society in which schools are set up, rules apply for equal access to the labor market and women's emancipation is central. Coming from a colonial past in which the minority benefited while the majority lacked everything, the vision was: To set up a self-sufficient economy, with a fair distribution of resources.

The struggle for independence was fought for a better future for Cabo Verde and its people. How does the current population view this? Now, 45 years after independence, Nosagenda Magazine asked Cape Verdeans of different islands the following two questions about freedom and the ideals of Cabral:

- 1: The independence of Cabo Verde, what does it mean to you?
- 2: What happened to the ideals of Amílcar Cabral?



Adilson Pires

TEACHER IN MATHEMATICS AND VOLUNTEER AT RED CROSS CABO VERDE
SÃO FILIPE – FOGO

On July 5, 1975, my Cabo Verde became independent. What for thousands of Cape Verdeans at the time was the departure from the colonial imperial era, a way to escape the depression of being a slave to Portuguese politics, today is much more than the mark of a painful and difficult past.

There are reports of how hunger lashed the entrails of natives while the crown seized all the goods produced by the green land. On January 20, 1974, the date of the death of the resistance leader, the people felt the obligation to circumvent the final objectives of the struggle for the independence of the two countries. Despite what was at stake, it was much more than the sovereignty of countries, the implementation of a republic would be of great importance to the peoples. On July 5 '75, Cape Verde ended up being recognized internationally, for its status as an independent country, a country under construction and that to this day, continues to grow even at a logarithmic pace.

The challenges are enormous and every day there are new paradigms, new paragraphs to be added to our history books. This is the country we have with pros and cons because of the diversity of opinions. Freedom is now valuable and defines us as free beings in the context of all nations.

Cabral, the father of the nation, said very well that being free is essential for man to grow in every way and today, to our eternal joy, we were and are educated by this ideology of pure wisdom. Education is the basis of society and as a teacher I defend this. Cabral talked a lot about education as a pillar of social roots and today, we have a society that partially complies with this ideology. There are immense gains in this area, but there is much more to be done. We have to be grateful, because Cabral, "The Great" fought for this more than anyone.

It is with immense satisfaction that I belong to a democratic country, with a future ahead. We are workers and worthy of Cabral's ideology.
All the best to all Cape Verdeans ...

Patrícia Gonçalves Varela

JOURNALISM
ASSOMADA - SANTIAGO

45 years ago the Cape Verdean nation became an independent state, it has already reached the category of middle income country. Personally I believe that independence has contributed so much to personal and democratic independence, completely with the right of freedom of speech. The people gained their own autonomy, and have been liberated by democracy.

Cabo Verde's independence is a historical fact, because it marks our liberation and the transformation to a sovereign and free state. With independence, the Cape Verdean nation attained its own political and cultural identity, and until today our nation is recognized as an autonomous state. Therefore it is correct to say that Cabo Verde's independence was a historic victory for our homeland.

It should be noted that with the emergence of several theorists with different points of view, Cabral's ideals have a direct influence. However from the scientist, politicians and the current generation, few have produced or investigated anything about Amílcar Cabral, who is a bigger figure in the history of Guinea and Cabo Verde.

For the comrades and admirers of the hero Amílcar Lopes Cabral, the population of Cabo Verde and Guinea-Bissau, Cabral was and remains a great revolutionary and with all merit the "father" of Guinea and Cabo Verde's independence.



Patrícia Silva

SOCIOLOGIST AND MASTER IN SOCIAL SCIENCES
SÃO VICENTE – CIDADE DO MINDELO

Cape Verde's independence, what does it mean to you?

My country's independence is something that represents me in every way. Being an individual that promotes living mentally and spiritually free, I do not see myself living in a country under the conditions that Cabo Verde had before the independence. I am often distressed and disappointed with the conditions we have today, imagine if I lived in that time where there was no investment in health, education and where inequalities were very clear. Therefore, the independence of Cabo Verde is an important milestone in the history of our country, although until today, we have not managed to decolonize our minds unfortunately.

