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Que Ondee Sola- March 1982

Irma Romero

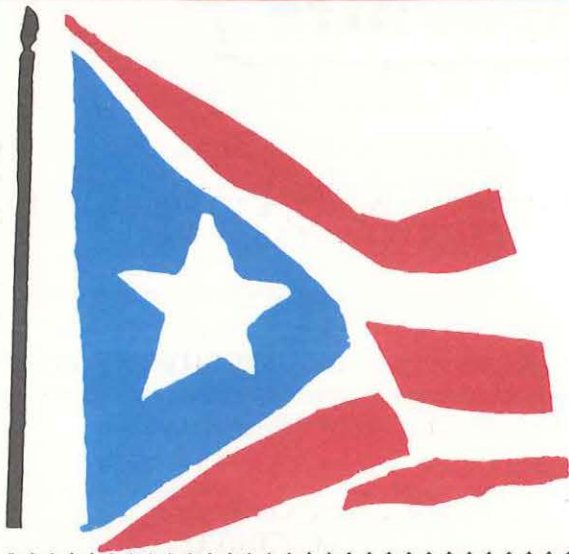
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U.P.R.S. Celebrates Tenth Anniversary



QUE ONDEE SOLA

SPECIAL ISSUE :

**IMPORTANT DATES IN MARCH OF THE
PUERTO RICAN REVOLUTIONARY MOVEMENT**

MARCH 1982 VOL. X NO. 8

Student Activists Put Mendez on Trial

JUDICIAL HEARING BECOMES A FORUM

On February 26 and March 1st, Teodoro Anderson and Marvin Garcia appeared before the Judiciary Board Committee to defend themselves on the charges of academic disruption that were initiated against them by Mr. Ignacio Mendez. The charges stemmed from the boycott of Ignacio Mendez's classes and the whole struggle of the Latino students for a Chicano/Mexicano-Puerto Rican Studies Program.

As the hearing began it was obvious that the trials were not isolated incidents but in fact part of a larger issue. This was evident by the large number of both Latino and other progressive students who came to show their support for these two individuals. Both have given much of their school time to educating the Latino students to the issues effecting them on this campus. One of those issues being the firing of Puerto Rican History Professor Jose Lopez, who had committed himself to service the Latino students even at the cost of his job. As a result of Professor Lopez's firing, Mr. Ignacio Mendez was hired to teach Puerto Rican History. Mr. Mendez has, since then, tried to justify his position as a Puerto Rican Historian (which he is not) and in his futile attempt, conspired with the administration and other faculty to finger out and expell Latino students activists.

Both trials ended and became student victories as only the sanction of official warnings were given to both Teodoro Anderson and Marvin Garcia, but more important the true character of Ignacio Mendez was brought out.

Mr. Mendez tried to portray both Teodoro and Marvin as two students who had a vendetta against him. But as the trials progressed, it was evident that both students were innocent of any disruption as it is perfectly legal to boycott a class and

each student has a right to question any professor on matters that are pertinent to his class. It was interesting to note that the committee members were very confused with Mr. Mendez's testimony. As a result they were very inquisitive as to the nature of why these charges were being brought against these two students. In the end you saw a frustrated Mendez telling the Latino students that "...I have had enough and will not be pushed around any longer." One gets the impression that it is Mr. Mendez who is making it a personal issue. It is either his personal job or the needs of the Latino students and Mr. Mendez is willing to go to any means to assure his \$25,000 salary for his impersonation of a Puerto Rican Historian.

In the end it will be the Latino student struggle that will be victorious. The Latino students put Mr. Ignacio Mendez on notice: Issues are not personal but political, and the needs of Latino students will not be sacrificed for a peddling Ph. D. Latino, who sees life through the eyes of the exploiter.



Community Activities

ALL OUT TO COMMEMORATE APRIL 4: AN EVENING IN SOLIDARITY WITH THE 11 P.O.W.S. THE NATIONAL COMMITTEE TO FREE PUERTO RICAN PRISONERS OF WAR

FRIDAY, MARCH 19, 1982

7:30 PM

1918 N. HUMBOLDT BLVD.

\$4.00 ADULTS \$1.50 KIDS

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PUERTO RICAN CULTURAL MUSIC
AND POETRY BY THE 11

SPONSORED BY THE NATIONAL COMMITTEE
TO FREE PUERTO RICAN PRISONERS OF WAR

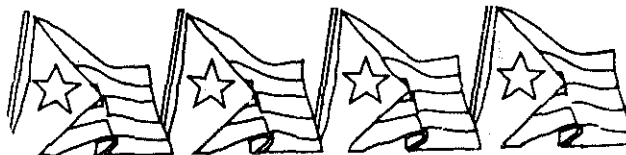
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QUE ONDEE SOLA

Q.O.S. MEETS EVERY WEDNESDAY
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(across from the Game Room)

JOIN OUR STAFF! THIS TRIMESTER
WE WILL BE OFFERING:

WORKSHOPS: March 19, 20, 21 1982

PHOTOGRAPHY — Camera operation
JOURNALISM — Writing leaflets - layout - etc.

STUDY GROUPS — Discussion issues affecting
Latino Students

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THE PUERTO RICAN WOMEN : THE STRUGGLE FOR NATIONAL LIBERATION AND SOCIAL JUSTICE

International Woman's Day

The following speech was delivered by a representative of the Union for Puerto Rican Students in celebration of International Women's Day at the University of Chicago, March 6, 1982.

Today we are celebrating International Womens Day. On international day of working women we should analyze the contribution that historically women have made in the struggle for social justice.

Even before women advanced in the struggle, she had to struggle against the stereotype or image of the woman as a weak and submissive being that was imposed on her by society.

Women have had to struggle to destroy this image and achieve her true position. It is with this spirit that the struggle of the woman begins in the 18th Century with the emancipation of women, which grew and later became the womens' rights movement of the 19th Century.

Before I continue I want to explain how International Womens' Day originated. On March 8, 1857 the women workers of the needle trades at the lower east side of Manhattan, arose in protest against the oppression they were being subjected to. The protest march was brutally repressed by the police and resulted in the arrests and injuries of many women.

In 1907 Socialist Women in the U.S. carried out demonstrations and meetings all over the country in demand of political rights for working women. In 1910, at the Second International Conference of Socialist Working Women, Clara Zeitkin proposed that an international day of working women be celebrated every year all over the world.

The proposal was approved by the Conference and the first International Womens Day celebration was held on March 8, 1911 in honor of the courageous working women who rose up in protest in 1857.

Internationally, women have contributed significantly in struggles for social changes. Ming Khai, a vietnamese and active organizer of workers, founded the Long Haired Army, a clandestine organization of working women. She worked in clandestinity until she was captured, tortured and killed by the French in 1941. Another good example is Nodechda Krupskaya, a Russian who was well educated and highly skilled in revolutionary tactics. She chose to go into exile to work towards the revolution and after the victorious October revolution put all her efforts in the development and creation of a new socialist progressive system of education.

