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Que Ondee Sola- March 1987

Lourdes Lugo

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*International Women's Day...
130 years of continuous Struggle.*

Speller Issue... Advancing Student Unity



*Julio Cortes...
An undefeatable spirit*

New Barriers for Hispanics Students

The KKK...

**A history of crime, violence and
terrorism.**

EDITORIAL

What is Freedom?

In the special St. Valentine's page of the *PRINT* (February 1987) a student posed the question, What is Freedom? We the staff of *Que Ondee Sola* felt that this same question has been posed by many students and it deserved an answer.

Let us begin by stating that many words are constantly used without people knowing a concrete definition to them. Due to this, words are misunderstood, misleading and most of all used improperly. The word Freedom is a good example of this. Everybody uses the word Freedom as commonly as the word "and", but if you asked someone to define the word most of them will get drunk in their own verocity working their way out of the conversation. At *Que Ondee Sola* we have studied many definitions of Freedom, and found that the following quote of Frederick Engels summarizes some of our ideas:

... the freer a man's judgment is in relation to a definite question, the greater is the necessity with which the content of this judgment will be determined; while the uncertainty, founded on ignorance, which seems to have an arbitrary choice among many different and conflicting possible decisions, shows precisely by this, that it is not free, that it is controlled by the very object it should itself control. Freedom therefore consists in the control over ourselves and over our external nature, a control founded on knowledge a natural necessity; it is therefore necessarily a product of historical development.

If we looked carefully into the lives of each individual of this institution we will see how confined their lives are. Their lives are controlled by their family, the church, the new fashion trend, the social class they belong to, and on. Before an individual can make any decision over their life they must satisfy all the standards imposed by the institutions of the society they live in. These same individuals are not *the masters of their fate or the captain of their souls*,* they are nothing more than followers of rules they do not control or understand. Now, immediately when a student gives definition to these words they are labeled as either a communist or a fascist. No credit is given for his/her ability to think and understand the world around them. *Freedom does not consist in the dream of independence from natural laws, but the knowledge of these laws, and in the possibility this gives of systematically making them work towards definite ends.* Frederick Engels.

Again Freedom is not a word but an action. When a person demonstrates the ability to control and change

their reality, that person is Free. Freedom cannot be, the possibility of a person to choose from ten differently labeled jeans, or shoes, which is the definition which most Americans give to this word. What does it really mean to choose from different labeled items, when people cannot afford them. Where is the Freedom of 30 million people who go to bed hungry every day? (according to CBS social report, 1983). The Freedom to choose makes a difference for the privileged few in America, but not for the entire population.

What Freedom will the UNI freshman have when all the rules and regulations of this institution have already been made by a few people?

Where is the voice of the students concerning Financial Aid, Admissions Policies—supportive sources and programs, new standards and requirements for graduation?

Where is the student's Freedom to make this institution academically better?

This Freedom exists in those who wage struggle against injustice and incorporate others into that mission. Those people who participate truly strive to be Free.

Some men see things as they are and ask why. Others dream dreams and say why not.

**Part of Poem *Invictus* by William Ernest Henley.*

*Que Ondee Sola is published at Northeastern Illinois University. The opinions expressed in *Que Ondee Sola* do not necessarily reflect those of the administration. Responsibility for its contents lies solely within its staff. We appreciate and encourage any and all suggestions or contributions.*

QUE ONDEE SOLA
meets every Tuesday,
at 12:30 Room E-041
across from the Game Room

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Julio Cortes...

An undefeatable spirit

On March 3, 1987 a group of friends and colleagues will pay tribute to Special Services Counselor Julio Cortés by hosting a luncheon in the Alumni Hall at 12:30 p.m.

During the Christmas holiday Julio Cortés was severely injured in a car accident en route to visit his brother in Pennsylvania. His car was struck from behind by a speeding semi-trailer truck in Indiana, causing serious injuries to him and his nephew. Julio's wife, Juanita, and other passengers sustained minor injuries. "It was a miracle that no one was killed, the impact was so great that the rear portion of the car was smashed up to the front seat", said Juanita Cortés. In that

twisted wreckage Julio was pinned along with his nephew. Julio suffered multiple injuries including the severing of the spinal cord which left him paralyzed from the chest down.

