

# BOYCOTT IGNACIO MENDEZ'S CLASSES

TURN TO BACK PAGE



# QUE ONDEE SOLA

JUNE 1982 VOL X NUM. XII

## Portable One:

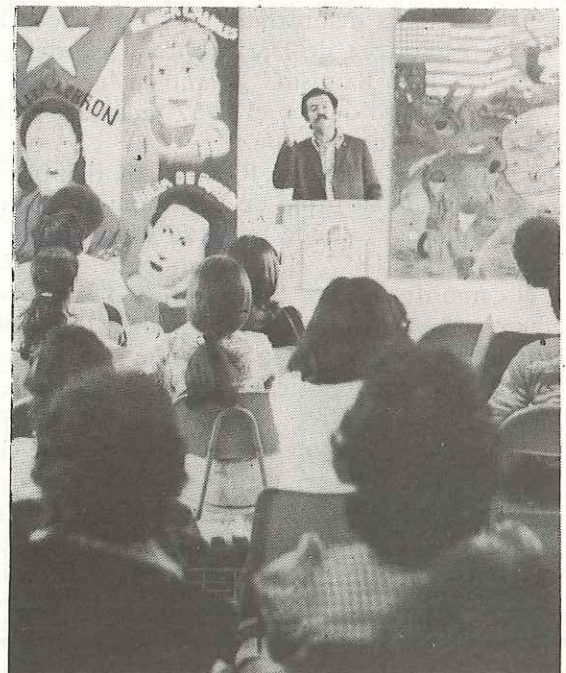
### Symbol of Latino Student Struggle Must Remain Open!

**"THERE IS NO PLACE ON CAMPUS WHERE LATINO STUDENTS  
CAN GO AND FEEL AS THOUGH THEY WERE PART OF THIS  
INSTITUTION WITH THE EXCEPTION OF PORTABLE ONE"**

For the last ten years the Latino student body has utilized Centro Albizu Zapata (Portable One) as a vehicle to enhance their education at U.N.I. Centro Albizu Zapata has historically served as a study center for Latino students who do not find the library and study areas of U.N.I. viable for 'group study.'

Portable One represents a congregating place for serious students to share their ideas and problems, as Latinos within an abrasive institution. But most importantly, a place to reaffirm their identity. Portable One is a reflection of the students who use it. It is a Cultural Center with books and magazines on Puerto Rico, Mexico and other Latin American countries. It is also a museum in which past students have painted murals, posters and artifacts depicting the Puerto Rican and ChicanoMexicano struggle for social justice. The Portable has been a place in which prominent people from Puerto Rico, Mexico and

(Cont. on pg. 4 )



# Segundo Ruiz Belvis

## Patriota Puertorriqueño

Nace en Hormigueros, en la Hacienda Josefa, el 13 de mayo de 1829 en el seno de una de las familias más prominentes del área oeste y de ideas liberales. El hecho de haber nacido dentro de las clases privilegiadas de esa época, le abre el camino a Europa, y a la mismo vez a la cultura y a las ideas de avanzada.

Hace los grados primarios en P.R., luego se traslada a Caracas, Venezuela a estudiar, donde en el 1948 termina su bachillerato en filosofía y letras. El estudiar en Venezuela y las ideas liberales de su familia le van a desarrollar sus ideas independentistas.

Regresa a Puerto Rico, para luego trasladarse a Madrid, España, a fin de proseguir sus estudios en Derecho. Es para este tiempo que conoce a Betances. Desde ese instante nace entre ellos un gran lazo de amistad; lazo que va a fortalecer la formación ideológica del patriota. También, cuando estudia en España conoce a varios puertorriqueños quienes tendrían un rol de importancia en la historia de Puerto Rico, como lo fueron: Eugenio María de Hostos, Alejandro Tapia y Rivera, Ramón Baldorioty de Castro y otros.

Siendo estudiante se dedica, junto a José Julián Acosta y Alejandro Tapia y Rivera, a la recopilación de documentos para la historia de Puerto Rico. Más tarde fueron publicados por Tapia y Rivera. Ruiz Belvis traduce, del francés al español, la parte referente a la isla de la Historia del Nuevo Mundo escrita por Juan de Laet.

Podemos ver que desde su estadía en Venezuela ya era independentista. Aunque el elemento definitivo de sus sentimientos y ideas liberales e independentistas lo vemos en su interés por la historia nacional. Esto es demostrado en su ingreso a la "Sociedad recolectora de Documentos Históricos de la Isla de San Juan Bautista." También fue demostrado en el documento que en el 1967 redactara para la Junta Informativa de Reformas.

Regresa a Puerto Rico en septiembre de 1857, presentando su título de licenciado en jurisprudencia en Mayagüez, donde inicia su carrera. El 1 de Noviembre de 1857, el Ayuntamiento lo elige dándole el cargo de síndico. De esta forma se convierte en la voz del pueblo en el Ayuntamiento y en el foco de represión oficial por su oposición a algunos proyectos. Utilizando su oposición al proyecto de la construcción de un teatro, saca a relucir las irresponsabilidades del gobierno. En su discurso se ve claramente una exposición de justicia social, que en esa época sustentaban nuestros líderes independentistas. De este modo hace una serie de recomendaciones al ayuntamiento. Ante este informe es atacado violentamente, criticado como fanático y acusado de



tener sus posiciones sujetas "al ardor de su agitación." Pero sus perspectivas del desarrollo económico de la zona caen dentro del esquema tradicional del pensamiento burgués, progresista del siglo XIX. Fue destituido de su cargo.