The Puerto Rican woman, as well as many other women all over the world, have recognized the importance of struggling for their people. Mariana Bracetti and Lola Rodriguez de Tio



Lolita Lebron

participated in the Grito de Lares uprising in 1868 against spanish domination.

In the early 1900s Puerto Rican working women like Luisa Capetillo, Georgina Molina, Juana Colón, all leaders of the workers movement, played significant roles in the workers struggle and contributed tremendously to the workers movement in general. Puerto Rican women struggled hand in hand with the men and together founded the Federacion Libre de Trabajadores (Free Federation of Workers). These women not only struggled to destroy the traditional role of the woman but also for justice, freedom and a society without classes, where both could enjoy total liberation.

In 1950, women like Blanca Canales and Isabel Rosado held leadership posts in the 1950 nationalist insurrection known as El Grito de Jayuya. This uprising was also against colonial control of Puerto Rico, only this time it was against U.S. domination.

A very well known example is the heroic and revolutionary Lolita Lebron, who in March 1, 1954, along with her companeros, Irvin Flores, Rafael Cancel Miranda and Andres Figueroa Cordero, armed, entered the House of Representatives of the U.S. to take the struggle for independence of

(Cont. on pg. 4)

(Cont. from pg 3)

Puerto Rico right to the doorstep of the colonizer and to call it to the attention of the international community.

All these women and thousands like them struggled and are struggling every day to free themselves from the oppression of which they are victims. Puerto Rican working women who represent 30% of the work force are daily exploited in the factories, working under the worst conditions and receiving the most miserable salaries. These women are not exploited by men in general. They are being exploited by a system that also exploits their companeros - the capitalist system.

In Puerto Rico, as everywhere else, there are two tendencies in the Women's Movement. Although Puerto Rican women in general have been indiscriminately affected, the oppression is not equally felt by all women.



The problem cannot be dealt with generally because to a large extent it depends on the class that each one belongs to and the vision each one has of the objectives to be achieved.

The bourgeoisie and petit bourgeois woman perceives her aspiration of liberation exclusively within the social-bourgeois context, equality between man and woman as the only solution. The proletariat, on the other hand, struggles for the transformation of the society with the objective of establishing a situation that would facilitate complete economic and political freedom for both women and men.

The revolutionary woman recognizes that it is contradictory and counterproductive to try to achieve some equal rights in an oppressive system. She recognizes that the struggle for equality should be shared by both, whereby in doing so both contribute in eliminating the barriers that forces man to depend on man and consequently release his frustrations on woman.

Today, we have a new generation of revolutionary women. Women like Puerto Rican POWs Ida Luz Rodríguez, Alicia Rodríguez, María Haydee Torres, Dylcia Pagán and Carmen Valentín, who have fought courageously alongside their comrades, POWs Carlos Alberto Torres, Luis Rosa, Oscar López Rivera, Elizam Escobar, Adolfo Matos and Ricardo Jiménez. These eleven courageous revolutionary comrades understand what it is to struggle for the national

liberation of Puerto Rico.

These women and thousands all over the world recognize that the struggle for women's liberation is integrated with the struggle for the humanization of the world. These revolutionary women, who demand independence and socialism for Puerto Rico, and a stop to genocide and the abuse against Puerto Rican women through forced sterilization, truly represent the struggle for total liberation.

The capitalist powers nowadays are trying to prolong and expand their highest stage of oppression and exploitation, better known as imperialism, through its newly formed trilateralism.

In the beginning of 1971, Europe, the United States and Japan entered a prolong period of economic crisis, caused by a collapse in the equilibrium of the international imperialist monetary system. This crisis has become more crucial with the increase of national liberation struggles and the rise of revolutionary socialist republics. Confronted with this situation, the U.S. realizes the danger this poses for them as the major imperialist power. The U.S., along with Japan and Europe, decide to carry out a series of conferences and studies to determine the changes necessary for the relations of the imperialist countries with the rest of the world.

From these conferences was created the Trilateral Commission, and its first meeting convened by David Rockefeller in 1973.

In 1973, the U.S., Japan and Europe met and study ways of reorganizing the international system. The consequences have been, they have intensified the exploitation of their people, they have diminished the participation and influence of the masses, they have controlled the independent power of the working class and middle class. They reinforced the capitalist way on government institutions and other major means of public and private opinion.

With regards to Puerto Rico, the case is an interesting one, since because of its colonial condition it is affected in all aspects of life. Whatever action the U.S. takes to implant domestic trilateralism will directly affect Puerto Rico.

The U.S. has made a lot of cuts in social programs, such as social services, public aid, food stamps, medicare, CETA Programs, breakfast programs, financial aid for higher education, etc. These cuts have been implemented in the U.S. and Puerto Rico. Furthermore, the U.S. is using repressive measures to destroy the struggle for our national liberation, utilizing the repressive apparatus of the F.B.I., C.I.A. and Grand Jury. In recent years various companeras and companeros have been subpoenaed to appear before Federal Grand Juries investigating the Puerto Rican revolutionary independence movement.

(Cont. on pg.14)

Editorial / IN MEMORY OF ANTONIA MARTINEZ AND THE MILTANT STUDENTS OF TLATELOLCO: Towards A National Student Conference

The ambiguities around the upcoming Chicano-mexicano-Boricua National Student Conference increases the very need for such a conference, especially for those who believe in the "impartial" university. The university, like any other component of the superstructure is part of the societal mechanism of control called the State.

The State, the mechanism of control which one class uses to oppress another class, controls...media, religion, communication, transportation, and most importantly, the economic and political institutions of a given society. Education, including the university, is not an exception to this overwhelming control; therefore, there is no such thing as an impartial institution, because all institutions defend a particular economic and political ideology.

The recent tuition hike at U.N.I., the increase of the armed security guards, and the continual attack upon the progressive latino student movement is indicative of this country's current crisis.

The crisis in the United States is attributed to the decline in U.S. imperialism. National liberation struggles and the rise of the Common and Japanese markets have, dented U.S. imperialist hegemony. But, domestically, what does this mean for U.N.I.?

First, the tuition hike passed in the Fall Trimester of 1981 is aimed to favor high income at the expense of lower income groups i.e. Blacks, Chicanomexicanos, Puerto Ricans, and Native Americans. This increase is reinforced with the reductions in state grants and scholarships, due to the transfer of social service monies into the military budget. The realization of U.N.I. becoming a white middle class sector is becoming more of a reality each day.

Secondly, the increase of the armed security guards at U.N.I. is parallel to the current militarization within the U.S. borders.

The increasing number of police in economically stricken areas is to thwart resistance resulting from cutbacks in employment and social services. U.N.I. also employs this tactic of repression.

The armed security guards at U.N.I. represent paramilitary unit which for the most part, is armed, trained and employed by the Chicago Police Department. Their task is to prevent resistance from students due to administrative elimination of special programs and progressive faculty. Although U.N.I. has thus far been fortunate that no calamities have occurred from this armed threat, the remembrance of calamities at other universities are always fresh in our minds.