After two months of intensive care Julio has progressed significantly. He is currently at the Chicago Rehabilitation Center and expects to be home soon.

Five student organizations have come together with staff members and professors to sponsor the luncheon in order to defray medical and rehabilitation expenses and to acknowledge Julio's courage and will to live. His struggle has been an inspiration to all.

New Barriers for Hispanics Students

The Eagle, a newsletter published by the Logan Square Neighborhood Association recently carried a front page story on the new admission policy announced by the University of Illinois at Chicago. The policy consists of denying entrance to high school students enrolled in English as a Second Language courses (ESL). This policy change will have a dramatic impact on the Latino community. This move will be part of an overall effort to reduce the numbers of Latino students enrolled in institutions of higher education.

The University of Illinois already has stiffer admissions policies, ACT cut-off scores and higher

tuition—the very same changes which President Lamb is trying to implement at UNI. These changes are likely to reduce admission of low-income, academically disadvantaged students.

Although ESL programs are not comprised solely of Latino students, the Spanish-speaking students will be the hardest hit by this new policy. The staff of *Que Ondee Sola* views this policy as a direct attack on the Latin American community in Chicago.

We call on students, faculty and staff to be aware of the changes that are taking place around us. If we don't denounce these changes now some day it will be too late.

(In part taken from *The Eagle*, Winter 1987)

CONFERENCE ON ACADEMIC FREEDOM

Pedro Albizu Campos High School

1671 N. Claremont Ave.
Chicago, Illinois 60647

March 20—22, 1987
(312)342-8022

Speller Issue... Advancing Student Unity

Over 75 students gathered at Village Square on February 4th to denounce the demotion of "Doc" William Speller.

During the summer of 1986 "Doc" William Speller was demoted from his position as Coordinator of Project Success. The basis for this move is still unclear to the student population. Particularly, since there is a lack of interest by the UNI administration to answer any of the students concerned.

"Coincidentally" both Daniel Kielson, Vice-President of Student Affairs and Gordon Lamb, UNI President, had left the campus at the same time when the demonstration was being held. Students expressed their indignation of this cowardly attitude by both representatives of UNI. Lamond Curie informed the students that both were told of the gathering and invited to attend. Neither showed any interest to attend or even come by the area. They left the campus precisely moments before the students began the demonstration. Once again manifesting that there has been no major change at UNI, even with a change of President.

We congratulate the professors that came out and demonstrated their true solidarity and commitment to the students. They were José E. López, Daniel J. Stern and Henry Russell.

We also congratulate the students who came out and showed their unconditional support.

The gathering served also to bring together Black and Latino students. Representatives from the UPRS and QOS stated their support and importance of such an event—that is that the administration seeks to destroy all the programs that deal with the needs of minority students. Programs such as Special Services, Proyecto Pa'lante, Project Success, are the target of a move to "whiten" the university according to UPRS representatives.

This demonstration expressed the students' concern of the problems that arise on campus. Further, it is letting the administration know that nothing will be done against minority students without a fight.

Pa'lantes Honor Students Awarded

On Thursday, February 19, 1987, Proyecto Pa'lante held its third annual award ceremony. It was held in the Heritage Room.

Jaime Delgado, Proyecto Pa'lante advisor, led the program saying that the students that were to be awarded were examples of true dedication to their education.

There were nine high honor students and 14 honor students. The high honor students are: **Vilmali Cajigas Sandra Carrion, Diana Hernandez, Ana Maria Hurm, Migdalia Irrizarry, Nayibe Parragarica, Belem Pinto, Gloria Santa, and John Souchet.** The honor students are: Martin Acevedo, Yositará Almeida, Milissa Aviles, Felix F. Cabrera, Inez Cardona, Angélica Carmona, Diana Gonzalez, Sonia Ramos, Annette Ruiz, Hector Rodriguez, Emily Santos, Anthony Sedano, Martha Timothee, and Rudy Vasquez.