We continued to value what comes from outside more than what we have inside. We still pay people from outside who come to teach us how to work, when the Ministry of Education invests annually in scholarships for Cape Verdean students. This process has been reinforced since the post-independence period, but unfortunately we still do not trust our local human resources.

We continued with the mentality that we are "poor people" even after we have built a country like Cabo Verde after our independence. We continue to practice the welfare policy in order to keep people dependent on the State, when we should invest more in health, ed-

ucation, housing, culture and science. In theory these investments happen but analyzing its effectiveness is still work in progress.

What happened to Amílcar Cabral's ideals and goals and what should we continue to accomplish?

For me, Amílcar Cabral's ideals are lost. Unfortunately in Cabo Verde we have not studied our own history enough. There is social research at this level, but it does not reach the students in schools. There is a lot of silencing and censoring silences in our history. For example the history of Africa is not mentioned, speaking about the African continent is taboo and calling Cape Verdeans African is often considered an offense.

In this sense, the chapter dedicated to Amílcar Cabral is mentioned very superficially in schools and what remains is that he was the national hero for having fought for our independence. But his actual work, philosophy and ideals are not known in depth. Amílcar Cabral as an agronomist, as a philosopher or as a thinker is a stranger to his own people. Unfortunately this trend is being maintained due to our education system becoming more and more obsolete every day. Thus, a serious investment in education is necessary. A renewal in the curriculum and a greater appreciation of what is ours while we continue to teach a "Eurocentric" history.

Did you know:

Did you know that the first flights to Boston and Massachusetts were flown in 1985 by Cabo Verde Airlines (TACV)?

Julio Rendall

SAL

Cabo Verde's independence, what does it mean to you?

Cabo Verde's independence is a transcendent milestone in the life of a people and the nation. For me in particular, it was something that characterized my entire childhood, because since my college years, at a young age, it caused some confusion in my mind due to the presence of a significant number of Portuguese troops on the island of Sal and the permanent conflicts with the local population.

After traveling to S. Vicente to continue my studies, I wanted to know the role of those who fought for our independence. When April 25, 1974 took place, while I was in Bissau, serving the Portuguese army, I immediately joined the armed forces movement, which in its manifesto declared the decolonization and independence of the colonies. I then asked for my immediate return to Cabo Verde, where I joined PAIGC, and actively participated in the mobilization of people, in Sal and Boa Vista.

In April 1975, at the invitation of Commander Silvino Manuel da Luz, Defense Minister for the Transitional Government, I left Boa Vista where he taught history and geography at the Lyceum organized with colleagues Aristides Lima and Jorge Spencer Lima. I went to Sal to take over the legacy of the Portuguese army and became a member of the Núcleo das Forças Armadas Revolucionárias do Povo (an armed unit of the revolutionary people's army).

These were sublime moments that marked my childhood and culminated in the raising of the independence flag.

What happened to Amílcar Cabral's ideals and goals and what should we continue to accomplish?

The thoughts and ideals of Amílcar Cabral remain in the daily lives of our people and the nation, as they are transcendent, universal and go beyond mere political circumstances, deeply rooted in the souls of the people, who are permanently fighting for their dignity and improving their living conditions.

The lessons, the role of Amílcar Cabral, in the struggle for emancipation and independence go beyond the boundaries of Cabo Verde and are the result of studies, analyzes and reflections from the world's leading universities, and it is not entirely coincidental that in a recent survey by the famous BBC in London, the figure Amílcar Cabral has been marked as one of the great leaders of the 20th century from around the world.



José J. Cabral

POSTGRADUATE

TARRAFAL DE SÃO NICOLAU – SÃO NICOLAU

Cabo Verde's independence, what does it mean to you?

Access to the status of independent people, with their own identity and the power of self-determination.

