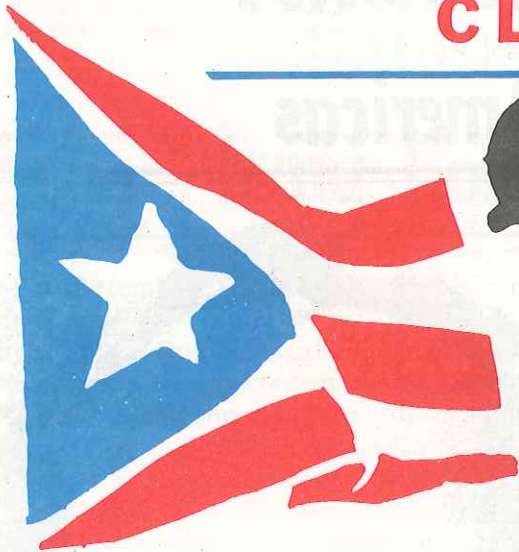


BOYCOTT IGNACIO MENDEZ'S CLASSES



QUE ONDEE SOLA

JANUARY 1982 VOL. X NO. 6

A Call for Student Unity. - Towards a National Student Conference

Historically as a social group, students have played significant roles in the struggle for social change, whether in South Africa against apartheid or in Mexico exposing the fascism of the Mexican government, or recently in Puerto Rico. The thread that ties these student uprisings is a clear understanding that student struggles are not isolated from the overall struggle of humanity for freedom and social justice, and in these particular cases, against imperialism itself.

The heroic example of the hundreds of students who gave their lives in the 1968 student uprising in Tlatelolco, Mexico City, demonstrates the power that students as a group can wield and use to expose tyranny and advance freedom.

In the U.S., much of the anti-war movement was led by students from the early days of the "free speech movement" at the beginning of the 60s. It lost much of its anti-imperialist perspective and succumbed to reformism because of its inability to link itself seriously with national liberation struggles inside and outside the U.S. borders. However, during the late 60s and early 70s Third World students were able to develop links to their communities, which many a time lacked the revolutionary leadership capable of pushing the general struggle forward.

In the 1970's and now in the 1980's, a strong student movement has demonstrated its militancy on the campus of the University of Puerto Rico, but its inability to link itself to the overall struggle for Puerto Rico's liberation has caused it to falter.

It is against this backdrop that the Unions for Puerto Rican Students (U.P.R.S.) at Chicago Circle and Northeastern are convoking a PUERTO RICAN-CHICANO/MEXICANO STUDENT CONFERENCE, to simultaneously reflect upon these experiences and to discuss a limited program of action.

(Cont. on pg. 8)

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U.N.I. Capitulates: Irma Romero Will Graduate

Eugenio Maria de Hostos :

Citizen of The Americas

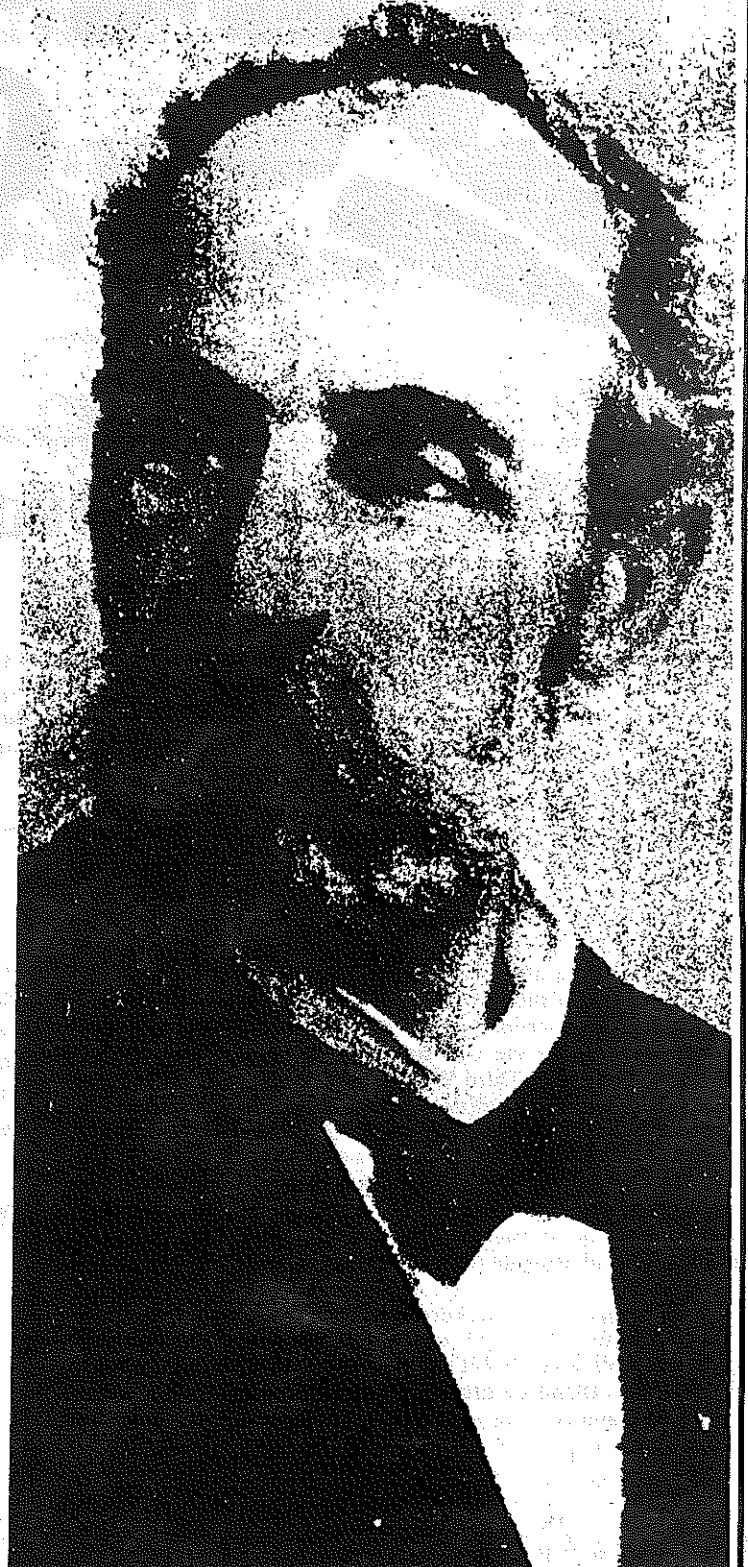
January 11, marks the 143rd anniversary of the birth of Puerto Rico's greatest educator, Eugenio Maria De Hostos. As a Puerto Rican independentist he would become internationally heralded as a man of letters, philosopher sociologist, engineer, and above all for his pedagogical work across Latin America which would acclaim Hostos as 'Citizen of the Americas'.