There was also a group of students from Roberto Clemente high school and Dr. Pedro Albizu Campos high school. Proyecto Pa'lante expressed that it hopes to see these same students in the Fall of 1987 at North-eastern.

Present were a group of staff and faculty members.

Among them:

Dr. Angelina Pedroso, Foreign Languages
Frank Solano, Financial Aid
Sam Lopez, Financial Aid
George West, Financial Aid
Erica Gonzalez, Proyecto Pa'lante
Myrta Badillo, Proyecto Pa'lante
Maximino Torres, Proyecto Pa'lante
Luis Burgos, Student Employment
Rosa Alvarez, Latina Women's Advisory Committee
Jose Lopez, Professor
Flora Llacuna Academic Advisement
Alfreda Williams, Special Services
Santos Rivera, Special Programs
Roosevelt Gordon, Project Success
Johnny Dorfy, Project Success
Marilen Whitehead, Project Success

Que Ondee Sola would like to congratulate these students who have worked so hard and have demonstrated outstanding achievement in their studies.

CELEBRATE THE 4th YEAR OF PUERTO RICAN CULTURAL WEEK

Schedule of events

Monday, March 30, 1987—Puerto Rican Film Festival

Time: 9:00 am—2:00 pm

Room: CC 218

Featuring: *Puerto Rico* — A documentary on Puerto Rican History in the 20th Century. (Bilingual)

Corretjer — An interview with the National Poet of Puerto Rico Juan Antonio Corretjer. (Spanish)

Julia de Burgos — The life of one of the greatest poets of Puerto Rico, Julia de Burgos and her contributions to Puerto Rican literature. (Bilingual)

Tuesday, March 31, 1987—Exhibition Table featuring crafts and artifacts of Puerto Rican artists in the US.

Place: Village Square

Time: 9:00 am—2:00 pm

Wednesday, April 1, 1987—Bake Sale of Puerto Rican Pastries.

Thursday, April 2, 1987—Cultural Event honoring Dr. Ben Coleman from the Foreign Language Department

Time: 12:30 pm—2:00 pm

Place: UNICORN

Friday, April 3, 1987—Dance

Time and Place: To Be Announced.



STOP THE LEXINGTON DUNGEON.....

Student call to denounce inhumane conditions in US Prisons.

DID YOU KNOW...

That the US government practices systematic physical and psychological torture against women and men imprisoned for struggling for a free and just society while at the same time proclaiming to the world their repulsion of human rights violations and problems of political prisoners in other countries.

Take for instance the case of three women, Puerto Rican Prisoner of War Alejandrina Torres, North American Political Prisoners Susan Rosenberg and Silvia Baraldini, who are currently incarcerated in the dungeon-like "control unit" at the Lexington federal prison in Lexington, Kentucky.

These women on a daily basis confront conditions such as:

- Complete isolation from all other prisoners in the institution;
- Strip searches every time they leave their cells for recreation;
- Approximately 23 hours a day locked up in

cramp cells painted completely white and with sound proof walls;

- Denied access to any of the educational or recreational programs available to other prisoners;
- Restricted visiting privileges. All visitors, including attorneys must be photographed before they can visit;
- Constant video surveillance and surveillance by the guards who have been instructed not to converse with them;
- Restricted access to adequate medical attention, etc.

The goals of the "control unit" and the sub-human conditions found therein is the breaking of the spirit and will to struggle of these women, as well as the destruction of their political identities, guided by the principles of counter-insurgency and utilizing scientific methods such as behavior modification and the denial system.

WHAT CAN BE DONE...

As students and faculty of a university, we are expected to serve and advance the cause of humanity and change for the better our subjective conditions.

It is said that prisons are a reflection of society in general. If this is true, we must analyze where prisons, in particular control units, are heading towards so we can see what the future holds for humanity.

Torture is something that shocks our conscious no matter what political line or religion we may have.

The UPRS and QOS urge all students and staff to attend a protest march on March 8, 1987 in front of the Lexington federal prison in Lexington, Kentucky. Buses leave Midnight Saturday, March 7, 1987.