Su temperamento batallador como fiel defensor de las ideas de libertad, lo lleva a ser considerado sospechoso por el gobierno de Puerto Rico y sufre persecuciones. En unión de Betances, José Julián Acosta y Francisco Mariano Quiñones lucha por la abolición de la esclavitud en la Isla. Muere en Chile el 3 de Noviembre de 1867.

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# ◆◆◆◆◆ COMMENTARY ◆◆◆◆◆

About 3 months ago a rumor surfaced around the University that all University money used for rental space would be taken from the budget for other purposes. The closing of the Uptown Field Center is a direct result of this. More importantly, the Center's closing is only another step of an over-all plan to eliminate the services provided to Third World students. This plan corresponds with the whole U.S. government policy to limit Black and Latino students' access to the universities across the country. The situation can be seen clearly now that the cutbacks have been made in financial aid. These cutbacks and the racist and elitist entrance requirements are going to make it very difficult for a large number of Third World students to continue their education.

With this in mind one can begin to see why programs such as Uptown Field Center are being closed. The University has said that the reason for closing Uptown is that there is a small enrollment of students and that it could not afford to keep the Center open if it was not servicing enough students. At the same time U.N.I. administration is saving \$30,000. This money would then be spent in other areas at the expense of the Uptown community. What the Administration is not saying is where this money is going to be used.

The Administration has no sympathy at all in closing down Uptown. They claim to be an urban university striving to meet the needs of the urban community, yet they chose to close down one of their few outside community programs.

Uptown Field Center was a program designed to recruit and assist students of the community who would otherwise not be able to go directly to the main campus. It was a unique program in that it was located in a community where the residents are living under some of the most deplorable conditions. This center provided them with a positive approach to their lives.

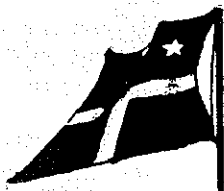
It is not a question of how many students Uptown services, because if it had a low student enrollment then an extra effort to recruit more students could have been made by the University and the staff at Uptown. After all, this is what this University's "Urban Mission" professes to be doing. The University's responsibility is to educate people and

not to put a priority on saving money. If the University is looking to save money, then it should take a good look at its budget and minimize spending in areas that would not affect student and community programs. We could go right down the line of this University budget and find numerous ways of saving money, but the purpose of this article is not to convince the University that it could have saved Uptown Field Center by trimming other corners of its budget. Yet it is to point out the fact that Northeastern Illinois University is part of the infra-structure of this society. It is an institution that must perpetuate and honor the goals and aspirations of this society.

As we have laid out in previous editions of Que Ondee Sola, all university and financial aid cutbacks are in correspondence to an overall U.S. imperialist plan called Trilateralism; and since Northeastern is an institution of this crumbling U.S. imperialist society, it must fall into line with its political policy, both at home and internationally. As the present U.S. administration continues to funnel its budget from social programs to the U.S. military preparing itself for World War III, so too must its institutions begin to cut their funds from social services to reactionary programs, depriving the Third World people and preparing the road for fascism. If Third World people continue to believe that there can be justice and progress gained through working within the system, they should ask President Williams to take a stroll through Marquette Park and see the hospitality that awaits the disillusioned Uncle Toms and vendepatrias.

As long as certain Third World people continue to sell themselves to the system, they will never be able to rid themselves of that cancer that eats up their minds.

It is true that we must struggle on many fronts that a university is an ideal place to challenge this system's ideas; but to sit back and think that this system will give Third World people a meaningful education is ludicrous and deceiving. We can only hope that Third World faculty and employees can take heed to this message or prepare themselves for the claws of fascism.



**THE UNION FOR PUERTO RICAN STUDENTS  
MEETS EVERY THURSDAY**

**WHEN: 11:30 a.m.  
WHERE: CENTRO ALBIZU ZAPATA  
(PORTABLE 1)**



(Cont. from pg. 1)

across the U.S. have lectured on topics which the Scholars of this University do not address.

Presently, Portable One is the meeting place of Chimexla Student Organization, Union for Puerto Rican Students and the Advisory Board to the ChicanoMexicano Puerto Rican Studies. The success of Centro Albizu Zapata is attributed to the hard work of the Union for Puerto Rican Students, who have constructed a network within the community and campus to obtain movies, speakers and materials to keep Portable One a work place everyday of the year.

In 1975, UNI President Mullen turned over Portable One to the Union for Puerto Rican Students. This came out of a struggle when the portable was part of Proyecto Pa'lante Counseling Center. Then Proyecto Pa'lante Coordinator, Max Torres, closed the portable, locking the Union for Puerto Rican Students out. After demonstrations by Latino students, headed by the Union for Puerto Rican Students and a meeting with President Mullen, the portable was given to the students.

For the last 5 years Daniel Kielson, Vice President of Student Affairs, has known that the Latino students want to keep the portable open. Mr. Kielson's contention is that all portables have outlived their usefulness and present a financial problem to the University.

It is true that some of the portables are in bad condition. However, this comes out of neglect on the part of the university, rather than from use. State fire marshals inspected the Project Success Portable and deemed it a fire hazard.

In Portable One maintenance men are only seen twice a year -- once in the winter to turn on the heat and once in the summer to check air conditioning. The portable is maintained by the students, for example, the entrance ramp of P-1 had to be repaired by the students.