Born near Mayaguez, Hostos was sent to Spain at an early age studying at a secondary school in Bilbao and at the University of Spain. Disillusioned by the unwillingness of the Spanish Cortes to grant autonomy to Puerto Rico and Cuba, and inspired by the 1868 Lares rebellion in Puerto Rico, Hostos gave up his autonomous stand for independence. In 1869 he left Spain for New York where he associated himself with the Cuban revolutionary junta there. The following year he embarked upon a long tour of South America to promote the cause of the Antillean independence. In 1875 he was in Puerto Plata, Dominican Republic where he briefly published a periodical called Las Tres Antillas, advocating the creation of a confederation comprising Cuba, Puerto Rico, and the Dominican Republic. After a sojourn in Venezuela, during which he married the daughter of a Cuban emigre, he returned to the Dominican Republic.

During Hostos nine year stay in that country (1879-1888), he wrought great changes in its educational system. He founded its first Normal school, helped reorganize public instruction by using modern pedagogical methods and introduced scientific and experimental techniques into the curriculum. Moreover he helped expose all of Dominican society to the intellectual currents of the outside world, from which it has long been isolated.

Difficulties with the government of the Dominican dictator Ulises Heureax, led Hostos to accept the invitation of the Chilean government to undertake a program of educational work. He remained in Chile from 1889 to 1898, serving as a rector of the Liceo Luis Amonatequi in Santiago and as professor of Constitutional Law at the University of Chile.

Despite his long absence from the Caribbean area (Hostos also brought his expertise to Argentina and Peru) Hosto's concern for the political future of Cuba and his native Puerto Rico had not waned. Moved by the outbreak of revolution in Cuba and by the likelihood of United States intervention, he



(Cont. on pg. 4)

STUDENTS WIN PARTIAL VICTORY

**University Capitulates:
Irma Romero Will Graduate**

On December 23, 1981, U.N.I. administration waived university policy by graduating student activist Irma Romero with a Bachelor Degree in Spanish. This unexpected and unusual move revolves around the issue concerning Irma Romero.

On August 6, 1981, Irma Romero, editor of Que Onde Sola, was allegedly charged with pushing Daniel Kielson, Vice President of Student Affairs at U.N.I. This insidious lie resulted into a 'Kangaroo' trial which expelled Irma Romero for two years from U.N.I. On December 11, 1981, a lawsuit was filed by Irma Romero against the U.N.I. administration. On December 23, 1981, the administration decided not to enter the matter in court; instead, they decided to graduate Irma Romero.

This desperate move on the part of the U.N.I. administration demonstrates the actual malignant

character of this university; more importantly, it represents the fear that the administration has of students like Irma Romero.

Que Onde Sola considers this unorthodox retreat of university policy as a partial victory. Total victory will be determined by the entire struggle being waged by the students on campus. Questions relevant to the enactment of a Chicano/Mexicano/Puerto Rican Studies Program, the rehiring of Jose Lopez, and the hiring of a full time Chicano/Mexicano/ history professor have not been taken into serious consideration by the administration; also the present threat of the armed guards on campus and the recent tuition hikes has not been seriously addressed by the university. Until complete implementation of these student demands becomes a reality, a concession will not be mistaken for a victory.

**Tuition Hikes at UNI ;
Domestic Trilateralism at Work**

The tuition hike facing students today is not just an isolated issue confined to the university environment. It is easy to state that it is professor salaries, maintainance costs, etc. that are driving tuition up 18%.

But the tuition hike is part of a domestic-trilateral plan to eventually drive out low-income students from higher education, particularly students of color.