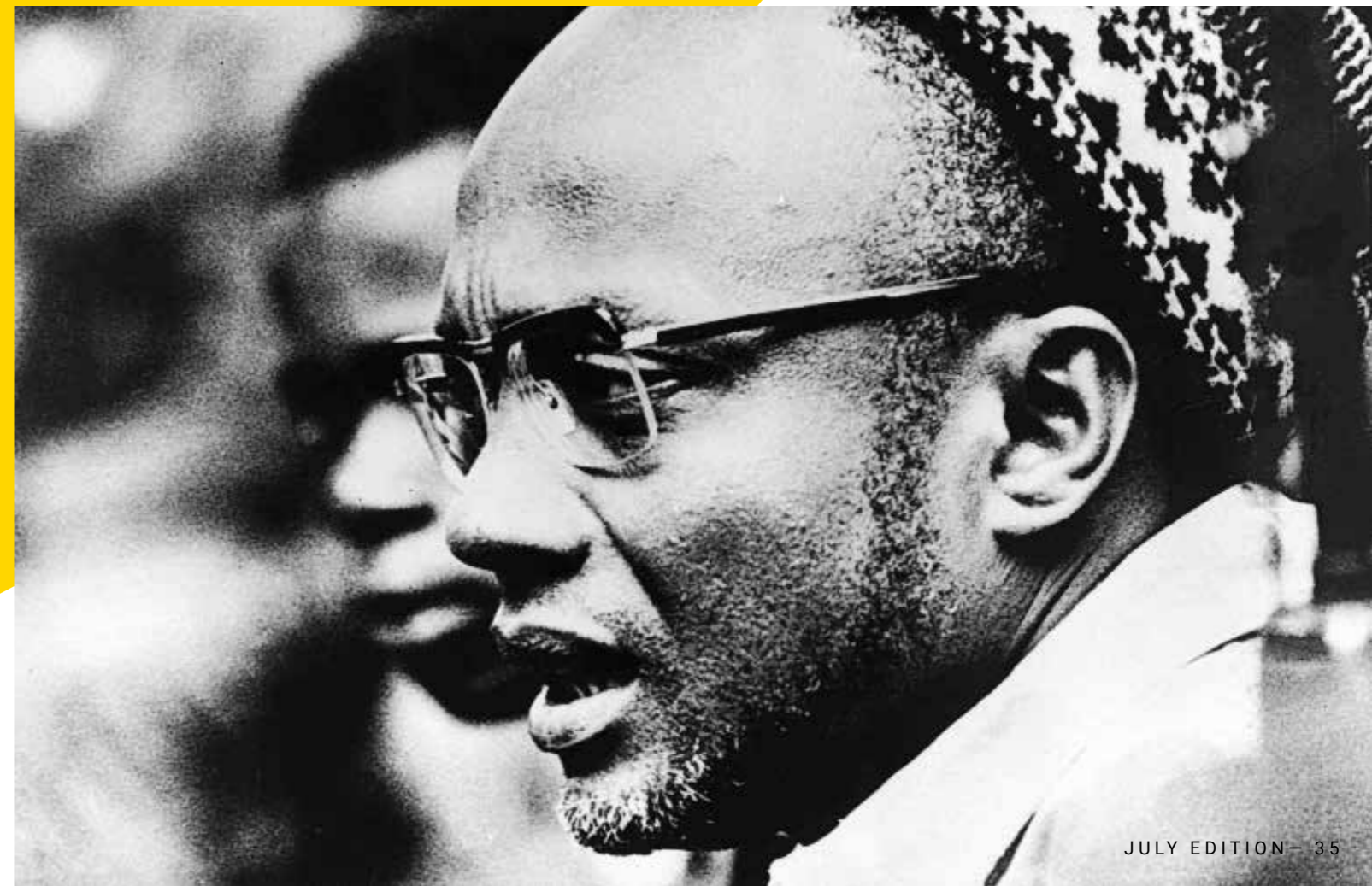
What happened to Amílcar Cabral's ideals and goals and what should we continue to accomplish?

Many of Cabral's ideals have been undermined. First of all, to put the country's destiny in the hands of the "best children of the nation". The "best children of the nation" was implied as being those, and only those who had been in the struggle, or were part of the system.

Furthermore, Cabral openly in said 1965: "We are struggling to get our people out of the dictatorship of governing power. Whoever thinks he is the only one capable and wants to perpetuate himself in power is because he doesn't value his people".