From reliable sources, Q.O.S. has learned that all portables outside the Village Square are proposed for demolition, except the brown portable (Special Services), to make room for a Picnic area similar to the one outside the Book Nook.

Que Ondee Sola staff had the opportunity to speak with a university employee, who was inspecting the portable's conditions for a report which would be sent to Springfield. He stated that Portable One was the best unit of the 4 targeted for demolition. He later added that his report would determine if the portables would be taken out for another destination or dismantled for refuse.

At this present time, the old financial aid office is being remodeled to house staff from Proyecto Pa'lante, Project Success and Special Services Counseling centers. By the beginning of July the remodeling should be over and the process of moving the counseling services should be completed by the end of the month.

Historically, Puerto Ricans in this country are among the poorest of the poor; they are forced to live in the worst neighborhoods and take the most degrading jobs. This comes out of the forced migration of the Puerto Rican people from their island by U.S. finance capital, which annually robs the nation of 2 billion dollars.

The attack against the Puerto Rican nation continues with Plan 2020 which will convert the island into 17 military bases and 11 industrial parks. This will uproot thousands of Puerto Ricans creating a mass exodus to the United States where they will be alienated and marginalized by the racism which prevails in this country.

U.S. Imperialism seeks to destroy the Puerto Rican identity by destroying the island.

UNI seeks to eliminate the visibility of the Union for Puerto Rican Students by demolishing Centro Albizu Zapata (P-1).

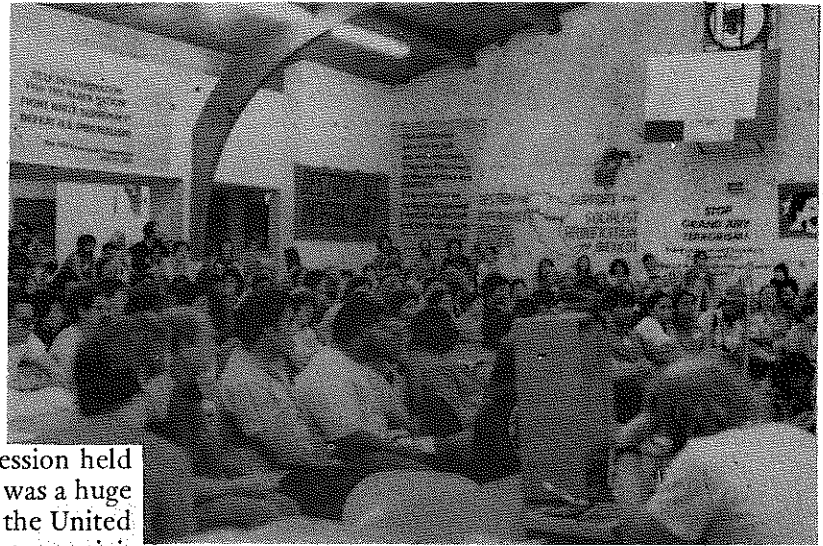
The best analogy on the P-1 issue was given by a U.P.R.S. member. "The demolition of the portables not only affects the Latino students but also the Black Student organizations housed in Project Success (the Black Heritage Club and the Black Caucus) . . . There is no place on campus where Latino students can go and feel as though they were part of this institution, with the exception of Portable One."



The removal of Centro Albizu Zapata is part of a long line of attacks against Latino students on campus, particularly the membership of the Union for Puerto Rican Students. It was the UPRS, with other concerned Latinos, who fought against the elimination of the Puerto Rican History line, the termination of Puerto Rican History Professor José López, UNI expulsion of ChicanoMexicano student activist Irma Romero, the hiring of Ignacio Méndez, and the attempted suspension of two student activists. Coupled with the rise in tuition, cuts in financial aid, and the limbo state of the ChicanoMexicano Puerto Rican Studies Program, it is clear that this institution does not see Latinos as part of this University's future.

**P-1 MUST REMAIN OPEN  
STOP THE ATTACKS ON LATINO STUDENTS**

# CONFERENCE IN DENVER : A HUGE SUCCESS



The National Conference against Repression held in Denver on May 28th through the 30th was a huge success. Over 500 people from throughout the United States and other parts of the world came to participate.

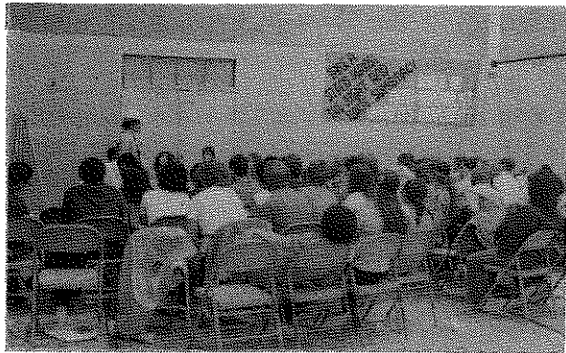
It was the first conference of its kind in which Third World people and progressive North Americans got together to discuss the growing repression against the national liberation struggles in this country and how to prepare to fight against war and fascism here in the U.S.

The conference started on Friday with an opening welcome given by Ricardo Romero. After this, various messages of solidarity were given by the following movements: Republic of New Afrika, Palestinian, Iranian, Dominican Republic, and the Congolese. These messages were followed by two cultural acts-one, performed by a Chicano-Mexicano childrens group, and the other by the Ballet L.U.I.S. dance group. This concluded Friday evening's program.