For more information call ext. 3805 or visit the *Que Ondee Sola* office (in front of the Game Room).

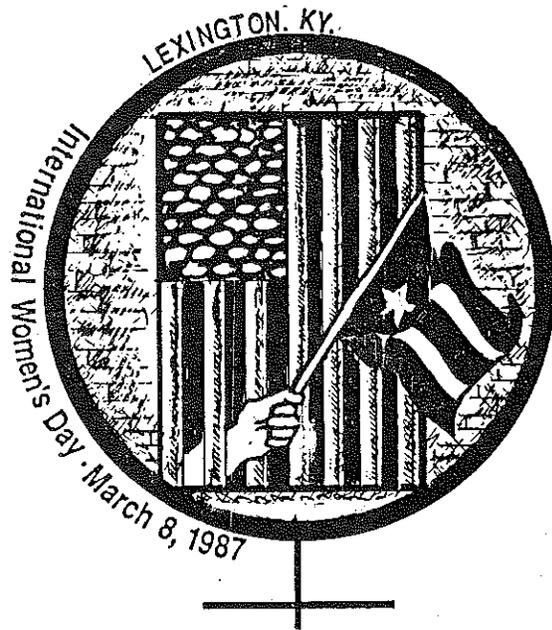
International Women's Day... 130 years of continuous Struggle.

Today at the Lexington, Kentucky federal prison, there exist a veritable prison within a prison. Three women are imprisoned under sub-human conditions, Alejandrina Torres, Susan Rosenberg and Silvia Baraldini because of who they are and what they represent. These compañeras are being subjected to the systematic psychological tortures which include:

- Non-consensual vaginal and rectal cavity "searches" conducted by male prison employees;
- No contact visits with family or lawyers, unless they allow to be photographed twice by two prison officials;
- Restricted visiting hours;
- The denial of religious services and congregational worship;
- No interaction with other prisoners;
- "Strip searches" everytime they leave and return to their cells;
- Constant surveillance by guards and video cameras;
- Sensory deprivation the compañeras are caged in closed-front cells painted stark white, in a unit painted eye-blinding white;
- Personal property limited only to 5 books and 10 photographs; and
- No participation in normal work and recreational activities.

Until recently, these combatants were also denied correspondence with anyone other than immediate family members. However, due to a massive protest led by the **National Committee to Free Puerto Rican Prisoners of War** this restriction has been lifted. Alejandrina, Susan and Silvia are part of a legacy of revolutionary women committed to the liberation of their people. They are women who responded to the call of humanity, and are now denied their personal freedom because they dared to struggle for a more just society. The Puerto Rican independence movement has produced other Freedom Fighters who may soon find themselves imprisoned under these same barbaric conditions at the Lexington dungeon. Since their capture, Ida Luz Rodríguez, Carmen Valentín, Dylcia Pagán, Alicia Rodríguez and Haydee Torres Beltrán assumed the position of Puerto Rican Prisoners of War, joining the ranks of countless other political prisoners in the United States. These women are part of a history of struggle, dedication and love.

March 8th marks the celebration of International Women's Day. The origin of March 8th dates back to



1857, when the Seamstresses of Manhattan's Lower East Side, all victims of capitalist oppression, decided to carry out a protest march. They were brutally repressed by the police, who dispersed the march, wounding some and arresting others.

During 1860, the first women's union was formed and demanded better working conditions. By 1907, socialist women in the United States organized huge demonstrations and meetings across the country, demanding political rights for working women.

At the second International Conference of Socialist Working Women, held in 1910, Clara Zetkin proposed the organization of an International Day for Working Women, which was celebrated in 1911. Today the problems of women are still considered something general, something alike for all women. Although the problems of inequality have historically touched all women despite their class position; oppression does not affect the bourgeois woman in the same way as the proletarian woman. Therefore, the woman question must be analyzed closely and treated within the proper context. It cannot be dealt with a general class interests.

Today many rights that working women have long fought for are being taken away. Take for example the federal aid ban on abortion. Inner City ghettos are filled with single-parent children that have no hope, doomed to a vicious cycle of poverty and

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The KKK...