For example, in March of 1970, a protest of the R.O.T.C. program at the University of Puerto Rico took place and the colonial armed forces confronted the protestors with clubs and bullets. This act of aggression led to the death of a student activist, Antonia Martínez. Another example of armed aggression against students is the massacre of Tlatelolco.

The massacre of Tlatelolco was caused by fascist official military forces. The Mexican armed forces immediately met the student protestors with bullets. After the onslaught, a massacre occurred.

These examples of armed repression proves that if needed, bullish violence will be utilized to repress student movements i.e. proving that the university is truly part of the State.

At the upcoming Chicanomexicano-Boricua Conference these facts relating to the university and other institutions will be discussed. In attendance at the conference will be student organizations from throughout the U.S. Also, representatives from Puerto Rico, Mexico and from the Dominican Republic will be attending the conference.

In conclusion, the success of this conference will depend upon the growth of political consciousness acquired by the students.

ALL OUT TO THE CHICANOMEXICANO/BORICUA NATIONAL STUDENT CONFERENCE
APRIL 2ND THRU THE 4TH

QUE ONDEE SOLA

Longest and most consistent Puerto Rican, Latino student newspaper in the country.

Northeastern Illinois University
Bryn Mawr at St. Louis
Chicago, Illinois 60625

QUE ONDEE SOLA is published at Northeastern Illinois University. The opinions expressed in Q.O.S. do not necessarily reflect those of the administration. Responsibility of its contents lies solely with its staff. We appreciate and encourage any and all suggestions or contributions.

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..... Fred Toledo
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MARCH 1ST

- 1954—Four Nationalist attack the U.S. Congress. (See page 6).
- 1977—Raisa Nemikin jailed for non-collaboration by N.Y. Grand Jury.
- 1982—F.A.L.N. claims responsibility for planting 6 bombs in N.Y. Wall Street district. Bombs explode at N.Y. and American Stock exchanges, Merrill Lynch and Chase Manhattan Bank.

MARCH 2ND

- 1917—Passage of Jones Act imposed U.S. citizenship on all Puerto Ricans whether they wanted it or not.
- 1946—Birth of Puerto Rican Prisoner of War Carmen Valentin. (See page 14)

MARCH 3RD

- 1908—Birth of Juan Antonio Corretjer, National Poet of Puerto Rico; Secretary General of the Liga Socialista Puertorriquena (Puerto Rican Socialist League) and defender of the clandestine revolutionary organizations. (See page 12)

Important Dates

In March

Of The

Puerto Rican

Revolutionary

Movement



Lolita Lebron

MARCH 5TH

- 1970—C.A.L. executes 2 U.S. Marines in San Juan in Retaliation for murder of Antonia Martinez.

- 1952—Commonwealth (Colonial status) begins in Puerto Rico.

MARCH 6TH

- 1979—Death of Andres Figueroa Cordero, one of the Four Nationalists who attacked the U.S. Congress in 1950.

(Cont. on pg.12)

NATIONALISTS ATTACK CONGRESS

On March 1, 1954 the Puerto Rican Nationalist commandos led by Lolita Lebron (Rafael Cancel Miranda, Irving Flores and Andres Figueroa Cordero) attacked the U.S. Congress. This action took place at a time when the U.S. government was trying to hide from the rest of the world the true colonial condition of Puerto Rico, thru the creation of the 'Commonwealth' of Puerto Rico.

The Nationalist attack was carefully planned and executed. It was timed to coincide with a meeting of the Organization of American States (OAS) that was to discuss the case of Puerto Rico and also the 37th anniversary of the infamous Jones Act.

On March 1st, 1954, the four Nationalist arrived in Washington D.C. They went directly to the Capitol Building and climbed the stairs to the visitor's gallery above the House of Representatives. The House was debating a bill to allow Mexican farm workers to enter the U.S. for temporary jobs. At 2:20 p.m.—at a signal from Lolita—Rafael, Andres and Irvin began to fire their guns. Lolita unfurled the Puerto Rican flag and proclaimed the free and sovereign Republic of Puerto Rico. She took a piece of paper from her purse and read:

I state forever that the U.S.A. is betraying the sacred principles of humanity in its continuous subjugation of my country, violating its rights to

be a free nation and a free people, in their barbarous torture of our apostle of independence, Don Pedro Albizu Campos.

Five Congressmen were wounded before guards overpowered Andres Figueroa Cordero, Rafael Cancel Miranda, and Lolita Lebron. Irvin Flores escaped down the stairs, but he too was soon captured and taken to police headquarters. Interrogated by the FBI and the Secret Service, questioned by TV, radio and newspaper reporters, the four Nationalist maintained their dignity. Lolita Lebron explained that she and the others did not intend to kill anyone, that they did not regret their action, and that they would do it again if it would help to free their nation. "I assume all responsibility before God and the world," Lolita wrote. "My blood cries out for the independence of my country. This is an outcry of victory."

The 1954 action of the four Nationalist stands out as a clear signal; even during the most repressive years, the resistant flame of nationhood survived.

Through pressure from clandestine organizations the U.S. was forced to unconditionally release the four Nationalist prisoners held in U.S. jails. Andres Figueroa Cordero was released in 1977. Lolita Lebron, Irvin Flores, Rafael Cancel Miranda along with Oscar Callazo were released in 1979.

La Huelga Universitaria

El siguiente artículo fue tomado de El Socialista Estudiantil de los Cuadros Estudiantiles de La Liga Socialista Puertorriqueña. Enero de 1982.

La huelga universitaria acabada de terminar continene una ejemplar enseñanza: indica cómo se pierde una huelga. Desde este punto de vista no tiene parangón en la larga historia de las huelgas estudiantiles puertorriqueñas, particularmente en el recinto de Río Piedras.

Tiene un parecido, por contraste, con la huelga de la U.T.I.E.R. En la U.T.I.E.R. se dá al liderato un voto de huelga y casi-instantáneamente la matrícula deja solo al liderato. Este parece encantado: nada hagamos. La huelga termina con un resonante fracaso. En la huelga de la U.P.R. el estudiantado dá un voto de huelga al Consejo General de Estudiantes. Como algunas pocas cosas buenas en la U.P.R. el endoso no es académico. El estudiantado repite las muestras de su espíritu de combate y el liderato proclama su "sensatez." Llevado de la mano de la "sensatez" la huelga va al doloroso fracaso que deja mil trecientos estudiantes fuera de la universidad y a cientos de apaleados en tanto el liderato pasa a las aulas al grito insensato de "¡A los libros!" Así termina una triste jornada montada con retórica rebelde y mímica de Rubén Berríos.

La verdad es que difícilmente pudo ser de otra manera.