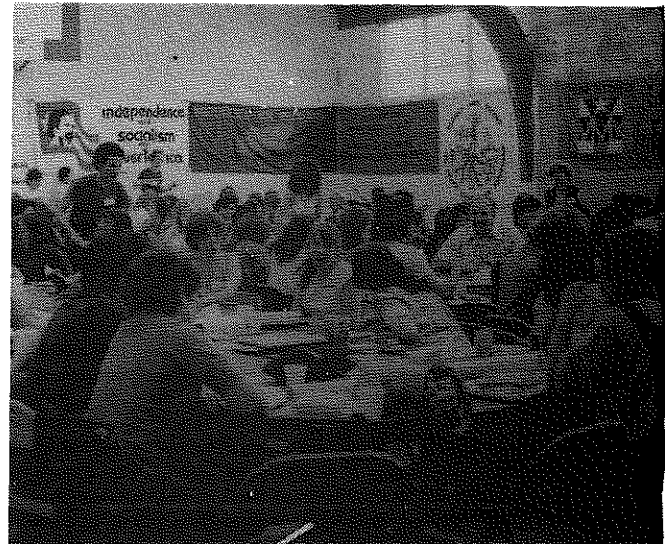
Saturday began with a joint Prisoner of War and Grand Jury workshop, in which everybody participated. After a lunch break the following workshops were presented and in each workshop a period of time was allotted for group discussions and resolutions. The workshops were on Police Repression, U.S. Terror Internationally, Repression on

dinner and then waited for the evening's program to begin.

Saturday evening the major speeches were given by Don Juan Antonio Corretjer of La Liga Socialista Puertorriqueña (L.S.P.), Cipriano Rangel of El Comité de Defensa Popular (C.D.P.), Ahmed Obafemi, National Committee to Defend New Afrikan Freedom Fighters. Judith Mirkinson also gave a North American anti-imperialist message. The other main speakers, Ricardo Romero and Jose Lopez of the Movimiento de Liberacion Nacional gave their speeches on Sunday morning as the program was running behind time.



Youth, Repression on Women, Paramilitary White Supremacist Organizations, Repressive Legislation, Prisoners, and Labor and the Question of Land. When the workshops were over the participants were served



Sunday the resolutions were also read concluding the weekend conference. It was a highly informative conference, and it had a very historical importance. We clearly saw that everyone got a better understanding of how to struggle for social justice in this country and for the destruction of U. S. and worldwide imperialism.

# Gobierno Colonial

## Inuade Villa Sin Miedo

En el mes de noviembre de 1980, alrededor de 300 familias puertorriqueñas "invadieron" un terreno federal en el pueblo de Río Grande. Estas familias, las cuales no tenían recursos ni viviendas propias, formaron una comunidad a la cual llamaron Villa Sin Miedo. Se nombró Villa Sin Miedo en honor a sus valientes habitantes, los cuales rescataron este terreno del verdadero invasor que es el gobierno estadounidense.

A diferencia de otras "invasiones" de terreno en Puerto Rico, esta Villa estuvo, desde un principio, bajo una disciplina en la cual no cabía el oportunismo. Solamente se le dio entrada a familias verdaderamente necesitadas. Además se construyó una torre que dominaba toda la villa, desde a cual se hacía vigilancia, y en la cual se izó la bandera puertorriqueña sola.

La comunidad de Villa Sin Miedo creció rápidamente. Sembraron frutos, fabricaron su propio sistema fluvial, casas, una iglesia y una escuela. Durante los 18 meses de existencia de la villa el gobierno colonial de Puerto Rico, empujado por el estadounidense, trató de intimidar a los habitantes para que abandonaran la villa. Como respuesta a esta ola de intimidación, los habitantes protegieron la villa con barricadas.

El 18 de mayo de 1982 la Fuerza de Choque de la policía de Puerto Rico, bajo ordenes del monstruo gobierno colonial, entró brutalmente a la villa lanzando bombas de humo y gases lacrimógenos. Entraron con



rifles y macanas e icinaron toda la villa. Pero los

habitantes de Villa Sin Miedo no recibieron este ataque cruzados de brazos, pues la policía conto' con un muerto y dos heridos. Luego del ataque los habitantes de la Villa marcharon hasta el capitolio el cual hicieron su hospedaje por un día, obligando a representantes del gobierno a reunirse con miembros de la comunidad.



Villa Sin Miedo fue destruida ya que esta representaba una amenaza para los planes del gobierno de Puerto Rico junto a dos importantes corporaciones mineras de Estados Unidos (Amex y Kennecott). El plan es conocido como Proyecto 2020, el cual es un diseño para convertir a Puerto Rico en un complejo industrial militar, desarrollando once parques industriales con bases militares para garantizar su seguridad. Además el centro de la isla se minará a cielo abierto. La realización de estos planes significaría la destrucción de la nación puertorriqueña.

El pueblo de Puerto Rico a respondido al ataque de Villa Sin Miedo y mientras esperaban el contra ataque de las fuerzas clandestinas puertorriqueñas, mandaban ropa, zapatos, comida y todo lo que estaba a su alcance a las familias desamparados de Villa Sin Miedo. Estas, -por otro lado, no pierden las esperanzas de volver a rescatar el terreno robado por el gobierno yanqui y ponerlo en los manos de quien le pertenece: el pueblo puertorriqueño.