A history of crime, violence and terrorism.

Racism has been institutionalized in the US since the signing of the Declaration of Independence when the US government claimed that black men were only three-fifths of a human being. One off-shoot of this racism has been the Ku Klux Klan. It is estimated that there are at least 10,000 Klan members in the United States today. Today's Klan leadership talks of a "new Klan," yet evidence shows that the country's most enduring hate group is continuing their tradition of violence.

History of the Klan.

In December of 1865, six young confederate veterans decided to form a "social club" in Pulaski, Tennessee near the Alabama border. The new society had to be a secret. The members called each other ghouls so that if their meetings were overheard the identities of the members would remain secret. Since they wanted a mysterious name for this social club, they turned to the Greek language. Richard R. Reed suggested the word *kuklos*, (meaning circle and cycle in English). John B. Kennedy added the word *clan*. They then decided to wear white robes and ride through the town on horses. The sight of white robed horsemen stirred the town so much that the Klan decided to officially use the sheets as a regalia of the organization. But if that had been all there was to the KKK, it would have probably disappeared as fast as it came. At some point in 1866, they recruited members from nearby towns, thus expanding this new secret organization known as the Ku Klux Klan. The Klan's primary objective was to threaten and terrorize black people.

Gladys Marie Fry, author of *Night riders in Black Folk History*, believes that the reason Klan members chose to wear white sheets is because many black slaves were superstitious and feared ghosts.

By 1916, the Klan decided that all members had to watch a movie entitled *Birth of a Nation*. The film was based on a novel written by a minister named Thomas Dixon Jr. from North Carolina. In making this epic, Dixon made the Klans members seem like heroes trying to rid the land of all black folks that descended upon them. The movie and book are credited for creating the first Klan revival.

Modern Klan leaders are required to use the book and movie as a recruiting gimmick. The movie is so blatantly racist that it is rarely shown in public

theatres because of the aspirations and demonstrations staged against the screening.

History of Terrorism

The Ku Klux Klan has been responsible for some of the worst blood shed and acts of terrorism in the history of the United States. Its weapons have ranged from whips to bundles of dynamite. Through the years, tactics have included hanging, acid branding, castration and other forms of mutilation. Also, tar and feathering, torture clubbing, fire branding and shooting.

Blacks were and continue to be the most likely victims of the Klan. In the early 1920's, Jews, Catholics, labor leaders, strikers, socialists, orientals and immigrants have also felt the sting of the Klan's whip.

The most ruthless faction of the Klan during the 1960's were the secretive White Knights of Mississippi. The White Knights had 6,000 to 7,000 members and earned the reputation of the most blood thirsty faction of the Klan.

The most shocking crime the Klan has committed to date were murders of Andrew Gordon, James Chaney, and Michael Schwener, three civil rights activists. The Klan burned a black church in Neshoba County in order to lure the three men outside. When the men went to investigate the fire, they were arrested by a local sheriff who was also a Klan man. They were released and several cars full of Klansmen chased them, finally pulling them over to a remote area. All three were shot by the Klansmen, who used a bulldozer to bury their bodies in an earthen dam. Forty four days later, the bodies were found, but no murder charges were ever filed against the Klan.

Another recent Klan attack occurred in 1979, in Greensboro, North Carolina. A group of KKK members and Nazis murdered 5 members of a left wing group that were demonstrating against them. After a lengthy trial, the killers were acquitted.

KKK and the Law.

Even the worst violence against Black civil rights workers was met by indifference by the national officials and very few Klansmen were ever prosecuted.

When three civil rights workers were murdered in 1964 in Philadelphia, Mississippi for example, a local grand jury refused to return an indictment against the accused killers, who were later convicted in a higher court for conspiracy.

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On September 20, 1966, the home of a black woman active in the civil rights movement was blasted. Three white KKK members were arrested and after a mock trial, the judge suspended their sentences.

In East Texas, during the 1920's, Klansmen did not worry about the punishment they would receive because they had seized political control and were rarely punished.