What happened? Your party was governed for 15 years, and if it weren't for the winds of change that blew in the east, and inspired the uprising of the people on the islands, we would spend a few more years being governed by your regime and party. Furthermore, despite administrative independence, despite the advances I recognize, in health, education, etc. Cabo Verde has not yet freed itself from economic and financial colonization.

CABO VERDE IN MY HEART.



ROLE OF WOMEN IN THE STRUGGLE FOR INDEPENDENCE



PHOTOGRAPHY ROEL COUTINHO

The struggle for independence promised a brighter future for the people of Portuguese Guinea (now Guinea-Bissau) and Cape Verde. But what was the role of the female population during this struggle? To answer this question, firstly we will go back in time to sketch the historical perspective.

Like several members of the PAIGC, Amílcar Cabral grew up in a family with sufficient opportunities; this was called the bourgeoisie. He had the opportunity to study and develop himself in Portugal for example.

It did not make sense for Amílcar Cabral to free a people from colonialism and foreign domination, while the female part of the same people remained oppressed with unequal rights. This position is clearly reflected in the statutes of the establishment of the PAIGC:

There shall be equality for all citizens before the law without regard of nationality, ethnic group, sex, social, cultural achievement, professional status, without regard of rich or poor, religious belief or ideological convictions. Men and women shall live under the same conditions as regards the family both at work and in public activities.

However, Amílcar Cabral's vision of women's participation in combat and in society differed from that of most fighters who did not have the opportunity to educate and evolve themselves. These were often countryside men from Guinea-Bissau, who had always viewed women's emancipation as a threat. The men already had to deal with foreign domination, so they were not happy about women's emancipation and giving up their leading role.

This contradiction was reflected in the progress of the ongoing battle for independence. The PAIGC actively employed women in various positions within the organization. There were also opposing arguments that women were not suitable for the military because of physical capabilities. However, archive material does show that women actively fought at the front, such as during the conquest of Komo Island.

Because of the intensity of the fighting this did not happen on a large scale.

However, waging war involves much more than just fighting at the front. Women were deployed, among other things, in the supply of food and weapons to the front, in nursing wounded soldiers and in training and mobilizing new forces. These features were vital to sustain the battle for years. Source 3.

Another concrete example is the position of Amélia Araújo at Radio Libertação (Liberty Radio). Through this radio station, messages regarding the progress of the battle were passed on to the people of Guinea-Bissau and Cape Verde. The radio also played a role in raising awareness among Portuguese military personnel about the consequences of the war and Portuguese colonialism.

To shape women's empowerment within the PAIGC, the União Democrática das Mulheres da Guiné e Cabo Verde (UDEMU) was founded in 1961. This was the women's organization of the PAIGC with the aim of mobilizing women for the battle for independence and the emancipation of women.

The PAIGC also implemented policies to encourage women's participation in the labor market. One of the examples is a quota which was set for the share of women in the total number of workers in a factory. These examples show that Amílcar Cabral and the PAIGC took an active stance in the emancipation of women. And on top of that the examples reflect the awareness of the need to formulate active policies for gender equality.

Despite all efforts for women, after the independence was declared in 1975, they didn't have any women in any government positions. Nowadays the share of women has increased strongly and Cape Verde scores relatively well in the field of political participation of women.

Nevertheless, the subject of women's emancipation still deserves much attention within the Cape Verdean community in other areas. A task that still needs attention in order to realize what Amílcar Cabral had foreseen.

In this special edition of Nosagenda Magazine we follow Amílcar Cabral's example of putting women in the spotlight. Two female participants in the fight for independence are highlighted in the second part of this article. The stories of Maria da Luz Boal and Ernestina Silá are shared as a tribute to all women who have contributed to the freedom of Guinea-Bissau and Cape Verde. A special thank you goes out to Dulce Almada, Carmen Pereira, Paula Fortes, Francisca Pereira, Ana Maria Gomes and many others.