La huelga se dió a nivel del economicismo más pueril. Con prueba histórica a granel, el economicismo es contrarevolucionario en esencia, en práctica y resultados. En la huelga no se produjo una sola consigna de carácter revolucionario, política o patriótica. Tal desvalijamiento del espíritu juvenil llevaría por obligación al desarme psicológico, camino de la derrota inevitable, al desengaño, al pesimismo, al cinismo.

Pero todo movimiento de masas al que encara un enemigo brutal, al llegar a cierto grado de desarrollo, produce, inevitablemente, un punto de ignición, que de no aprovecharse por parte del movimiento en ese mismo instante, está perdido. Este momento se produjo el 25 de noviembre. No es secreto. Para el día antes el país estaba hasta las narices de esa huelga pasmada. El 25 de noviembre la policía atacó. Atacó brutalmente, alevosamente, cobardemente, como reflejo necesario de un gobierno sin escrúpulos y como instrumento servil de una policía extranjera: el FBI. Que el FBI originó la agresión contra el estudiantado y el pueblo de Río Piedras es parte de la historia del FBI como represor de la independencia de Puerto

Rico. Esto ha sido publicamente expuesto y documentado por la LIGA SOCIALISTA. Señal inequívoca es que a tiempo que la policía y la "guardia de choque" apaleaban y gaseaban a los estudiantes en el campus y en las calles, una brigada del FBI tocaba a las puertas de una docena de dirigentes independentistas. Como Roberto Alejandro es el presidente de la Unión de Juventudes Socialistas, aparato estudiantil del MSP, y como éste, a nivel funcional estaba ya en la práctica unificado al PSR, fue a las puertas de dirigentes de esas dos (ahora ya uno solo) organizaciones que tocaron las manos sucias de la pandilla de policías extranjeros conocida como FBI.

El 25 de noviembre ameritaba un Once de Marzo multiplicado por diez. Es un cálculo conservador. Pero no podían producirlo los detractores del Once de Marzo. Ni el tratamiento teórico ni la práctica de los dirigentes de la huelga podían dar una solución de continuidad a la tradición revolucionaria estudiantil de la cual el Once de Marzo es un jalón triunfal y glorioso. El Once de Marzo fue contraofensivo. Esta huelga de ahora estuvo siempre a la defensiva, manera segura de asegurarse el fracaso.

Pero el 25 de noviembre viró contra el gobierno a la opinión pública. Faltó entonces a la huelga el apoyo extramural sin el que ninguna huelga estudiantil triunfa. El movimiento independentista, dividido y mutilado por sus realidades y aspiraciones electorales, no estuvo dispuesto a apoyar adecuadamente para transformar la simpatía ganada en organización ejecutante. Se dedicó a domesticar a los dirigentes huelgarios, de Alejandro para abajo, vía populares y tribunales.

La LIGA SOCIALISTA PUERTORRIQUEÑA no fue tomada por sorpresa, gracias a su juicio correcto de lo que es el economicismo. Sus cuadros hicieron lo imposible por evitar la desbandada. Las organizaciones clandestinas, juzgamos, tampoco pudieron intervenir improvisadamente a defender a un movimiento contra revolucionario cuyos dirigentes las han insultado y menospreciado consistentemente. Los Macheteros llevaron a cabo un operativo extramural (en la planta de la AEE en el Condado). Lograron aflojar la mano del gobierno lista para pasar al asesinato. Pero la hora precisa, el momento decisivo, aquel en que la policía desaloja la tribuna estudiantil el 25 de noviembre había pasado.

La gran lección de la huelga universitaria es que jamás se puede menguar la propaganda y la organización revolucionaria, marxista-leninista, en el campus universitario. Jamás volver a dejar la dirección estudiantil en las manos de reformistas, economicistas y electoralistas.

In The Tradition Of Latino
Cultural Week...
Latino Women's Advisory Committee

Presents:

a FILM
LATINO

MONDAY MARCH 29, 1982

Time: 12:00-2:00 p.m.

Room: CC-218 (Commuter Center)

"CHICANO" by Silvia Morales. A historical narration of the Mexican woman via slide presentation. It depicts the struggle of Mexican-American Women in a male dominated society. (30 minutes)



TUESDAY MARCH 30, 1982

Time: 11:00-12:20 p.m.

Room: Portable 1 (P-1)

"MY COUNTRY OCCUPIED" by Tri-Continental. The story of a woman in Guatemala at a time when her country is in a civil war leaving her no choice but to join a guerrilla group. (50 minutes)



WEDNESDAY MARCH 31, 1982

Time: 12:00-2:00 p.m.

Room: CC-218 (Commuter Center)

"LA VIDA Y POESIA DE JULIA DE BURGOS" By Jose Garcia Torres. A narration of the life and poems of the famous Puerto Rican writer in the 1930's, Julia de Burgos. Captures much of the search of definition, strength and struggle for social justice. (50 minutes)

A JULIA DE BURGOS



at
Northeastern ILLinois
University
5500 N. St. Louis Avenue

FESTIVAL on WOMEN

THURSDAY APRIL 1, 1982

Time: 12:00-1:00 p.m.

Room: Portable 1 (P-1)

"LA MUJER PUERTORRIQUENA" by the New Movement in Solidarity with Puerto Rican Independence. An examination via slide presentation on the history of the Puerto Rican women. Presenting the Tainas, Jibaras, famous women in history, modern times, and thier contributions and involvement in their country and in the U.S. (30 minutes)

Lola Rodriguez de Tío

Marlana Bracetti



FRIDAY APRIL 2, 1982

Time: 12:00-2:00 p.m.

Room: CC-218 (Commuter Center)

"DOUBLE DAY" by Helena Soldberg-Ladd. A documentary film which analyzes a women's working condition in Latin America. The women are from various income levels. Most combine their participation in the labor market with their family functions as wives and mothers, thus working a double day. (53 minutes)



SPEAKERS *

NANCY DE LOS SANTOS — Producer at WTTW Channel 11

ANTONIA RODRIGUEZ — Representative of the Union for Puerto Rican Students.

WANDA AMILL and GABRIEL AMILL — Director of Center For Puerto Rican Studies and owners of Yuquiyu library.

JOSEFINA RODRIGUEZ — Representative of Puerto Rican Cultural Center.

ROSA PUENTES — Project Director of Operation Search at Malcolm X College.