By the year 2000 the United States will have two great problems:

- 1) people of color, Blacks, Chicano/Mexicanos and Puerto Ricans will represent nearly 50% of the U. S. population;
- 2) the majority of this population will be strategically located in the major cities of the U.S.

What the U.S. imperialist is most afraid of is a revolution within its own country, by people of color, who will represent a majority by the year 2000. What is also frightening to the imperialist is that leaders of

that revolution are being created today by our ideal institution: the university.

Since the imperialists understand what could possibly happen in the near future, they have embarked on a plan to keep the people of color from understanding their sad existence. This plan will be facilitated by restricting people of color from entering universities: tuition and academic requirements will be raised, and grants to the poor will be cut.

The low-income students and student of color are presently confronted with three financial problems in their quest of a higher education:

- 1) the 18% tuition increase:
- 2) Grant cuts in B.E.O.G. and I.S.S.C.
- 3) The expanding of grant applicants to include families with incomes of \$40,000 while the budget for the grants does not increase.

(Cont. on pg. 4)

(Cont. from pg. 3)

Academically the people of color are subjected to racist entrance exams along with English and Math competency tests which they must pass in order to graduate.

Presently U.S. imperialism is peaking off, the foreign resources which have poured into the United States are declining. The U.S. imperialists know that the competition for more markets and cheap labor across the world will soon become smaller, and they are preparing for it.

The world wide struggle of neo-colonial and colonial countries for national liberation has closed the doors to U.S. investments and profits. Also the growth of other capitalist countries such as Japan and West Germany which are fierce competitors for markets across the world and have surpassed the U. S. in their Gross National Product. (G.N.P.)

For the people of color in the United States this will mean high unemployment, since foreign countries are buying less U.S. goods. This U.S. economic crisis also spells inflation, with which workers' salaries can't keep pace. Even though the misery of the poor will become greater, the U.S. imperialists will continue to reap super profits.

In order to combat growing dissent within the U.S. the imperialists have embarked on a plan that would not only crush dissent at home but insure its growth and hegemony in the world. The imperialist plan is without a doubt a scheme to lead the U.S. into a world war. There is no other way the U. S. imperialists can resolve the economic crisis at home and abroad.

To undertake such a war a domestic plan must be created in order to have mass citizen support. This plan (domestic trilateralism) involves the strict regulation of major institutions, such as the press, judicial system, labor unions and universities (fascist state).

With many hot spots in the world, Central America the Middle East, Africa, and Poland, it is not certain where World War III will begin, but it is sure that the U.S. is preparing for it. Today services to the poor and elderly are being cut; for example, Social Security and Welfare. By 1983, the Reagan administration is planning to cut 2.8 billion dollars in funds for food stamps, school lunches and breakfasts, and the women-infant children feeding programs. The Reagan administration also plans to drop 150,000 new subsidized housing units for the poor; cutting out the summer food program; reducing day center feeding programs by one-fifth; and ending the special milk program even in schools that have no school lunch program.

While the poor and people of color suffer, the military budget is growing at a rate which is pointed towards war. The appropriation for the B-1 Bomber and the MX missile are examples of this.

The trends of domestic trilateralism affecting people of color began taking place before Reagan's

budget cuts. Within our major cities people of color are being forced out by gentrification or urban renewal. Within the city of Chicago, it is called 'Plan 21'. The purpose of this plan is to disperse people of color so they will not organize and struggle against these imperialist designs.

The recent attacks on Black, Puerto Rican and Chicano-Mexicano liberation groups within the U.S. through the use of repressive apparatus (the F.B.I., C.I.A., and the Grand Jury) are geared toward destroying all resistance to this upcoming period of war.

At Northeastern the Latino students do not have a Puerto Rican historian after a well-qualified instructor (Jose Lopez) was terminated by the racist History Department.

The Chicano-Mexicano students are continually being thrown crumbs by this administration to encourage them to abandon their struggle for a full-time Chicano-Mexicano historian. Also the Chicano-Mexicano and Puerto Rican students are aware of the administration's plans to cut counseling and academic services as well as demolishing Portable I.

We at Que Ondee Sola urge all students and progressive instructors not to look at the tuition hikes as an isolated issue, but as part of a larger plan connected to our communities, nation and world.

Once we understand the connections of tuition hikes to U.S. imperialism then we can formulate a plan of struggle.

Don't study the individual tree —
Study the entire forest.

(Cont. from pg. 2)

left to New York from Chile in April 1898. By the time he reached New York the U.S. had gone to war against Spain. The United States military occupation of Puerto Rico forced Hostos to return, to establish a Puerto Rican resistance called La Liga de Patriotas Puertorriqueños. Hostos was forced into exile by U.S. interventions to the Dominican Republic where he remained until death.

Hostos was a prolific writer and his twenty volume *Obras Completas* was published by the Colonial Government in 1939. Among his best known works a critical essay on Hamlet (1873); *Moral Social* (1888) in which he set forth a moral code for the individual in society; and *Tratado de Sociologia* (1904) which was based partly on his lectures on sociology at the Normal school in Santiago.

In Mayaguez, Puerto Rico on January 11 during a comemoration of this great patriot, a C.I.A. ordered bomb exploded killing 2 workers, a six year old child, and maiming ten innocent persons. In retaliation on January 24, the Fuerzas Armadas de Liberacion Nacional (F.A.L.N.) exploded a bomb in New York's Fraunces Tavern.