SOURCE 1:

Estatutos e Programa do PAIGC, edição francesa, com alterações e correções aos estatutos anteriores, aprovadas pela II Conferência de quadros superiores do partido (Conakry, 15 a 30 de Janeiro de 1962).

SOURCE 2:

Women in Guinea-Bissau and the Cape Verde Islands: their impact in the liberation struggle and the transformation process, Sophia Jetelle Woodard, 1986, Atlanta University

SOURCE 3:

Luta de Libertação de Cabo Verde: O Papel da Mulher, Beatriz Landim Moreira, Julho 2006, Instituto Superior de Educação

SOURCE 4:

Estatutos da União Democrática das Mulheres da Guiné e Cabo Verde (UDEMU).

SOURCE 5:

Cabo Verde Country gender profile, African Development Bank 2018.

Ernestina Silá



SOURCE 1:

<https://expresso.pt/africa/guine-bissau-presta-homenagem-a-titina-sila=f108649>

On April 1, 1943, Ernestina Silá (also known as Titina) was born in Cadique Betna, a town in the Tombali region of southern Guinea-Bissau. After finishing secondary school, she wants to become a nurse. Therefore, Titina Silá leaves for the capital Bissau, where she experiences the consequences of Portuguese colonialism. At the age of eighteen, Titina Silá decides to join the fighters of the PAIGC, making her one of the youngest forces.

In 1963 Titina Silá travels to Kiev in the former Soviet Union for an internship in political science. However, at the beginning of the armed struggle, there was a shortage of nursing staff. Titina Silá went back to Kiev in 1964, this time for a nursing course.

Teodora Inácia Gomes, a later congressman from the PAIGC, also took part in this course. She described Titina Silá as follows: "She was a tireless, kind, straightforward fighter, an exceptional person and a great patriot"

After the course in Kiev, Titina Silá decided not to continue a study in medicine. She preferred to return to Guinea-Bissau to join the fighters on the Northern Front.

Titina Silá had various tasks and positions within the PAIGC. Her duties included convincing the community of the purpose of the struggle. She also managed to recruit new forces and taught new members of the PAIGC.

In the Northern Front she was appointed leader of the militias at a young age. Another important task was to organize the passage of people and goods along the river Cacheu. This was of vital importance, providing the PAICV forces with food and weapons ensured that the fight could continue.

Later, Titina Silá became a political commissioner and member of the Supreme Council (Comité Superior da Luta) within the PAICV.

On January 30, 1973, exactly one week after the assassination of Amílcar Cabral, Titina Silá was on her way to the funeral of the PAICV leader. She was ambushed by Portuguese military on the Farim River along with other fighters. She died at the age of 28 from drowning in the Farim River.

On January 30, 2003, 30 years after her passing, Ernestina Silá's day of death was declared National Women's Day in Guinea Bissau. She is remembered as one of the most famous figures in the struggle for the independence of Guinea-Bissau and Cabo Verde.

Maria da Luz Boal



Maria da Luz Boal (nickname Lilica) was born in 1934 in Tarrafal on the island Santiago. By growing up in Tarrafal she learned at an early stage about the atrocities of the Portuguese colonialism. The concentration camp in Tarrafal opened in 1936. The delivery of prisoners had a big influence on her imaging, as well as contact with Portuguese relatives of prisoners who travelled to Tarrafal for visitation.

Lilica Boal experienced the famine in the 1940s up close. She will always remember the disinterest from the Portuguese regime to stop the hunger.

The only lyceum in Cabo Verde during the colonial period was on the island São Vicente. After finishing elementary school, Lilica Boal had to move to São Vicente. Afterwards she went to study in Coimbra, Portugal. During her study, Lilica Boal became involved with a group which consisted of 50 young people, who were determined to participate in the battle against Portuguese colonialism in Afrika. The group went to Afrika in June of 1961. Their journey went from Portugal to Germany, where they were picked up by a Ghanaian airplane.

After arriving in Ghana, a part of the group went to Angola. Lilica Boal went to Senegal, where she worked at the PAIGC headquarters in Dakar. Besides an accounting function, she was also active in mobilising the Cape Verdean community in Senegal.