FOR MORE INFORMATION CALL:

MYRTA BADILLO - 583-4050, ext. 368

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PLAN 2020:

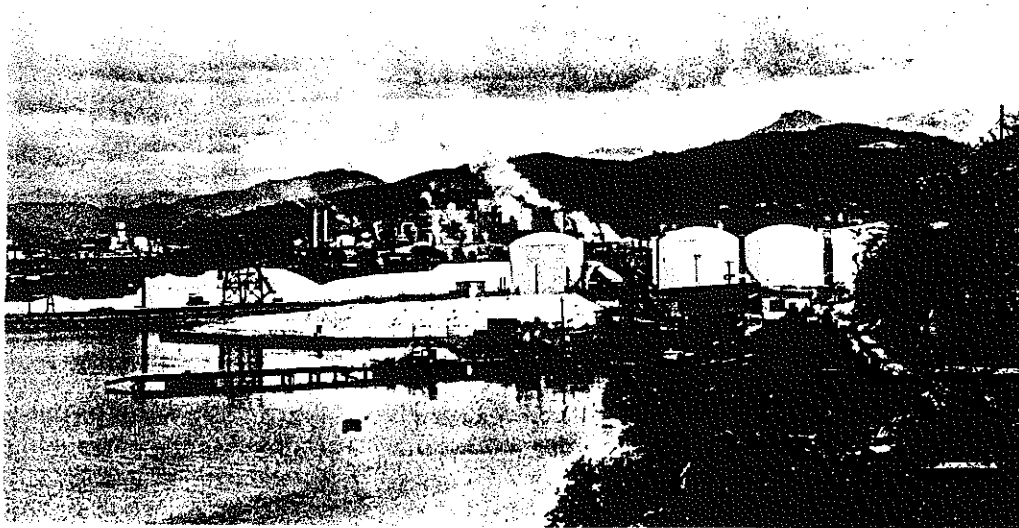
U.S. TRI-LATERALIST STRATEGY

In the last issue of *Que Ondee Sola*, an article on mineral exploitation in Puerto Rico better known as Plan 2020 raised questions concerning United States colonial hegemony in Puerto Rico. The article particularly focused on the political, economic, and environmental destruction of Puerto Rico, without describing the nature of U.S. international policy of which Plan 2020 is a part. In this article we will analyze the reasons why the United States is vigorously pushing Plan 2020 in order to implement its (worldwide) imperialist policies.

As was stated in the last issue — the consequences of Plan 2020 in Puerto Rico will be forced migration to the United States similar to the period of "Operation Bootstrap" (1940-1960). The Puerto Rican people who decide to stay will be forced to live in housing projects constructed around eleven proposed industrial parks. The island will face environmental contamination; fertile land will be rendered useless;

of workers' salaries. The production of U.S. goods is continuously growing, but its markets throughout the world are being closed. In 1898, production was so great that the U.S. was forced to open, by conquest, markets outside its borders. Puerto Rico has been a captive market since the U.S. invasion. Today U.S. markets are all across the world. These markets are being threatened by National Liberation struggles in El Salvador, Guatemala, Honduras, Iran and in the Congo. Also, other Capitalist powers are taking away U.S. markets. This makes international politics increasingly tense, and the possibility of a global confrontation nearer.

The U.S. ruling class has met with representatives of capitalist powers from West Germany and Japan in order to create a strategy to keep open international markets. National liberation struggles are threatened with the imperialist goal of reconquering markets which have been closed. This alliance of



In its quest to reap higher profits from the island, the United States will convert Puerto Rico into an industrial-military terreplain.

QUE ONDEE SOLA

rivers will be polluted or dried out; air pollution will dramatically increase and destruction of marine life would ensue. The noise caused by daily usage of 12,000 pounds of dynamite to loosen the earth will affect the nervous system, converting the islands population into neurotics and schizophrenics. In its quest to reap higher profits from the island, the United States will convert Puerto Rico into an industrial-military (terreplain) for the purposes of initiating U.S. policy in the Caribbean, as well as throughout the world.

Presently, the U.S. is experiencing an economic crisis in which many U.S. citizens are unemployed. The inflation rate is taking away a greater percentage

capitalist powers is known as Trilateralism, whose unity is held by a thin thread since all powers involved in the Trilateral Commission are competing for these world markets.

In light of this crisis, the United States must prepare itself for a war. This preparation is evident through the building of the military budget. The U.S. can no longer rely on sending arms to brutal dictatorships across the world to protect its markets. The U.S. must now use force to either install new governments in troubled areas that are sympathetic to their interest, or take on intervention (as in Viet Nam) in support of the present Dictatorships.

(Cont. on pg.15)

IGNACIO MENDEZ : PORTRAIT OF A DESPERATE MAN

Ever since Ignacio Méndez accepted to teach Puerto Rican History at Northeastern, there has been some questions by faculty and administration as to why the Puerto Rican students have boycotted his classes and refused to recognize him as a Puerto Rican historian. The administration and liberal faculty have attempted to paint a picture of sympathy for Mr. Méndez saying that the latino students are being unfair in not giving him a chance to work with the students.

To this we say, Ignacio Méndez is no fool, a puppet yes, but not a fool, he realized that when he accepted this position he was taking it against the wishes of the latino students. Ignacio Méndez knew that the only way he could justify himself to teach Puerto Rican History was to hope that reactionary faculty and administrative officials would support him; first because they are elitist and racists and second because Mr. Méndez represents a reactionary administrative viewpoint versus the radical student viewpoint.

Ignacio Méndez knew this and more, because students confronted him in the summer of 1981, while he was being interviewed for the job. He was told of the racist and elitist manner in which this university treats Third World students, yet he chose to listen to his racist colleagues such as Joseph Morton and Gregory Singleton from the History Department and the vendepatrias Samuel Betances and Maximino Torres, who were giving Mr. Méndez their assurance that he was right for the job. This backing plus the lucrative salary of \$25,000 a year set the precedent for Mr. Méndez's justification of taking the position. **Even though** the History Department as a whole voted against hiring Mr. Méndez, President Ronald Williams saw to it that Mr. Méndez would have a job; he did this in order to avoid the issue of retaining Professor José López, and with the intention of having Méndez teach within the Chicano-Mexicano/Boricua studies program.

Since then, Ignacio Méndez has been confronted by students in his classes on how he got his position, and Mr. Méndez is unable to give an explanation of who he owes his job to. Again, when asked who he services at this university, Méndez's answers are unclear.

Instead, Méndez's response is "let me get on with what I am being paid for, and that is to teach Puerto Rican history". To make matters worse, Mr. Méndez has gone about teaching Puerto Rican history in his colonized version, denying the rich and heroic struggle of the Puerto Rican people against colonialism. Mr. Méndez continues to perpetrate various myths and lies about the heroic Taino Indians, by saying that it was the Caribe Indians and not the Tainos who fought against the Spanish, but in reality, the Caribes and the Tainos were the very same people. This thus denies the Tainos as the true indigenous people of Puerto Rico. The information is in reference to a book called "Los Caribes Mito y Realidad" (The Caribes Myth and Reality) by Jalil Sued Badillo.

But Mr. Méndez, not being a Puerto Rican historian would not know this. Méndez is questioned on this topic in his class and he refuses to admit that he is wrong. Clearly, this is a case of ignorance and unprofessionalism by a professor.

Mr. Méndez has often said that he would like to help the latino students. If this were true, why have the few latinos who, through misfortune, were forced to stay in his classes last fall and this winter, come to the Union for Puerto Rican Students asking for help on gathering information on Puerto Rico: because Mr. Méndez is ignorant on the subject matter. It is no surprise that Mr. Méndez is so ill prepared to teach Puerto Rican history or to help the latino students understand their reality in this society, since he himself accepts the oppression and exploitation of our people.