KKK and Politics

KKK members have a history of running for public office. However, a candidate who openly identifies himself as a Klansmen gives himself the political *kiss of death*. Some Klansmen decided to drop the Klan's insignia in order not to alienate potential recruits.

KKK and the Youth

Today, in fact, Klansmen have adopted the motto of Hitler's youth *Tomorrow belongs to us*. The Junior Klan started in the 1960's. Now more than ever, the Klan is composed of predominantly young members. Fifteen percent of the Klan sympathizers at rallies are teenagers. The Illinois Knights of the KKK operate freely in Illinois, working with gangs like the Uptown Rebels and the Gaylords. A year ago, a black man was beaten to death and a white supremacist was charged with his murder. One group of Klan youths threatened to do battle with Haitians, and tried to portray their words and deeds as patriotic.

KKK Today

Some experts think that the media publicity has encouraged Klan members to maintain a high level of activity and may have helped them attract new members. There are two basic truths about the Klan. First, wherever the Klan goes, violence follows. The second is that the core of racism is in the Ku Klux Klan. Klan members involved in violent crimes have often been praised by their colleagues and called patriots.

Though the Klansmen say the Klan has changed, their literature, rallies and violent acts indicate that things have not changed.

In 1987, Klan activities continued to grow. Uptown is part of the violent world of Chicago street politics and is a Klan stronghold.

Twice in the past summer, violent white mobs gathered at KKK rallies in Marquette Park. Black families who moved into white neighborhoods have had their homes firebombed, swastikas painted on synagogues and crosses burned on their lawn.

Racism in Chicago

Racists have gained much ground in Chicago. The

white supremacist movement has come to "need" inner city neighborhoods like Uptown.

The KKK members are against all non-white groups except Cubano and American Indians. They call Jews the Seeds of Satan and descendants of Cain.

On September 20, 1986, there was a rally in Uptown to challenge the Klan/Nazi threat in and around Chicago. The progressive "punk" community began spirited picketing and chants of **No War, No KKK, No Facist USA!** rose from the crowd.

On January 31, 1987, there was an educational Anti-Klan rally at a community church known as "The Church." Over 130 people attended. There was a large security force provided by the John Brown Anti-Klan Committee along with other progressive organizations due to threat of violence from the KKK which began making violent phone calls to the Committee weeks before. No violence took place that night, although the Klan made its presence felt.

KKK Membership

1871 - 550,000 members
1920 - 5,000 members
1925 - 4 to 5 million members
1927 - 550,000 members
1981 - 10 to 12,000 members

KKK Locations

The Klan has their rallies and activities in Oregon, Washington, Idaho, Colorado, Texas, Louisiana, Oklahoma, Louisiana, Mississippi, Alabama, Georgia, Florida, Tennessee, Kentucky, Maryland, North Carolina, Delaware, New York, Pennsylvania, Rhode Island, Wisconsin and Illinois.

The Challenge

On several occasions, *Que Ondee Sola* has been the target of racist attacks. We have always denounced the presence of white supremacist groups and individuals on this campus, and addressed the roots of the problems. We challenge our readers to see the problems of racism, not as a mere manifestation of a few fanatical groups, but rather as an institutionalized policy in this country. Racism is becoming a growing force in the United States. Almost daily you can read in newspapers such as *The New York Times* of at least one attack of racist violence.

We challenge you to take a stand against racist violence. Look around you, see it critically, do something about it! **No War, No KKK, No Facist USA!**

INFORMATION TAKEN FROM KLANSWATCH ,
1986, AND BREAKTHROUGH MAGAZINE , 1987

1908

Corretjer

1985

Juan Antonio Corretjer Montes nació en Ciales, Puerto Rico el día 3 de marzo de 1908. Hijo de Don Diego Corretjer Hernández y Doña María Brígida Montes González.