Abogado Desenmascara Mentiras del Gran Jurado

ES INSTRUMENTO DE TORTURA

Actualmente el gobierno estadounidense, mediante el uso del gran jurado federal, está atacando al movimiento independentista puertorriqueño, en un frustrado intento de destruirlo. La Unión de Estudiantes Puertorriqueños, interesados en informar al estudiantado sobre el propósito y las tácticas del gran jurado, invitó al abogado Michael Deutsch, defensor de cinco activistas emplazados por el gran jurado, a dar una conferencia.



El gran jurado federal fue creado con el propósito de proteger a los ciudadanos contra las estrictas regulaciones del gobierno. Contradictoriamente, el gran jurado ha sido históricamente usado como un instrumento de represión contra los movimientos progresistas que desafían al imperio yanqui. Anteriormente, el gobierno de los E.E.U.U. utilizaba al F.B.I. para buscar información sobre el movimiento independentista puertorriqueño. La comunidad puertorriqueña se negó a cooperar con el F.B.I., lo cual forzó al gobierno de E.E.U.U. a utilizar al gran jurado.

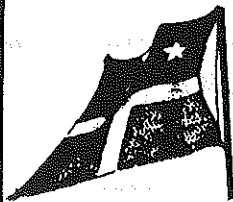
Durante los últimos siete años, activistas puertorriqueños en Puerto Rico y en los E.E.U.U. han sido emplazados a testificar frente al gran jurado, a lo cual se han negado. Esta posición, de no colaborar con el gran jurado, sigue la tradición establecida por Don Juan Antonio Corretjer en 1936, cuando rehusó colaborar con un gran jurado que investigaba al

Partido Nacionalista Puertorriqueño.

El 18 de Noviembre de 1981, cuatro miembros del Movimiento de Liberación Nacional (dos puertorriqueños y dos chicano-mexicanos) y un simpatizante, fueron emplazados por un gran jurado en Nueva York. Cuatro de estos activistas habían recibido sopenas (citas) anteriormente y cumplieron condenas de cárcel de hasta doce meses en 1977, por su posición de no colaborar con el gran jurado.

Este nuevo emplazamiento demuestra el verdadero propósito del gran jurado, castigar y torturar psicológicamente a líderes del movimiento independentista y a simpatizantes públicos del movimiento clandestino armado que lucha por la independencia y el socialismo de Puerto Rico. De esta manera el gobierno estadounidense espera aislar y destruir al movimiento independentista puertorriqueño. Una vez más el pueblo puertorriqueño demostrará que el deseo de independencia y justicia, es más fuerte que todos los instrumentos represivos del gobierno estadounidense.

La Union de Estudiantes Puertorriqueños hace un llamamiento al estudiantado en Northeastern, a mantenerse alerta sobre una posible manifestación para el 6 de enero de 1982. En este día encarcelaran a cuatro de los activistas emplazados. La manifestación será frente al Edificio Federal, 219 S. Dearborn a las 12:00 del día.

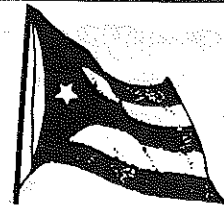


LA UNION DE ESTUDIANTES PUERTORRIQUENOS

SE REUNE TODOS LOS JUEVES

HORA: 12:30 p.m.

SITIO: CENTRO ALBIZU ZAPATA (PORTABLE 1)



Estudiantes Continúan Boicot a Clases de Ignacio Méndez

El trimestre pasado, los miembros de la Unión para Estudiantes Puertorriqueños llamó a que los estudiantes boicotearan las clases de Historia de Puerto Rico ofrecidas por el Señor Ignacio Méndez. Esto fue como consecuencia de la oposición e intransigencia del Presidente Williams y la administración de re-instalar al profesor López en su puesto; y el contrato que le ofreció el Presidente Williams al Señor Ignacio Méndez. Este contrato fue ofrecido por encima del Departamento de Historia y de la comunidad universitaria en general. Según el Presidente Williams, él no tenía autonomía para reinstalar al Profesor López en su puesto, pero sí tuvo la autonomía para darle un contrato al Señor Méndez.

De esta forma los estudiantes, alarmados por la arrogancia del Señor Williams, boicotearon las siguientes clases:

- 1) Temas en Historia: Puerto Rico,
- 2) Perspectiva Histórica: Puerto Rico Pre-colonial 1765,
- 3) Perspectiva Histórica : Puerto Rico en el Siglo Veinte

Este boicott fue un éxito ya que las clases de Señor Méndez quedaron desiertas. Se logró tener el apoyo de los estudiantes, profesores y de la comunidad en general; pese a que la administración junto a ciertos individuos trataron de impedir dicho éxito amedrentando a estudiantes de Primer Año.

Durante el trimestre pasado el Señor Ignacio Méndez hizo una campaña de simpatía, visitando varios salones para dar una breve charla, donde invitaba a los estudiantes a que visitaran su oficina, con el propósito de informarles sobre los cursos que él ofrecía. Esta campaña fue dirigida para atraer a los blancos y otros estudiantes que no fueran puertorriqueños de U.N.I. a que se incorporaran en sus clases. Esto nos da a demostrar una vez más el éxito de boicott pasado y la ansiedad de parte del Sr. Méndez por mantener su 'status' con la administración.