This man (Ignacio Méndez) is not a Puerto Rican Historian! Boycott his classes!

Mr. Méndez's view is reaffirmed in his actions, as he was brought to U.N.I. in the first place by the administration in an attempt to destroy the latino student struggle. He knew this before he signed his contract. As if this were not enough, Mr. Méndez has now filed charges against two latino students — Teodoro Anderson and Marvin García, accusing them of disrupting his class.

Throughout the investigation initiated by the latino students, it was discovered that Mr. Méndez was part of a conspiracy to entrap and expell latino students. This tactic has been a favorite of Daniel Kielson, Vice-President of Student Affairs and Mr. Méndez seems to have taken the same position. Either Méndez thinks the best way to help latino students is by having them thrown off campus or he is being used by the administration like toilet paper is used on one's posterior.

Another example of this administration's use of Ignacio Méndez is the fact that he is being ordered to teach two classes in the spring/summer with no pay. This came about because Mr. Méndez had no students in two of his fall classes due to the boycott of Méndez's classes.

Ignacio Méndez may be here to stay. If so it will only be true because the administration clings to latino lackey's, like fish do to water. But in the course of his stay at Northeastern, he will always be looked upon as a traitor to the students. As each day passes, Ignacio Méndez is allowed to impersonate a Puerto Rican historian. More and more latino students will realize the real purpose of this rag of humanity and this will strengthen the latino student struggle.

(Cont. from pg. 6)

MARCH 8TH

1977—Maria Cueto jailed by N.Y. grand jury for non-collaboration.

MARCH 10TH

1954—2 Puerto Ricans arrested after action by 4 Nationalist and sentenced to 6 months in jail for not cooperating with grand jury investigation of the attack on Congress.

MARCH 11TH

1971—Violent student demonstration against the Draft and R.O.T.C. at University of Puerto Rico. Students fight armed battle with police killing the riot squad's leader, a policeman, and R.O.T.C. cadet.

MARCH 20TH

1898—Birth of Luis Pales Matos, one of Puerto Rico's leading poets.

Important Dates

In March

Of The

Puerto Rican

Revolutionary

Movement

Cont.

1977—F.A.L.N. bombs F.B.I. Office and the American Bank Note Co. which prints certificates and currency for Latin America.

MARCH 21ST

1873—The abolition of both slavery and the Libreta System in Puerto Rico. (See page 12)



Don Juan Antonio Corretjer

1937—Ponce Massacre, 20 people killed, 200 wounded. (see page 13)

MARCH 29TH

1904—Birth of Consuelo Lee de Corretjer. Active participant in the Independence Movement since the 1930's. She is currently a leader within the Liga Socialista Puertorriqueña, a revolutionary independence organization in Puerto Rico. (see page 14)

JUAN ANTONIO CORRETJER

Juan Antonio Corretjer, proclaimed the "National Poet of Puerto Rico" by the Institute of Puerto Rican Culture (Instituto de Cultura Puertorriqueña) was born in the central mountain region known as Ciales. Don Juan, as he is often called by those who love and respect him, is now living in Guaynabo with his wife Consuelo Lee Tapia who is also a militant figure in the struggle for independence and socialism of Puerto Rico.

As a journalist, Don Juan has founded and directed many newspapers. He is presently the editor of "Correo de la Quincena" and "El Socialista" both theoretical journals of the Puerto Rican Socialist League (La Liga Socialista). Don Juan is also a guest columnist for the Puerto Rican newspaper "El Nuevo Dia."

Don Juan has written more than 50 short stories and more than 10 essays "La Lucha Por La Independencia" being one of the most important works. For his prolific literary writings, Don Juan has received various awards from the Institute of Puerto Rican Culture, the Atheneum of Puerto Rico and the Institute of Literature of Puerto Rico.

As a young man, Don Juan Antonio Corretjer joins the Puerto Rican Nationalist Party (El Partido Nacionalista Puertorriqueño) during one of the most important periods of Puerto Rico's historical growth —

its struggle for independence from U.S. colonialism. Don Juan goes on to become the General Secretary of the Nationalist Party during the time in which Pedro Albizu Campos is president.

In 1936 Don Juan is imprisoned for one year for refusing to surrender documents of the Nationalist Party to a Federal Grand Jury. In 1937 he is again imprisoned along with Pedro Albizu Campos for 10 years.

Later Don Juan will be imprisoned in Cuba for collaborating with the revolutionary group which is under the leadership of Antonio Guiteras, against the Batista regime. He helped the July 26th Movement (Movimiento 26 de Julio) until the revolution triumphed. Don Juan was also imprisoned in Mexico for his ideology on independence.

Don Juan Antonio Corretjer is presently the General Secretary of the Puerto Rican Socialist League (Liga Socialista Puertorriqueña) an organization which advocates armed struggle as the principal instrument for achieving the liberation of Puerto Rico.

ABOLITION OF SLAVERY

March 21, 1873 marked the abolition of both slavery and the hated 'Libreta' system (pass book system similar to the one used in present day South Africa) in Puerto Rican history. Along with the aboli-

(Cont. on pg.13)

ABOLITION OF SLAVERY

(Cont. from pg.12)

tion of these two inhuman institutions, massive misunderstanding and underrepresentation of this historical event followed. The first misconception of colonized Puerto Rican history is that the bringing of the African slaves established slavery in Puerto Rico.

In Puerto Rico, as well as throughout the Antilles, the first to be forced into slavery by the Europeans were the indigenous, Tainos. The Tainos, an Arawak people whose primitive communist tendencies led towards communal sharing, were an agricultural people whose major crop was the cassava or yucca.

Following 1493, Spanish colonial policy in Puerto Rico imposed Tainos to forced labor in the wretched repartimiento system. Subsequently, Taino labor proved to be non-profitable to Spain, not because of their inability to work which many historians contend, but, because those Tainos who weren't killed by the genocidal colonial policy were killed by European introduced diseases. Many committed suicide to escape slavery and a good many of the Tainos resisted. The shortage of Taino labor began the necessity of a different slave whose expertise was in agriculture. The void was filled by the African.

The first African slaves were probably introduced into Puerto Rico in 1509. At first, they came with their individual Spanish masters mainly to work isolated domestic chores; however, after 1516 the African slave became a most desirable commodity due to the shortage in labor. Early importation of African Slaves into Puerto Rico mostly depended upon non-Spaniards, particularly the Portuguese. Interestingly enough, unlike other parts of the Antilles i.e. Cuba, Haiti, and Jamaica where slave populations reached over 60%, African slaves were never a major accumulated segment of Puerto Rico's population. The following chart presents African slave populations for selective years.