Desde su infancia el seno de su hogar fue una escuela de amor patrio. Sus canciones de cuna fueron los versos de José Martí y los cánticos épicos alusivos a la gesta de Juan Rius Rivera, Máximo Gómez y Antonio Maceo en Cuba. De labios de sus familiares escuchó la épica patriótica de la insurrección cialeña cuando el 13 de agosto de 1898 más de seiscientos campesinos declararon a viva voz la independencia de Puerto Rico. En la dirección de ese levantamiento estuvieron su abuelo Juan Montes Núñez y su tío Ramón Montes.

Desde muy temprano se manifiesta en él su preocupación por los intereses de la Patria. Siendo apenas un estudiante de escuela elemental se inicia políticamente en la "Sociedad Literaria José Gautier Benítez" de Ciales. Posteriormente, en octavo grado, organizó la primera protesta estudiantil contra las autoridades norteamericanas en su pueblo. Como resultado de esta acción fue expulsado de todas las escuelas del municipio de Ciales.

De regreso a Ciales ingresa en la "Juventud Nacionalista", anteriormente conocida como la Sociedad Literaria José Gautier Benítez. A partir de ese momento, desde los 16 años de edad, Corretjer estará sin interrupción en las más difíciles y peligrosas trincheras de la lucha por la independencia de Puerto Rico.

Al final de la década del 20 viaja a Nueva York donde se integra a la Liga Antiimperialista de las Américas. En esta organización participa destacadamente en las propuestas contra las intervenciones de Estados Unidos en Nicaragua y Haití.

Corretjer regresa a Puerto Rico a fines de 1929 y en 1930 conoce a Don Pedro Albizu Campos y se une a trabajar con el Partido Nacionalista de Puerto Rico. El partido lo nombra su Secretario Administrativo.

En los primeros meses de 1935 el Partido Nacionalista lo envió a Cuba con el propósito de buscar apoyo hacia la causa de la independencia de Puerto Rico. Estando en Cuba estalla

la Huelga General de carácter antiimperialista. Ante esto, Estados Unidos amenaza con invadir a Cuba. Corretjer contesta el reto por una estación de radio declarando que el pueblo cubano los recibiría con las armas en la mano. Esta declaración pública y su participación en la huelga motivó a los carceleros del imperialismo a encarcelarlo en el conocido Castillo del Príncipe. Al poco tiempo salió de la cárcel y regreso a Puerto Rico.

En octubre de 1935 el gobierno norteamericano por medio de la policía colonial ejecuta lo que se conoce como "la masacre de Río Piedras". Un día después de los hechos Corretjer es nombrado Secretario General del Partido Nacionalista de Puerto Rico. En 1936 es encarcelado nuevamente al negarse a entregar a las autoridades norteamericanas, el Libro de Actas del Partido. Por este alegado desacato, que para el pueblo era un acto de valentía, vergüenza y honestidad revolucionaria, es condenado a un año de cárcel. Estando encarcelado en La Princesa se le acusa de "conspirar para derrocar el gobierno de Estados Unidos en Puerto Rico". De esta forma Albizu, Corretjer y el alto liderazgo del Partido Nacionalista de Puerto Rico son exiliados en las frías mazmorras de Atlanta. Estará en la prisión desde el 7 de junio de 1937 hasta el 4 de junio de 1942.

Entre los años 1942 y 1946 Corretjer trabajó en actividades políticas y literarias en Nueva York y Cuba. En estos años su concepción de lucha se orientó más hacia el marxismo, sobretodo después de conocer a su inseparable compañera Consuelo Lee Tapia, quien influía grandemente en Corretjer en todos los aspectos de su vida. En 1948 Corretjer y Consuelo ingresan en el Partido Comunista Puertorriqueño. En marzo de 1948 ambos son expulsados del Partido por impulsar la vía revolucionaria y abogar por la revolución armada.

Al estallar la Revuelta Nacionalista es arrestado y acusado de incitar al motín. Posteriormente es nuevamente encarcelado y cumple seis meses de prisión. A fines de esa década (la década del 50) continúa su lucha, de carácter antillano al apoyar la revolución contra la dic-

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tadura de Batista. Viaja a Cuba en 1959 y allí nace su amistad con Ernesto "Che" Guevara.