LA UNION DE ESTUDIANTES PUERTORRIQUENOS

SE REUNE TODOS LOS JUEVES

HORA: 11:30 a.m.

SITIO: CENTRO ALBIZU ZAPATA (PORTABLE 1)



# EDITORIAL

Que Ondee Sola (QOS) would like to take this opportunity to explain our position and relation to the ChicanoMexicano—Puerto Rican Studies Program and its Advisory Board, in order to eliminate any doubts that may be raised by the reactionary UNI Administration.

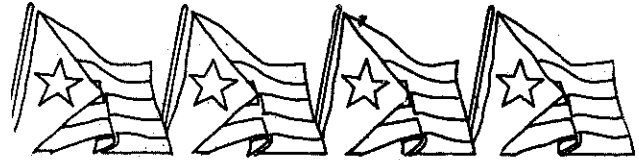
Since the inception of the program, due to its intrinsic student nature, QOS has always supported the program, not only in theory but in practice. Past issues have expressed our solidarity with the program and when editor Irma Romero got sanctioned with two years of expulsion, due to her strong commitment towards the Program, it became evident that our past articles did not contain empty words. Our position is clear. What is not clear is our relation to the ChicanoMexicano—Puerto Rican Studies Advisory Board.

The ChicanoMexicano—Puerto Rican Studies Advisory Board is composed of two parts, students and concerned faculty. The students who are part of the Advisory Board are representatives from the Union for Puerto Rican Students (UPRS), Que Ondee Sola and other concerned student bodies. The faculty who participate in the Advisory Board are committed to seeing the program initiated. Que Ondee Sola, being just part of the process of the Advisory Board, does

not unilaterally control the series of events which guide the process of the ChicanoMexicano—Puerto Rican Studies Advisory Board. But it should be clear that the students, especially the ChicanoMexicano and Puerto Rican students, are the life-blood of the Program. What should not be misunderstood from this is the question of identity.

Therefore, when Que Ondee Sola presents a position regarding the ChicanoMexicano—Puerto Rican Studies Program it is presented from our interpretation of the series of events, which may or not be the consensus of the Advisory Board, but at the same time never losing scope of the reality at hand nor participating in fabricating events.

Que Ondee Sola and the ChicanoMexicano Advisory Board are two different, but similar, bodies at UNI which are struggling to see the fruition of one significant program: the ChicanoMexicano—Puerto Rican Studies Program.



## 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.

Editor ..... Teodoro Anderson  
Co-Editor ..... Antonia Rodriguez  
Staff ..... Jose Hernandez. Martin Romero  
Contributors ..... Sonia Rivera

# QUE ONDEE SOLA

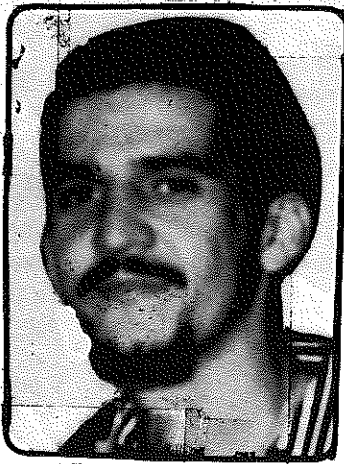
Q.O.S. MEETS EVERY WEDNESDAY  
AT 1:30 P.M. IN ROOM E-041  
(across from the Game Room)

JOIN OUR STAFF! THIS TRIMESTER  
WE WILL BE OFFERING:

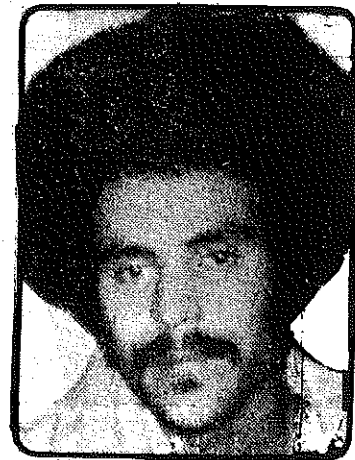
### WORKSHOPS:

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

STUDY GROUPS — Discussion issues affecting  
Latino Students



**EL CASO**  
**DE CRUZ Y OSORIO**  
**CINCO AÑOS**  
**DESPUES**



El pasado 5 de junio la ciudad de Chicago patrocinó una vez más la parada anual puertorriqueña. Fue esta vez, como todas las otras, un desfile de politiquería y comercialidad burguesa. Sus organizadores son nada menos que las mismas compañías multinacionales que se benefician robándonos la materia prima de nuestro suelo puertorriqueño y explotando a nuestros trabajadores. Tampoco debemos excluir a los alcahuetes chulos de la pobreza que también apoyan esta farsa; estos son los puertorriqueños que se han vendido para beneficio de su propio bolsillo. Sus intereses individualistas van por encima de los de la comunidad. Nos quieren hacer ver que nos representan, pero en realidad ignoran las demandas de miles de puertorriqueños por mejores empleos, una mejor educación y mejores condiciones de vivienda.

Una vez más la policía de Chicago hizo alarde de fuerza, hostigando e intimidando nuestra gente. Un ejército de ocupación policiaca, ambos uniformados y en ropa civil, ocuparon el "Humboldt Park" y sus alrededores. Aunque esta vez la demostración de fuerza por parte de la Policía no llegó a un desenlace trágico, sigue latente el recuerdo y jamás será olvidado el día de la parada del 4 de junio de 1977.