Date	Number of African Slaves	Total Island Population
1530	2,292	—
1765	5,037	44,880
1776	7,487	70,260
1778	6,487	80,660
1802	13,333	149,859
1812	17,536	183,014
1830	34,240	323,838
1834	41,818	358,836
1846	51,268	443,139
1854	46,918	492,121
1860	41,736	580,329
1867	47,000	656,328
1873	29,335	617,328

As shown by the chart, the African slave population never reached over 12% of Puerto Rico's population. This factor facilitated amalgamation between the three distinct people which formed the objective Puerto Rican identity: the Taino, the peasant Spaniard and the African slave.

Prior to the genesis of the Puerto Rican identity, slave revolts allowed Africans to obtain affiliative ties with the peasant Spaniard and Taino who were also victims of Spanish colonial policy. This along with massive resistance within the Spanish empire in the early nineteenth century heavily impressed upon the Spanish Crown to enact the Decree of Credula.

The Decree of Credula allowed runaway slaves from the Spanish colonial empire to migrate to Puerto Rico with free man's status as long as they remained loyal to the Spanish crown. Slavery was soon to be abolished along with Spanish rule. The proclamation of Puerto Rican Nation seemed to deliver the damaging blow which help debauched slavery.

The 1868 Grito de Lares, not only proclaimed the birth of the Puerto Rican Nation, but, demanded for the immediate abolition of slavery and of the morbid libreta system. Lares impacted the African slaves to take heed to the cry of Lares- to end Spanish tyranny in Puerto Rico. Slavery was soon to be eradicated in Puerto Rico. Five years later, slavery along with the libreta system was abolished.

Slavery was bound to be abolished in Puerto Rico especially after the African composed one-third of the Puerto Rican identity. Archaic, and backwards, Spain, could not have maintained the massive slave revolts to a non-dangerous level.

Even though slavery has been abolished for one hundred and fourteen years, in Puerto Rico there still exists a master-slave relationship. The difference is that the United States is the new master and the entire Puerto Rican people are the slaves.

PONCE MASSACRE

The Ponce Massacre: Palm Sunday, March 21, 1937.-The 'Cadets of the Republic' had announced a commemorative parade for Palm Sunday and had the necessary permit from the Mayor, but one or two hours before the parade was scheduled to start, the Mayor informed its organizers that he was revoking the permit. The atmosphere was tense. The Police brought in reinforcements from other places in the island. The Nationalists started their parade all the same, unarmed; the men in their black shirts and white pants, the women in white, some bringing their children. They were opposed by 150 armed policemen. When the Nationalists began to march, singing La Borinqueña (Puerto Rican national anthem), the Police opened fire, killing 19 persons and wounding more than a hundred, including bystanders.

An investigation by the American Civil Liberties Union proved that the Police were responsible for the killings. It also established that the Puerto Rican Government had violated the citizens civil rights. It was not certain who had fired the first shot, but the Police had fired at the crowd with machine guns for fifteen minutes. The number of dead reached 21. According to some reports, more that 150 persons were wounded. About 150 demonstrators were arrested....

CARMEN VALENTIN



Carmen Hilda Valentin was born in Quebrada, Arecibo, a small farming community in Puerto Rico on March 2, 1946. She was nine years old when her family moved to the United States in search of a better life for Carmen and her four sisters.

They settled on the West side of Chicago, where Carmen attended parochial school. An exceptional student who took her studies seriously, she graduated with honors from Providence High School in 1964. She then attended Northeastern Illinois University, receiving her Bachelor of Arts degree in Spanish and Secondary Education. To help finance her studies, Carmen worked as a medical assistant in a podiatrist's office. At the time of her capture, she had completed the necessary course-work toward her Ph. D. degree in Psychology from Loyola University.

Carmen has been active in the struggle to free Puerto Rico from U.S. domination since the early 60's. She was an active member of the National Committee

to Free the Five Puerto Rican Nationalists, and advocated for the independence and socialism of Puerto Rico whenever possible. She also has an extensive history of organizing in the Puerto Rican community. She worked with various youth groups and was instrumental in the development and completion of three major mural projects depicting cultural and political aspects of Puerto Rican life. Carmen was co-founder of the Jose De Diego Bilingual Center and served as President for the De Diego Advisory Council. She also served on the Board of Directors of El Rincon, a community based drug rehabilitation program, and the Cancel-Miranda Alternative High School. She also worked extensively with the A.L.A.S. program, an educational project for prisoners at Stateville Penitentiary in Joliet, Illinois, where she taught Spanish and History.

On April 4, 1980, Carmen was arrested with ten other companeros and accused of membership in the Fuerzas Armadas de Liberacion Nacional (F.A.L.N.), a revolutionary armed clandestine organization which seeks the total liberation of Puerto Rico. Later found guilty of seditious conspiracy and various weapons charges, Puerto Rican Prisoner of War, Patriot, and mother of a 12 year old son, Carmen Hilda Valentin is currently serving a 90 year sentence at Dwight Women's Prison in Dwight, Illinois.

(Cont. from pg 4)

DOÑA CONSUELO LEE CORRETJER



Consuelo Lee de Corretjer was born on March 29, 1904 in Santurce, Puerto Rico. She is from a well to do family who financed her education.

The Spanish Civil War and the incarceration of Puerto Rican Nationalists in 1936 inspired her to fight for the cause of Puerto Rican independence and socialism. She joined the Puerto Rican Communist Party where she was later delegated to speak before a conference. At this conference she met her future husband and comrade, Don Juan Antonio Corretjer, who was the representative of the Nationalist Party. In 1943, Don Juan and Doña Consuelo initiated a political seminar in New York. When she returned from New York as a teacher at Betances School of Guaynabo, she founded the Peoples' Union for Literacy ("La Unión del Pueblo para los Analfabetos"). In her literacy work we see the dedication for humanity and the struggle for liberation. One of her famous works *Con un Hombre Menos* covers many stages of her life.

We write these words in gratitude of her commitment to humanity and her sacrifice.

The repression has been and is directed against men and women, and therefore we have to prepare ourselves to confront and struggle against these imperialist designs together, and to support liberation struggles.

We have to be very much aware of the United States' imperialist scheme to maintain its hegemony in the world. The United States' main objective is to destroy liberation struggles that are presently being waged in various countries, to create the proper conditions for a Third World War that would eventually save imperialism from its decadent stage and consequently, secure new markets that would guarantee their continued growth.

An example of this strategy is the military aid that the U.S. is giving to the fascist military junta of El Salvador, in order to destroy the revolutionary struggle that is being waged against a system of oppression and exploitation.

Third World women understand the conditions and the struggles to be waged to combat repressive measures against them.

Conscious women, all over the world, understand and recognize the importance of struggling with their companeros to achieve the liberation of humanity, which inherently has a bearing on the liberation of women. In this manner we will both plant the seed of socialism, destroying the exploitation of man by man and women by man, thus creating a new society where respect exist for all humanity.

(Cont. from pg. 10)

With the worldwide imperialist crisis increasing every day, Trilateralist members; Amax, Dupont, Anaconda (ARCO), and Kennecott, are pushing the development of mine exploitation in Puerto Rico. The reason for this is that the U.S. needs a whole gamut of strategic minerals it does not possess in order to build its war machine.