Al Sr. Ignacio Méndez no le debió sorprender, ni debe sorprenderle el hecho de que los estudiantes

boicotearan y continúen boicoteando las clases, ya que él sabía de antemano la lucha que llevamos los estudiantes en contra de la administración por conseguir nuestras demandas. Si el Sr. Méndez aceptó tal posición fue porque no le importó en absoluto la lucha estudiantil y sólo lo que le interesa es estar de mano con la administración. De este modo continuaremos boicoteando las clases y estaremos alertas en pie de lucha para conseguir nuestras demandas, para así demostrarle a la administración que nosotros tenemos unos derechos y los vamos a defender. Queremos dejar claro de nuevo que este boicott no es porque dicho señor sea un colombiano; sino lo que representa este hecho a la lucha estudiantil. Una lucha que no surgió en último momento, sino que ha seguido creciendo y superándose a través de los años.

Exhortamos a los estudiantes a que sigamos unidos en el boicott contra las clases de Méndez en este nuevo trimestre. Esto será así hasta que nuestras demandas sean cumplidas.

Para continuar con nuestra lucha debemos de movilizarnos el 7 de enero de 1982, cuando el Departamento de Historia se reúne para tratar de renovar el contrato al Sr. Ignacio Méndez por un año. Debemos de estar alerta y en pie de lucha ya que esto representa un peligro y un atropello por parte de la Administración a lo que nosotros hemos conseguido hasta ahora y a nuestras demandas.

¡ PROGRAMA DE ESTUDIOS

PUERTORRIQUEÑOS— CHICANO/ MEJICANOS!

★★★★

¡ TODOS AL DEPARTAMENTO DE HISTORIA
EL 7 DE ENERO!

★★★★

¡ DEVOLVERLE PUESTO Y SALARIO AL
PROFESOR LOPEZ!

★★★★

¡ REINSTALAR A IRMA ROMERO!

★ REINSTALAR AL PROFESOR LOPEZ EN SU PUESTO ★

Editorial

Chicano-Mejicano - Puerto Rican Studies Program And The Question Of Jose Lopez

Throughout the course of the struggle for the Chicano/Mexicano-Puerto Rican Studies Program, many issues have arisen. Misconceived as an issue was the re-hiring of Professor Jose Lopez to teach within the Program. While the History Department stalled before terminating Jose Lopez, a unique but planned process took place.

First, the History Department wasted no time in eliminating the Puerto Rican History line, replacing it with a Latin Americanist line with Puerto Rican specialization. The University administration (John Cownie) with the assistance of the History Department (Chairperson Joseph Morton) purposefully waited before hiring a professor for the Latin American line. They waited until the last month before the expiration of Professor Lopez's contract to tell the Latino students that they could not rehire Jose Lopez.

Only a few weeks later, against the vote of the History Department, the administration announced the hiring of Ignacio (two-faced) Mendez, who is a Latin Americanist with no background whatsoever in Puerto Rican history. This whole undermining went on while the Latino students were struggling for the creation of a Chicano/Mexicano-Puerto Rican Studies

Program. This program came out of the struggle to retain Puerto Rican History Professor Jose Lopez and to hire a full-time Chicano/Mexicano History Professor. The Program's main focus was to insure a meaningful education to incoming Latino students, who presently comprise 10% of the University population.

The termination of Professor Jose Lopez, along with the elimination of the Puerto Rican History line, made it clear that this administration had no intentions of complying with the Puerto Rican students' needs, nor the establishment of the Chicano/Mexicano-Puerto Rican Studies Program. What the administration hopes will happen is that the Latino students will accept Ignacio Mendez and put together a program that would be under the direct control of their hand-picked "Latino" faculty.

The Latino students have been struggling for well over 10 years, and through all the struggles that have taken place the administration has always accused us of asking for the world. But in this case the world was given to Ignacio Mendez, as he receives a salary of \$25,000 a year for a purpose that nobody knows — since he neither teaches Puerto Rican History nor assists the Latino students in a way that is necessary to insure the representation of Latinos on this campus.

The Latino students know that this University's urban mission is a farce, and that the majority of Latino faculty on this campus are only here to paint a pretty picture for affirmative action. The Puerto Rican-Chicano/Mexicano Studies Program would be a step forward in assuring that future Latino students would be able to enter this University. After all, it is the students who are pushing to create such a Program, while the Latino lackeys run around kissing administration posteriors to maintain their jobs.

In order for a program to accomplish its set goals, the program must have as a principle that the services it will render cannot be compromised for fear of losing a job. This is what has characterized almost every program that has been developed through struggle.

The Puerto Rican students have made their position clear since the start of their struggle in the early 1970's. Puerto Rican History is an essential and necessary part of a program that will educate and assist the Puerto Rican students and their friends and families in the community. Here at Northeastern is the largest population of Puerto Rican students in the Midwest. Yet there is no Puerto Rican History professor and no program that would assure that the appropriate courses be taught.