En aquella ocasión la policía hizo uso de la agresión, el abuso y la violencia. Más de tres mil personas que se congregaron para celebrar el día de la parada puertorriqueña fueron brutal y viciosamente atacados por la policía. Los resultados de este premeditado ataque dejó un saldo de dos muertos, más de cien heridos y cerca de docientos arrestados.

En la tarde del día 4 de junio, dos jóvenes puertorriqueños perdieron la vida. Julio Osorio y Rafael Cruz fueron asesinados a sangre fría por la policía de Chicago en "Humboldt Park". La policía en aquel día fue despachada como perros sahuesos y sus tácticas eran ciento por ciento militares. Los policías, movilizadas para ese día, estaban armados con rifles automáticos, revólveres calibre 38 y 357 magnum, bombas de humo y macanas.

El ataque fue algo premeditado con mucha anticipación. La policía estaba organizada estratégicamente y sus intenciones eran claras. Más aún la prensa y los

politiqueros de nuestra comunidad vinieron a defender y a justificar el ataque cometido en contra de nuestra gente. Para entender esto con claridad debemos recordar que en los seis meses que precedieron al ataque del 4 de junio de 1977, la policía de Chicago venía llevando a cabo una campaña de hostigamiento masivo en contra de la comunidad puertorriqueña, supuestamente en busca de miembros de las gloriosas Fuerzas Armadas de Liberación Nacional (FALN). El director de la oficina del FBI aquí en Chicago, John Otto, públicamente había condenado la "actitud no cooperativa" de la comunidad puertorriqueña con respecto a la investigación.

El día de la parada puertorriqueña el distrito número 13 de la policía, que incluye la mayor parte de "West Town", tuvo una extraordinaria movilización. Toda la escuadra táctica de dicho distrito, un total de 28 oficiales, fueron asignados al área del parque. Esto fue en adición al gran número de policías que ya estaban asignados al área. Policías uniformados y en ropa civil estaban alrededor del parque cerca de las 12 del mediodía. Se les había asignado equipo de fuerza de choque y se había establecido un cuartel provisional para la unidad táctica de la policía; además de esto, unidades montadas y caninas estaban en espera.

Durante el transcurso de la tarde del día 4 de junio de 1977, hubo un sinnúmero de incidentes en que la policía paraba, hostigaba y hasta agredía a todo aquel que entraba o salía del parque. Ya para eso de las 5:30 p.m. la policía había hecho varios arrestos. Alrededor de las 6:00 p.m. toda la policía empezó a ocupar el parque, entrando por las calles Division y California, usando macanas para sacar forzosamente la gente que se encontraba en el parque. A las 6:07 de la tarde la policía, bajo el mando del Sargento Tomas Walton, abrió fuego contra la multitud.

Julio Osorio y Rafael Cruz se encontraban en la parte este del parque, cerca de las canchas de tenis, buscando refugio detrás de unos árboles cuando la policía invadió el parque. Junto con ellos se encontraban miembros de la comunidad y dos hermanas

(Cont. on pg.10)



# THE FIFTH PEOPLES PARADE:



# THE AFFIRMATION OF NATIONAL DIGNITY



This year, as every year since 1978, in protest of what the downtown Puerto Rican Parade represents, the West Town/Humboldt Park Puerto Rican Community celebrated its 5th Annual Desfile Del Pueblo (People's Parade), held on Saturday, June 5th.

Over a thousand people participated in this year's parade. Included in this were representatives from various international struggles, such as: The Irish Republican Struggle, the Palestenian, and the Chilean National Struggles. The participation of these groups in the parade served as testimony to the fact that the international community stands behind and alongside Puerto Rico in its struggle for Independence and Socialism.

Another aspect of the participation of the international community in this year's parade is that ever since the initiation of the People's Parade it has never ceased to grow in size and quality.

"The People's Parade has been organized for the past five years as an alternative to the parade held in downtown Chicago. While the downtown parade is well-financed and attended by the local political bigshots and their cronies, (Puerto Rican and otherwise), it is merely an exercise in grandiose hypocrisy. Clowns, bands, and pretty girls all march down Michigan Ave. in a pathetic mix of Puerto Rican nationalism with american pagentry. Even Jane Byrne puts on her "plastic" smile in this attempt to placate the ever present nationalist sentiment of the Puerto Ricans of Chicago (the memory of the police-incited riot and murder of two young Puerto Rican men in 1977 is still fresh in our minds).

The murder of Rafael Cruz and Julio Osorio was the culmination of virtual "riot-fever" by Chicago police five years ago. It was this cold-blooded act on the part of the police and the demand that our youth be avenged which was the central theme of the People's Parade at its inception, and today remains an issue to be resolved. The purpose of the People's parade is not pagentry but to highlight the burning issues of our community." (Taken from Informe/Update)

The People's Parade is small in comparison to the downtown parade but its steady growth is a factor that cannot be ignored. Since its inception, it

has been a thorn in the side of the downtown parade because it has managed to draw away spectators from that artificial environment of huge buildings, banks, and department stores (which neither rent, loan money, nor give jobs to Puerto Ricans) and brought them back to their barrios to watch a real Puerto Rican People's Parade with real Puerto Ricans marching, sponsored by real Puerto Ricans not "McDonalds Salutes the Puerto Rican People," not "Eastern Airlines Salutes the Puerto Rican Community", not an oversized beer can waving a Puerto Rican flag but real Puerto Ricans chanting "Long Live a Free Puerto Rico", recognizing the reality that Puerto Rico is a colonized nation and that it must and will break the chains of U.S. Imperialism.