In 1969 she became director of "Escola-Piloto" for the PAIGC in Conakry, a school for the reception of the children of active militants and orphans from the war.

The "Escola-Piloto" was also a boarding school where the children stayed. The children were raised to be the future leaders of the PAIGC. Through many international contacts, the children were able to study abroad after high school.

Lilica Boal partially wrote the teaching material. This way, the teaching material could contain an actual depiction of the history and reality of Afrika. Due to support from Sweden, more teaching materials were available. This helped in the realisation of the textbook "O Nosso Livro" (Our Book).

Lilica Boal was part of the board of the UDEMU, the women organization of the PAIGC. She was responsible for international relations.

After the victory on the Portuguese colonialism, Lilica Boal remained active in setting up boarding schools in Guinea-Bissau. Following the coup of 1980 in Guinea-Bissau she returned to Cabo Verde. Here she continued being active in education and she became one of the founders of the OMCV, the women organization of the PAICV in Cabo Verde.

To question if the battle was worth the effort Lilica Boal answered: "It was worth it! Because I knew a Cabo Verde where I had to travel to São Vicente for high school, because there were no high schools in Santiago. Whenever I go to Tarrafal now, I see a high school with all conditions it has now, I see children who go to a high school in uniform, with a cafeteria.

SOURCE 1:

<https://www.esquerda.net/artigo/mulheres-de-abril-testemunho-de-lilica-boal/64575>

SOURCE 2:

<https://www.dw.com/pt-002/lilica-boal-a-eterna-diretora-da-escola-piloto-do-paigc/a-17678843>

SOURCE 3:

<https://lifestyle.sapo.cv/vida-e-carreira/novidades-vida-e-carreira/artigos/lilica-boal-em-todas-as-frentes-de-luta-encontravamos-a-mulher-a-fazer-o-que-sabia>

INJUSTICE ANYWHERE IS A THREAT TO JUSTICE EVERYWHERE



Where there is injustice against someone, society puts justice at risk.

Justice loses all credibility through injustice. Our skin color, almost anywhere in the world, can be felt on our skin even if it is only once in a lifetime.

We are living in 2020, none of this should still be present, unfortunately it still exists because of injustice, discrimination and racism.

I am talking about Luxembourg, it looks exemplary but like many others I have felt it. Renting a house as a black person is a serious problem. Some visit the rental property accompanied by a white friend, this way they hope to have a better chance of being accepted. That is pure discrimination of the most beautiful form. There are plenty of other examples, at school or when looking for a job. It cannot continue like this, that's why I am fighting for a better future for our children.

The system must change, equal rights so that everyone can be human and not just white people. Against injustice until the very end.

MAUREEN FURTADO LEAL — LUXEMBOURG

LET'S BE THE CHANGE!

Proud of the color of our skin. Proud of our Cape Verdean roots. Proud that we are standing up against this together, as one. Let's all make a change.. Let's be the change!

**JESSY BARRETO
STEVIE SOARES
PAULO LOPES
THE NETHERLANDS**



IT'S TIME TO GO BACK TO THE MOTHERLAND.

I believe that as a community we also have a responsibility for the future of our country of origin. Systematic racism deprives black communities of many opportunities, so why don't we create our own opportunities by transferring knowledge to the countries in Africa...