(Cont. on pg.11)

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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. Luis Zeno, U.P.R.S., Illinois Circle

Perspective

**The need for a Puerto Rican
Chicano-Mexicano student conference**

Since the end of the Viet Nam War, the United States as an imperialist power has been on the decline. This is due to two very important factors:

- 1) Inter-capitalist rivalry for markets between the United States, West Germany and Japan;
- 2) The growing and victorious national liberation struggles which have closed the markets for U.S. exploitation.

It is important to understand that towards the beginning of the 1970's, there was a call by capitalist countries to re-evaluate the changing world situation. As a result in 1973, a commission was formed known as the Trilateral Commission. The major members of this commission, United States, West Germany and Japan, devised a plan to maintain and extend the life of imperialism.

The United States has a dual trilateralist strategy, both on the international and domestic level. For example, the U.S. sends military aid to maintain fascist dictatorships in Central and South America, Africa and the Middle East. U.S. domestic policy is centered on marginalizing Third World communities by cutting social benefits, welfare, food stamps, medicare,

C.E.T.A. programs, school lunches, breakfast programs and monies for higher education.

While the world capitalist economy continues to deteriorate, the capitalist powers, particularly the United States, must prepare itself for a war for the reorganization of world markets. In order to accomplish this task, a strong military on the international level must be built and larger police force on the domestic level must be established. Reagan's administration has been responding to trilateralist policy by allocating huge amounts of money into the military, while state governments are building more jails and training more police. In the near future, Third World people in the U.S. will be confronted with two choices:

- I) drafted into imperialist wars, or
- II) imprisoned for advocating human rights.

Because of these aforementioned issues, the Unions for Puerto Rican Students (U.P.R.S.) of Illinois Circle and Northeastern Illinois urge students to participate in the Puerto Rican - Chicano Mexicano Student Conference, to be held at Northeastern Illinois University on April 3 & 4, 1982.

(Cont. from pg. 1)

The Conference becomes an urgent necessity in light of the attacks upon Third World students and their communities by the present administration.

It is essential for us as Puerto Ricans and Chicano/Mexicano students on campus to understand that the cutbacks in terms of financial aid, assistance, academic programs, Latino faculty are intimately linked to international and domestic U.S. strategy.

In this period, Latino students are under attack. Students are being forced out from universities via tuition hikes that have reached to 39%; even fewer Latin students will be entering universities as Federal and state grants are cut back. The Latino students are forced to take racist entrance exams and must pass math and English competency tests in order to graduate.

The Unions for Puerto Rican Students (at Illinois Chicago Circle and Northeastern University) are aware that these issues affecting Latino students are manifested by a crisis within the United States economic system.

In order for the U.S. to overcome its present economic crisis, it must first subjugate its oppressed nationalities: Black, Chicano/Mexicano, Puerto Rican. The elimination of Third World students from higher education is just one manifestation of this policy.

The Puerto Rican/Chicano/Mexicano Student Conference will focus on the relationship between U.S. foreign and domestic policies and what is happening on campuses across the country vis-a-vis the Puerto Rican/Chicano/Mexicano students. This relationship becomes evident if one analyzes the present policies enacted by the Reagan administration, which will call for the elimination of 30 billion dollars by 1984. Social programs for the needy will be cut while the military budget increases at a rate indicative of war preparations. As a matter of fact, most Puerto Ricans and Chicano/Mexicanos pushed out of universities will face the draft as the only option.

Within Third World communities, we will see less social

services and more police to contain growing dissent. The fabric and unity within Black, Puerto Rican, Chicano/Mexicano communities are presently being destroyed by urban renewal; while Third World people work to maintain their homes and communities intact, police repression is used to destroy their struggle. Our universities are also being militarized as more armed security guards, squad cars and sophisticated equipment change a learning environment into an armed camp.

The Conference is broad in perspective and is therefore designed to raise the consciousness of its participants to the future plans of United States' policies as they relate to the everyday student. In order to accomplish this, workshops will be held around anti-imperialist struggles ranging the whole gamut from liberation struggles on the international level to the struggles led by Third World people here in the U.S.

- Workshops:
- *Cutbacks and U.S. Policies
 - *Students and Community Struggles
 - *Repression and Criminalization of Political Activism in the University and Community
 - *Student Struggles in Puerto Rico & Mexico
 - *Destruction of Puerto Rican-Chicano/Mexicano Programs

If your student organization wishes to attend the Puerto Rican -Chicano/Mexicano Student Conference the weekend of April 3 & 4, please mail the following coupon to:

Que Ondee Sola, Northeastern Illinois U.
5500 N. St Louis St., Chicago IL 60625

Student Organization

University and Address

Telephone of contact person

City

State

Zip

Chicano-Mexicano History

Taken from

OCCUPIED AMERICA - THE CHICANO STRUGGLE TOWARD LIBERATION by Rodolfo Acuña

Chapter 2, Page 42

The Texas Rangers facilitated the continued subjugation of the Mexicans by a handful of unscrupulous and brutal men who corrupted local and state authorities, making a mockery of democracy. To gain their ends, they assassinated their opposition, stole their homes, and appropriated their cattle. To understand how this happened, we must look at the life of the Mexicano in Texas before the coming of the gringo. Americo Paredes described this life in the Rio Grande Valley:

In the days before upriver irrigation projects, the lower Rio Grande was a green fertile belt, bounded on the north and south by arid plains, situated along a river which, like the Nile, irrigated and fertilized the land close to its banks and periodically filled countless little lakes, known as resacas and esteros.