To counter the impact that the Peoples Parade has had on the Puerto Rican community and its effect on the downtown parade, the "Puerto Rican Festival" (Fiesta Patronales) was instituted by the municipal administration. Recognizing that the successful growth of the Peoples Parade posed a threat to the well being of the downtown parade, city hall, through its lackeys in the Puerto Rican community, set up a week of "festivities" in Humboldt Park. These "festivities" consisted of booths selling food and refreshments, crooked carnival games, rides and various other attractions that could lead one to believe that at long last the city has done something positive for the Puerto Rican community. It is nothing but a mere illusion to think that the Puerto Rican Festival was a sincere and positive gesture on the part of the city because of the simple fact that the Puerto Rican community benefited nothing from the festival.

In a hypnotizing atmosphere of brightly colored flashing lights and blaring music, the Puerto Rican community walked around as if in a drugged stupor constantly dipping their hands into their pockets to surrender their hard earned money to the rich white capitalists who ran practically everything that the festival had to offer.

Once again, what little money exists in our community is being drained off only to fatten the coffers of the multinational corporations who also exploit our people in Puerto Rico.



(Cont. from pg. 8 )

de Rafael Cruz. Rafael estaba incapacitado por una condición severa de hepatitis y caminaba con la ayuda de un bastón. En esos momentos la unidad táctica "B", dirigida por el Sgt. Walton, llegó al área donde Cruz y Osorio se encontraban, disparando a diestra y siniestra sus armas. Cruz y Osorio comenzaron a correr buscando refugio. Cruz recibió un balazo en la espalda, que lo mató instantáneamente en plena vista de sus familiares. Osorio también recibió un balazo en la espalda, quedando mortalmente herido. Ningún policía se dignó a darle primeros auxilios mientras moría tendido en el suelo.

En la noche del 4 de junio de 1977 la oficina del "States Attorney" envió un investigador a los cuarteles del distrito número 13, para entrevistar solamente a los policías que habían invadido el parque, a nadie más. Anunciaron después de la investigación que había sido homicidio justificado.

Como explicación a este acto de violencia injustificada, la policía declaró que había entrado al parque en respuesta a una pelea que había surgido entre gangas latinas. Ahora, más tarde, cambiaban la versión, diciendo que habían disparado y matado a Osorio en defensa propia. Hubo problemas con esta versión. Primeramente, ningún arma se recobró en o



cerca de los cuerpos de Cruz y Osorio. Lo único que logró recobrase del cuerpo de Osorio fue un cepillo de pelo. Segundamente, un experto en balísticas del FBI concluyó que la bala que mató a Rafael Cruz provenía del arma del Sgt. Walton.

Como ninguna bala fue recuperada del cuerpo de Julio Osorio, la policía inventó la historia de que la misma bala los había matado a los dos. Pero esta afirmación tan increíble, según conclusión hecha por el examinador médico, era una imposibilidad física,

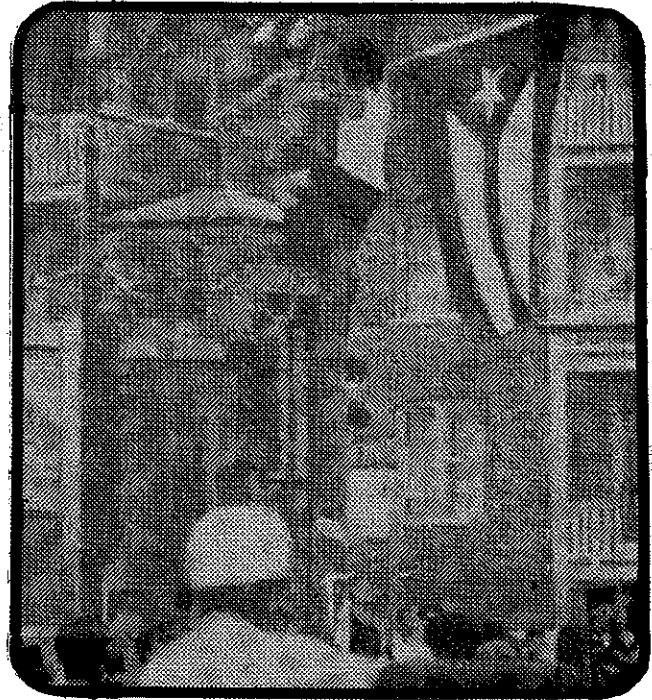
ya que, dada la posición de los cuerpos y la posición de la policía, la misma bala no pudo haber matado a los dos. Además Cruz y Osorio estaban a yardas de distancia y el Sgt. Walton es un experto en tiro con experiencia substancial en combate en Vietnam.

Está bien clara la intención de parte de la policía encubriendo la evidencia que sus propias investigaciones descubrieron. Estas afirman que en realidad Julio Osorio y Rafael Cruz fueron ejecutados desarmados, mientras trataban de huir de la policía que los atacaba.

En respuesta a la presión ejercida por toda la comunidad, el "US Attorney" Thomas Sullivan, llevó el caso de Cruz y Osorio frente a un Gran Jurado federal. Thomas Sullivan intentó cerrar el caso después de oír únicamente el testimonio de las hermanas de Rafael Cruz, quienes testificaron que habían visto dos hombres desarmados mientras eran asesinados a sangre fría por la policía.