En 1962 es arrestado en México porque el presidente Kennedy visitaba la Ciudad Capital y por tal razón "ningún independentista puertorriqueño podía estar suelto por las calles de México". De regreso a Puerto Rico organiza la **Liga Socialista Puertorriqueña** y continúa presidiéndola y militando en comités que laboran contra el Servicio Militar Obligatorio impuesto por Estados Unidos en Puerto Rico, contra la explotación minera y contra el Plebiscito colonial llevado a cabo en 1967.

Un año después es acusado junto a su compañera Consuelo Lee Tapia y otros miembros de la **Liga Socialista Puertorriqueña** por conspiración. En 1969 nuevamente son procesados con los mismos cargos. En 1970, tanto Corretjer como Doña Consuelo, sufren un atentado contra sus vidas. Después de este atentado son encarcelados en junio de 1971 junto a otros compañeros por los cargos presentados desde 1969. Durante la década del setenta y primera mitad de la del ochenta Corretjer no cesa en el empeño de conseguir nuestra independencia con justicia social, o sea, con socialismo.

Es importante señalar que desde 1961 Corretjer estará viajando a las Naciones Unidas para participar en las deliberaciones sobre el caso colonial de Puerto Rico. Entre 1961 y 1963 participará como portavoz de Acción Patriótica Unitaria y en 1984 lee el discurso

enviado por el **Partido Revolucionario de los Trabajadores Puertorriqueños, Ejército Popular Boricua-MACHETEROS** a las Naciones Unidas exigiendo que se reconozca el derecho de Puerto Rico a luchar por su libertad por la vía armada.

En los últimos años, **Juan Antonio Corretjer** por determinación propia es el portavoz de las organizaciones clandestinas que luchan por liberar a nuestra Patria de la injusticia y el coloniaje.

En homenaje que le rindiera el PEN Club de Puerto Rico en noviembre de 1983 un Comunicado del **Partido Revolucionario de los Trabajadores Puertorriqueños-Ejército Popular Boricua-MACHETEROS** le da la distinción de Comandante en Jefe del **Ejército Popular Boricua**. Desde entonces es reconocido por nuestro pueblo como el **Comandante Juan Antonio Corretjer**.

Juan Antonio Corretjer fue Secretario General de la **Liga Socialista Puertorriqueña (LSP)** hasta el momento de su muerte.

En los meses anteriores a su muerte Corretjer siguió siendo ejemplo para nuestro pueblo, participando en Aguada en el acto de recordación a Andrés Figueroa Cordero y luego en un acto frente al Capitolio en apoyo al pueblo nicaragüense. En ningún momento dejó de luchar por la justicia social y la independencia. Vivió siempre con "Valor y Sacrificio" y murió luchando. Gran ejemplo para nuestra Patria y la humanidad; así es y será reconocido siempre.

(continued from pg. 7)

crime. Bourgeois and petty bourgeois women who have their own economic resources are not harmed by this type of cut. More and more decisions concerning women's issues are being made without representation from third world and working women. For example, the Reagan administration is implementing cut-backs that will drastically affect working women, such as the issue of federally funded day care centers.

For decades women have endured sexual and physical abuse by men at home and at work. Women are still considered "second class citizens", capable of little else but child-rearing and making a happy home for their "best half". Today all over the world, oppressed women are working to change this reality for women. Revolutionary women are in the forefront of their people's struggles for self-determination. Women have understood that we will never be truly free until the enemy of humanity, imperialism, is destroyed.

Women have always participated in the struggles against oppression, and we must continue to organize and heighten our participation to insure the defeat of a

system, where work is a necessary evil, rather than useful production in a sane society.

Que Ondee Sola extends its admiration, solidarity and support to proletariat women around the world who continue their struggle for liberation and self-determination for their homelands. ☆

Change of Address

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Commemorate
International Women's
Day

with the UPRS

Speaker: Dora Garcia

*Video: "Have you seen la Nueva Mujer
Puertorriqueña?"*

March 5, 1987

12:30 to 2:00pm

Heritage Room

(off of the cafeteria)

(In association with the Latina Women Committee)