The valley supported communities that were self-reliant and that raised corn, beans, melons, and vegetables. The people also tended sheep and goats. Commerce between the people on both sides of that river helped to bind them together. It was not the highly organized and profit-yielding ventures that Anglos were accustomed to and considered productive. If we use the technological standards of the United States, the economy of the valley was underdeveloped.

While life among the Mexicans in the other sections of Texas did not exactly mirror the life style of the Rio Grande people, it greatly resembled it. Life had a communal rhythm rather than the individualistic beat of Anglo-American civilization. The destruction of this culture and the hammering out of a civilization became a fetish with the colonizer.



Texas Rangers in Temple, Texas

Before 1848, the area supported many thousands of cattle. It had towns, such as Laredo, Guerrero, Mier, Camargo, and Reynosa, that had been founded before 1755. Paredes described the life of the border Mexican:

The simple pastoral life led by most Border people fostered a natural equality among men. Much has been written about the democratizing influence of a horse culture. More important was the fact that on the Border the land owner lived and worked upon his land. There was almost no gap between the owner and cowhand, who often was related to him anyway. The simplicity of the life led by both employer and employee also helped make them feel that they were not different kinds of men, even if one was richer than the other.

The Mexican in Texas had an established culture and life style that fitted his needs, and that was supported and complemented by his political and economic system. The Anglo occupation was designed to replace both his life style and these economic and political pillars. Ironically, although the pillars were destroyed by the Anglo-American in much the same way as the forests had been, the Mexican tenaciously held on to his traditions, which were literally rooted in the soil. The destruction of the Mexican's political and economic system, nevertheless, robbed him of control over his economic mobility and determined his role and social status. How the Anglo-American gained his position of dominance is strikingly similar throughout the Southwest. In the Rio Grande Valley, the prototype of the 'Robber Baron' was Charles Stillman. (Cont. on pg.10)

(Cont. from pg. 9) OCCUPIED AMERICA

Stillman arrived in the valley in 1846 and started a trading center in a cotton field across the river from the Mexican town of Matamoros. Within four years the town of Brownsville developed. This town was full of warehouses, wharves, and a booming trade with Mexico. This boom drove land prices up and attracted more Anglo-Americans, who came without their families and who were ready to capitalize on the property.

A substantial number of the newcomers were war veterans who still remembered the war and looked upon Mexicans as a conquered race. They felt that Mexicans had done nothing to improve the land, and that they benefited from the Anglo-American occupation. These men did not recognize Mexican land titles and felt few qualms about taking property from them. Racial and nativist arguments justified their Chicanery.

At first, Stillman and others feared that the state of Texas would protect Mexican land claims, so they attempted to separate the valley from the rest of Texas to create their own state. They played on the Mexicans' regional feelings and got them to support their scheme. This group enlisted powerful congressional allies such as Henry Clay and William Seward. The separatists were led by Richard King, James O'Donnell, Charles Stillman, Captain Mifflin Kenedy, and Sam Belden—all prominent members of the privileged elite. Their plans for separation proved unnecessary because it was soon evident that the state of Texas supported the Anglos' encroachment.

Charles Stillman was from New England, the descendant of Puritan merchants. Conditions in the valley and the trusting nature of the Mexicans proved to be a bonanza to him. He used unscrupulous means to build up his annual earnings to \$50,000. His trading

post was built on land that did not belong to him; the land around Brownsville belonged to the descendants of Francisco Cavazos. After 1848, the Cavazos family's title was known as El Espiritu Santo Grant. Stillman wanted the land, but he did not want to pay for it. He purposely confused the ownership of the land. Squatters moved onto the Cavazos' land and claimed it. They based their action on veteran's as well as squatters' rights. These actions violated the Treaty of Guadalupe Hidalgo and its Statement of Protocol; however, this meant little to Stillman. He purchased the squatters' claims, as well other questionable titles, but refused to deal with the Cavazos family, knowing he had the support of the troops at Fort Brown.

The Cavazos family was not intimidated and fought Stillman in the courts, but Stillman was confident about the outcome of the case. Judge Waltrous, the presiding judge, was his personal friend. Moreover, many Anglos believed that the 'whole Espiritu Santo Grant should be thrown out on the grounds that the owners were Mexicans.' Stillman, however, had made many enemies who lobbied the judge to decide against Stillman. On January 15, 1852, Judge Waltrous ruled in favor of the Cavazos family, validating the Espiritu Santo Grant. But then Stillman had his lawyers, the firm of Basse and Horde, offer \$33,000 for the grant, which in 1850 was evaluated at \$214,000. Stillman had made it known that he would appeal the decision, so the Cavazos family accepted the offer; the legal costs to defend the grant would have been prohibitive. Moreover, the Cavazos family knew that Stillman had influence in the political and judicial structure of the state. After the sale, the law firm transferred title to Stillman, yet he did not pay the \$33,000; neither did the law firm, since it went bankrupt.

(Continued in next issue)



**Q.O.S. MEETS EVERY WEDNESDAY
AT 1:30 P.M. IN ROOM E-041
(across from the Game Room)**

**JOIN OUR STAFF! THIS TRIMESTER
WE WILL BE OFFERING:**

WORKSHOPS:

PHOTOGRAPHY—Camera operation · film developing
JOURNALISM — Writing leaflets · layout · etc.