En octubre de 1978, después de un año y medio, el Gran Jurado escuchó el testimonio de los policías involucrados en el asesinato. En julio de 1979 el "US Attorney" anunció que la investigación había sido suspendida sin llevarse a cabo ninguna prosecución. Los testigos de los eventos acontecidos el 4 de junio nunca fueron llamados. El año pasado, en septiembre, comenzó el juicio nuevamente el cual no se terminó por caer enfermo el juez. Se declaró, entonces, por parte de la defensa, un "mistrial". Se espera que para octubre de este año se comience el juicio nuevamente.

Mientras esto sucede la agresión y la brutalidad policiaca continúan siendo ejercidas como método para suprimir nuestra lucha y resistencia a las condiciones opresivas en que vivimos.



# LATINA WOMEN'S SCHOLARSHIP FUND

The Latina Women's Advisory Committee of Proyecto Pa'Lante has established the Latina Women's Scholarship Fund. This scholarship will be awarded each fall and winter term to a latina woman student who requires financial assistance to meet her educational expenses.

\*The first scholarship will be awarded in the fall 1982 trimester for the amount of \$100.

To apply the student must meet the following eligibility criteria:

- \*Must be a woman of Latino descent
- \*Have a completed financial aid file in the financial office and be determined eligible
- \*Must be a full-time (12 hours minimum) undergraduate student
- \*Have completed one full term and earned a minimum of 12 credit hours at Northeastern
- \*Must submit a copy of their transcript and have a 3.0 minimum cumulative G.P.A.
- \*Must not have received this award more than once within one academic year
- \*Submit a letter with your name, address, telephone number, social security and a brief statement explaining your financial need for this scholarship.

Applicants should send their letter of application explaining their financial need to:

Myrta Badillo  
 Proyecto Pa'Lante  
 Latina Women's Advisory Committee  
 5500 N. St. Louis  
 Chicago, Illinois 60625

\*Amount of scholarship will be determined upon monies available.

For further information, contact Myrta Badillo - 583-4050 extension 368, 8210

## ROBERTO COFRESÍ

Roberto Cofresí, nacido en Cabo Rojo, fue uno de los primeros que da un avance extraordinario en la voluntad y el discernimiento ideológico de la nación. Fue el primero en clamar a Puerto Rico como una república en alta mar; siendo la primera figura en llamar la atención al pueblo puertorriqueño sobre el eminente peligro yanki. Pero nadie se percató de aquella prematura y signifitiva señal de Roberto Cofresí.

Se han creado falsas levendes sobre su personalidad. Se le ha considerado como pirata, ladrón de los mares, asesino frío y cruel por los historiadores españoles.

El pueblo puertorriqueño a su vez le labró una leyenda dorada de Robin Hood criollo. Estas dos leyendas solamente coinciden en una cosa: en la de exaltar el coraie indómido y la pericia marinera del caborrojeño.

Para este tiempo los yankis habían puesto su flota al servicio de España para evitar la independencia de Puerto Rico y Cuba. Bajo el mando de Porter, Roberto Cofresí fue capturado y entregado a los españoles. Cofresí representa la asumisión de la voluntad patriótica al heroismo, significa la capacidad del genio puertorriqueño para disponer militarmente del espíritu nacional.

Primer

Puertorriqueño

en lzar

la Bandera

de la República

de Puerto Rico

# BOYCOTT IGNACIO MENDEZ'S CLASSES!

**DO NOT REGISTER FOR THESE COURSES :**

DEPT	COURSE	TITLE	REFERENCE NUMBER
**** HIST.	2002 71	Themes in History Puerto Rico 1898 to Present	21921
HIST.	2000 71	Themes: Latin American Women	13569
HIST.	2003 98	Themes: Intro to Latin American Civilization	13585
****	CANCELED		

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' classes. Ignacio Mendez is the professor who replaced Puerto Rican historian Jose Lopez.

Since Jose Lopez arrived at U.N.I. in 1972, he refused to yield to the indoctrinating university policies; his primary concern was the students, and not university formality. Jose Lopez 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 Mendez met with student representatives from the U.P.R.S. and Q.O.S.; it was explained to Mr. Mendez 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 Jose Lopez. With a bait of twenty-five thousand dollars (\$25,000), Ignacio Mendez immediately accepted the history position vacated by Jose Lopez, thus allowing himself to fall into the trap set by the administration.

The Union for Puerto Rican Students (U.P.R.S.) and QUE ONDEE SOLA (Q.O.S.) demand that Ignacio Mendez resign from his history position! Ignacio Mendez has no background in Puerto Rican History; he is a Latin American Historian as indicated in the classes he is offering.

This summer Ignacio Mendez is teaching at El Centro, a community outpost of U.N.I. established by student and community struggle. El Centro was stripped of community and student participation and was turned over to (Lackey) Jose Acevedo who has historically attacked progressive students who were affiliated with the U.P.R.S. and has refused to let Puerto Rican History Professor Jose Lopez teach at the center.

It is clear that Ignacio Mendez has sided with the most reactionary (Latino) elements on campus to maintain his position. He has also attempted to expel students who have exposed his opportunistic character, which has been a terrible set-back to Puerto Rican students who do not know their history. The U.P.R.S. and Q.O.S. urge students on campus and at El Centro to boycott classes offered by Ignacio Mendez.

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