JANE ORTET — THE NETHERLANDS

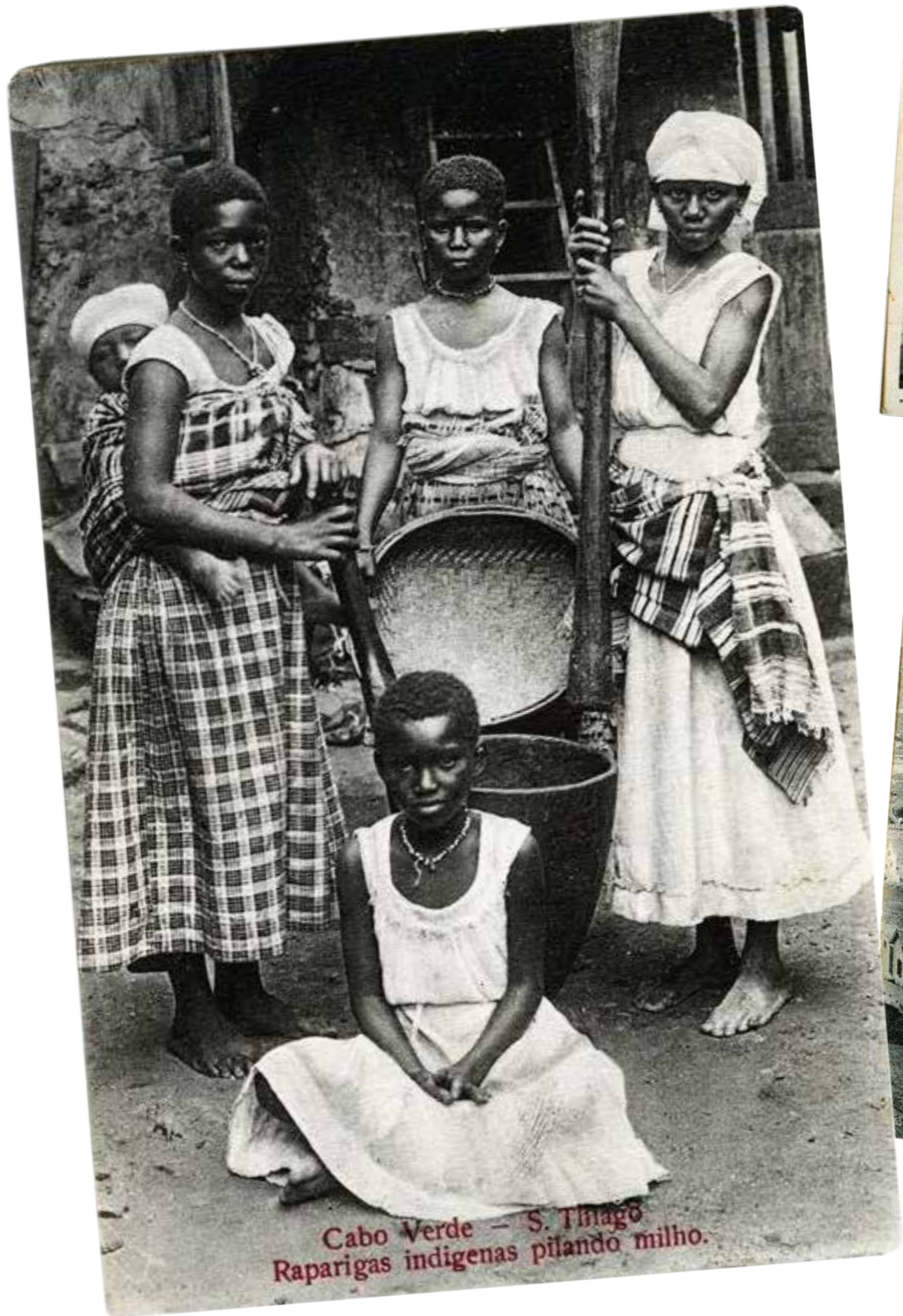


AND STILL WE RISE

"Still we rise" is a quote from the American poet, memoirist and civil rights activist Maya Angelou. This quote is powerful and keeps me motivated. Despite all the comments and misery that we as a community have experienced for hundreds of years, we continue to hold our heads up high.

I will no longer grow my discomfort so that others can feel comfortable. NOW, more than ever, we NEED to form a unity in order to create change. No one is born to hate another because of the color of his skin, or his background, or his religion. I will never close my eyes to racism! I will fight for a new world where we don't have to accept the bare minimum. WE WANT CHANGE!