STUDY GROUPS — Discussion issues affecting
Latino Students

QUE ONDEE SOLA WELCOMES YOU TO THE NEW TRIMESTER!

A demonstration of student unity !

LATINO CHRISTMAS SHOW

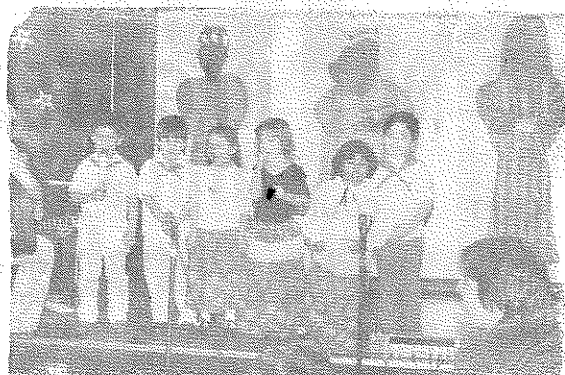
On December 11, the Union for Puerto Rican Students (U.P.R.S.) and the Chicano/Mexicano Latino Union (Chimexla) presented a cultural Christmas Show. The show turned out to be a complete success, as over 150 people gathered into the Unicorn to watch the program. Among the crowd were students, their families and community members, as well as Julio Cortes, Dr. Daniel Stern, Dr. Kingsley Clark, Alberto Rodriguez, and Dr. Chacon, all faculty members at Northeastern.

At the beginning of the program both Unions had student representatives Antonia Rodriguez (U.P.R.S.) and Martha Montes (Chimexla) read messages about the meaning of Christmas and about the student struggle at the university. Irma Romero also made a brief statement about her case and the fact that she had filed a lawsuit against the university administration earlier in the morning.



During the program both Unions presented a variety of cultural acts from Mexico and Puerto Rico. The groups were good, particularly "Alma de Mexico," "Grupo Folklorico Puertorriqueno" and the theater group "Morir Vivir," composed mostly of freshman students. Also the children from El Centro Infantil Consuelo Lee Corretjer performed.

The activity once again showed the unity among Latino students. As the new semester begins we hope to have more activities co-sponsored by both student Unions, in order to insure the unity that this university has attempted to destroy.



(Cont. from pg. 7)

Both the Chicano/Mexicano and Puerto Rican students have a right to participate in the selection of professor who would serve their needs, both at the academic level and in the community.

Professors who give their time to struggle with students for a quality education and at the same time to explain the reality of oppression and exploitation in the community are hard to find. The reason is that they take no personal interest in securing a fat paycheck and instead the students' needs and their community come first.

At Northeastern the Latino student population has had the honor of having Puerto Rican history

taught by one of those rare individuals who reaffirm the students' right to struggle for a meaningful education, and even more, who take an active part in struggling for a new society for our people to live in. This is what so many other Latino professors fail to do: to put into practice what they preach instead of giving lip service in their classes.

As the struggle for a Chicano/Mexicano-Puerto Rican Studies Program continues, so does the struggle to re-hire Professor Jose Lopez. He was brought here through struggle by the students, and it is the students who feel that his experience on the subject of Puerto Rico and all of Latin America would be a vital asset to the program.

BOYCOTT IGNACIO MENDEZ'S CLASSES!

DO NOT REGISTER FOR THESE COURSES:

DEPT	COURSE	TITLE	REFERENCE NUMBER
Hist	200P 01	Themes in History Puerto Rico	19421
Hist	200I 01	Themes: History P.R. Pre-Col-1898	14951
Hist	345B 01	Hist Persp: History of Brazil	15090

The Union for Puerto Rican Students (U.P.R.S.) and QUE ONDEE SOLA (Q.O.S.) renew their call for a boycott of Ignacio Mendez's classes. Ignacio Mendez is the professor who replaced Puerto Rican historian José López.

Since the arrival of José López to U.N.I. in 1972, he refused to yield to the indoctrinating university policies; his primary concern were the students, and not university formality. José López had a cordial relationship with the students, and this posed a threat to the U.N.I. administration. Prior to the termination of Professor Lopez in the summer of 1981, Ignacio Méndez met with student representatives from the U.P.R.S. and Q.O.S.; it was explained to Mr. Méndez by these representatives that the students wished to retain Jose Lopez, and that he would only be manipulated by the U.N.I. administration. At first, Ignacio Mendez seemed to have understood the legitimate demands of the students, but this receptiveness rapidly changed after the termination of José López. With a bait of twenty-five thousand dollars (\$25,000), Ignacio Méndez immediately accepted the history position vacated by José López, thus allowing himself to fall into the trap set by the administration.

The Union For Puerto Rican Students and QUE ONDEE SOLA demand that Ignacio Méndez resign from his history position! Ignacio Mendez is not a Puerto Rican historian; he is a Latin American historian with a weak background in Puerto Rican History. The U.P.R.S. and Q.O.S. urge students on campus to boycott classes offered by Ignacio Méndez.

BOYCOTT IGNACIO MENDEZ
LOPEZ SI, MENDEZ NO
CHICANO/MEXICANO/PUERTO RICAN STUDIES