From Puerto Rico, U.S. would extract gold and silver, which are precious minerals needed to finance the military; iron, for heavy war material such as tanks and tractors; cobalt for medicine; nickel for high speed jets, and missiles and as an alloy to build the ships; magnesium for construction of nuclear weapons; and molybdenum as alloy to strengthen steel.

The most dangerous mineral to be extracted from Puerto Rico will be copper. This is due to its geographic location (center of the island, the origin of a great number of rivers carrying water to more than a million people.) The copper deposits to be extracted will serve for electronic purposes.

U.S. international tri-lateralist plans do not end with the appropriation of minerals from Puerto Rico. The U.S. also needs to push mineral exploitation, in order to make Puerto Rico a base of operations to

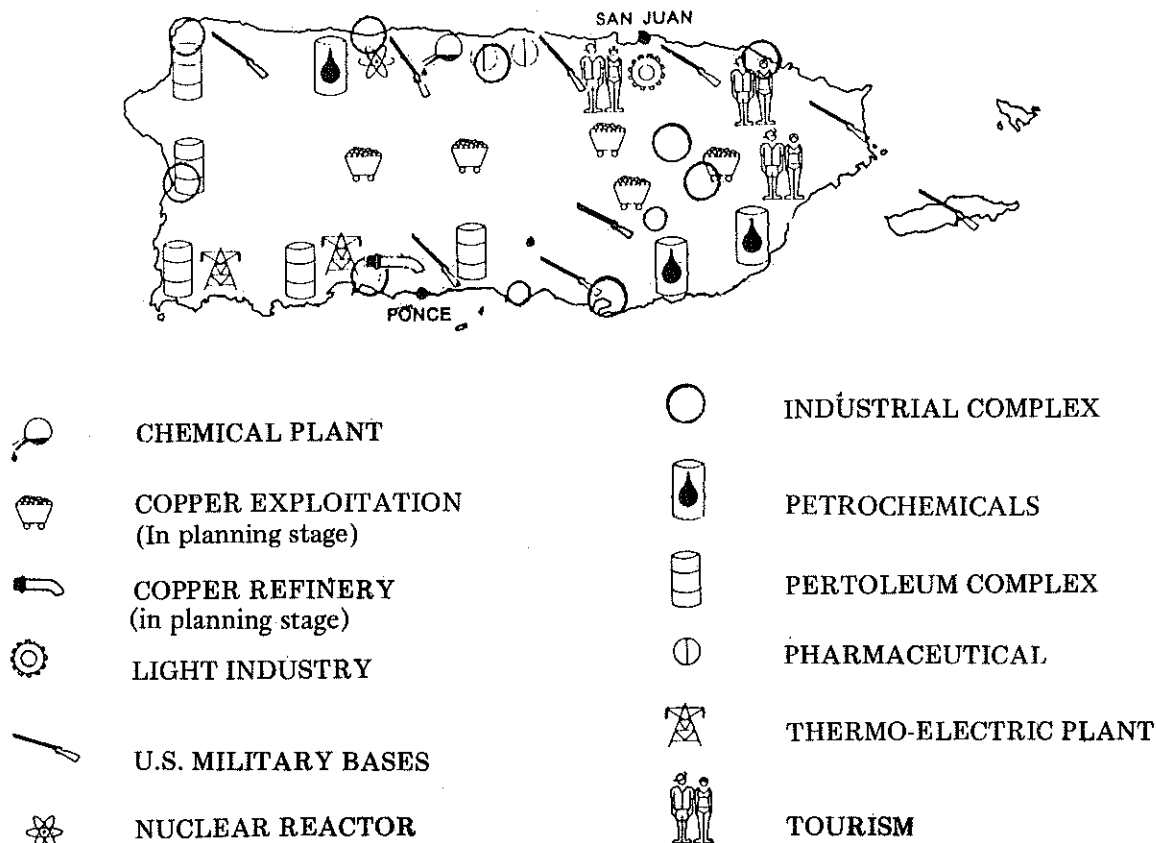
begin deep sea mining in the central area of the Atlantic Ocean, where they have discovered huge deposits of manganese. The presence of this mining industry in the ocean guarantees control of maritime routes in the Caribbean.

President Reagan's policy for the Caribbean is to extract minerals from some of the countries in the Caribbean basin to refine them in Puerto Rico. This is evident from Mr. Reagan's address on Wednesday the 24th of February where he plans to send aid to unstable governments in order to industrialize and then rob them of their natural resources.

In order to secure and open new markets for finance (monopoly capital), Puerto Rico will be destroyed. Plan 2020 definitely is a U.S. tri-lateralist policy directed towards consolidating its last bastion, Central and South America, for super-exploitation. Since its markets across the world are deminishing, Puerto Rico will be utilized to build the U.S. war machine, to control maritime routes in the Caribbean, and refine other mineral resources stolen from other Caribbean nations.

—NEXT ISSUE: Fighting Plan 2020: A struggle of National Integrity.

UNITED STATES PENETRATION OF PUERTO RICO



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FIRST NATIONAL CHICANOMEXICANO/BORICUA STUDENTS CONFERENCE

The Union for Puerto Rican Students (U.P.R.S.) in commemorating ten years of growth and ten years of struggle, is calling upon all progressive Latino students to attend the First National ChicanoMexicano/Boricua student conference, on the weekend of April 2nd thru 4th. This conference will provide an opportunity for us to come together and exchange experiences and ideas, particularly as they relate to the community and its struggle.

FRIDAY - APRIL 2nd

- 7p.m. - REGISTRATION
- 7-9p.m. - OPENING PLENARY
- Welcome - Objectives
- Dinner
- 9-11p.m. - Entertainment

SATURDAY - APRIL 3rd

- 8a.m. - Coffee and Rolls
- 8:30-9a.m. - Goals & Objectives of Day
- Introduction of Speakers
- 9-12:45p.m. - STATE OF STUDENT MOVEMENTS
- Mexico
- Puerto Rico
- Dominican Republic
- U. of I. - Circle Campus
- Northeastern University
- 12:45-1:30pm - Lunch
- 1:45-4:30p.m. - WORKSHOPS
- Cutbacks & U.S. Policies
- Student & Community Struggles

CONFERENCE PROGRAM

4:30-6:30p.m.

- Repression & Criminalization of Political Activism in the Universities and Communities
- Visit & Tour of Community Center
- Dinner & Cultural Activity in the Puerto Rican Community

SUNDAY - APRIL 4th

- 8-10a.m. - Coffee & Rolls
- RESOLUTIONS
- Towards a National Chicano Mexicano Boricua Students Coordinating Committee

- CLOSING PLENARY

For more information contact:

UNION FOR PUERTO RICAN STUDENTS
U.N.I.
CHICAGO, IL. 60625 (312) 583-4050 ext. 367

For those students who are interested, there will be two workshops held in silk-screening and printing after the closing of the Conference.