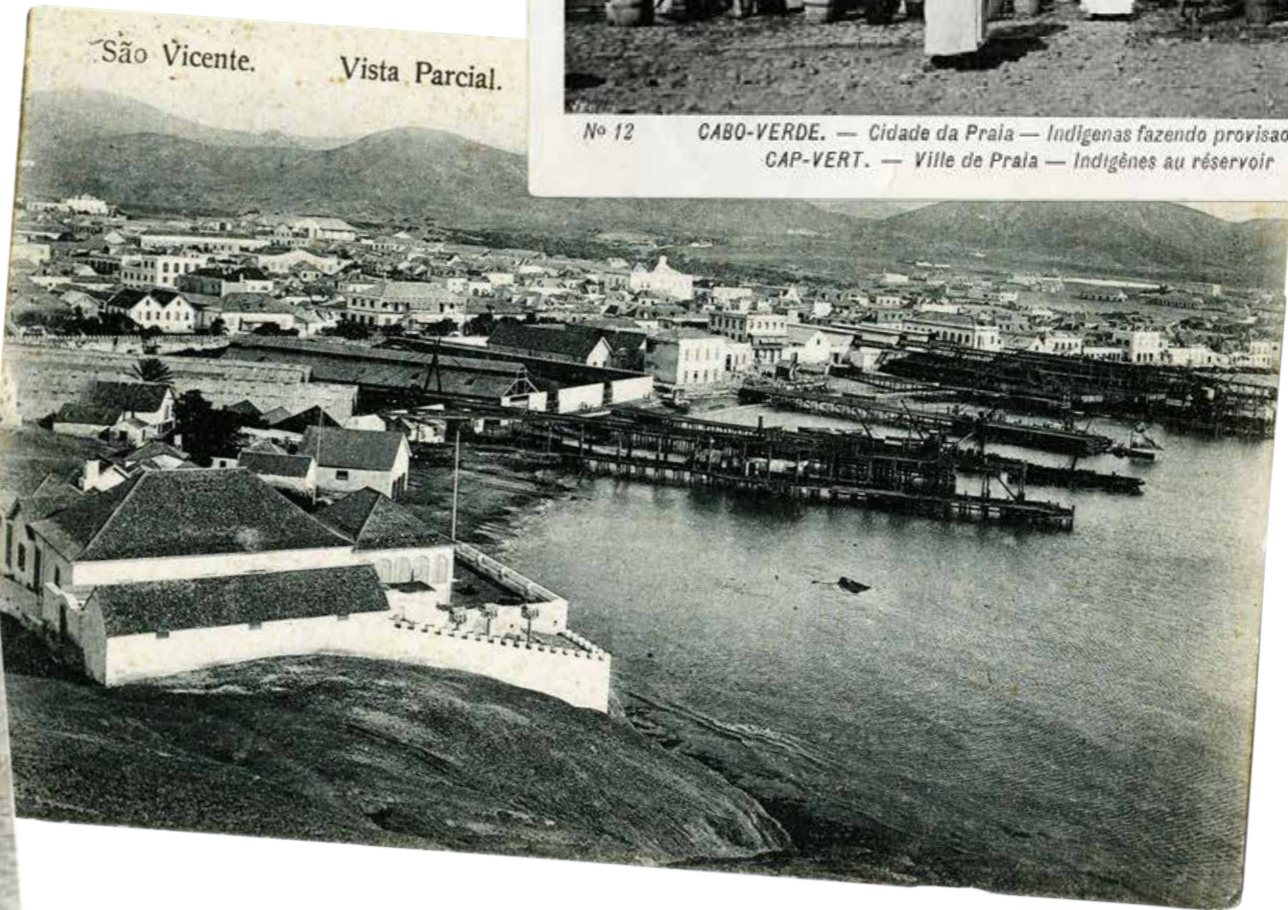
SUELLY MENDES — THE NETHERLANDS



Cabo Verde - S. Thiago
Raparigas indigenas pilando milho.



*Sancti Spiritus a S. e.
11/6/1907
Cape Verde*



Nº 12 CABO-VERDE. — Cidade da Praia — Indigenas fazendo provisao d'agua
CAP-VERT. — Ville de Praia — Indigènes au réservoir



