

"Never let anybody tell you and me the odds are against us — I don't even want to hear that. Those who think the odds are against you, forget it... The odds are against you, only when you're scared... Because when a man knows that when he starts playing with you, he's got to kill you, that man is not going to play with you. But if he knows when he's playing with you that you're going to back up and be non-violent and peaceful and respectable and responsible, why, you and me will never come out of his claws." Malcolm X



QUE ONDEE SOLA

MAY 1984 VOL. XII . NUM. 11

ACEVEDO FACES YET ANOTHER EMBARRASSMENT COURT DISMISSES CASE AGAINST STUDENTS!

On Friday, April 13, 1984, the Cook County Circuit Court dismissed charges of disorderly conduct brought against two UNI student activists. Sociology Club President José Hernandez and Co-editor of **Que Ondee Sola** Lillian Mercado were cleared of charges, which stemmed from an incident in January that led to their arrests.

Well known lackey and Director of El Centro José Acevedo accused Mercado and Hernandez of allegedly "disrupting" the functioning of El Centro on January 11, 1984, while quietly waiting to speak to students in the Centro's lounge area. Acevedo, who at UNI has always had a strong hatred towards student activism in general, and the **Union for Puerto Rican Students** in particular, demanded that the students had to leave the premises. Once the students refused, he immediately called the Chicago Police which later arrested José Hernandez and Lillian Mercado. A then trespassing charge was soon changed to disorderly conduct once the police discovered, that, as registered students, they had a right to be at El Centro.

Acevedo, who was accompanied with UNI Security Officer Martin Sohol, hurriedly left the courtroom after the announcement of the decision. Still, Acevedo continues his relentless harassment of the student movement by filing student grievances against José Hernandez and Lillian Mercado.

University charges against José Hernandez have been dropped, but Lillian Mercado still faces charges of non-academic misconduct. Acevedo knew that by using university measures, he would be able to manipulate the institution's kangaroo court proceeding to his favor. But, Acevedo shall not have his wish.

The latino student struggle understands that regardless of the impending decision on Lillian Mercado, the student work will not be stymied. We will continue to speak to the students of El Centro and we will continue to expose Acevedo for the worthless liar that he is, and has always been.

DOWN WITH LACKEYS

LONG LIVE THE STUDENT MOVEMENT

STUDENT INTERVIEWS P.O.W. ALICIA RODRIGUEZ

See Page 4

AMERICA: THE SEAMY SIDE

symposium on repression

America the Seamy Side: is an effort to tear off the mask of U.S. "freedom and justice". Increasingly fascistic measures are being set in motion in this country. We urgently need to understand the alarmingly rapid changes in law that are setting new precedents and are greasing the wheels of political repression.

WORKSHOPS 1:00 – 4:30 P.M.

The Ku Klux Klan and the Organized Right Wing
Grand Juries and Criminal Contempt
F.B.I.—Red Squads and Domestic Surveillance
Terror and Torture in U.S. Prisons: Political Prisoners
and Prisoners of War
R.I.C.O.: Government Conspiracy against the Black Movement
and the Left
Prospects for Fascism
C.I.A.—Mercenaries: Counter—insurgency in Latin America
Repression against the Sanctuary Movement

DINNER 5:00 – 6:00 P.M.

FORUM/PANEL DISCUSSION 6:00 P.M.

- ***KEN LAWRENCE** — Sojourner Truth Organization; Anti-Repression Resource Team, Jackson, Mississippi
- ***RENNIE GOLDEN** — Chicago Religious Task Force on Central America
- ***MICHAEL DEUTSCH** — Attorney, People's Law Office
- ***CHOKWE LUMUMBA** — Minister of Justice, Republic of New Afrika; Counsel, Nat'l Committee to Defend New Afrikan Freedom Fighters
- ***JOSE LOPEZ** — Moderator, Movimiento de Liberación Nacional (M.L.N.—P.R.)

SUNDAY, MAY 6

PUERTO RICAN CULTURAL CENTER

1671 N. CLAREMONT, CHICAGO

SPONSORS:

Movimiento de Liberación Nacional, Prairie Fire Organizing Committee, May 19th Communist Organization

COMMENTARY

WOLVES IN SHEEP'S CLOTHING

There have been, and still are times when Third World students ask "Why do you (UPRS and Que Ondee Sola) bother attacking our people, when time could be better spent exposing the racism of white folks?" The usage of such words as "lackey, sell-out, and uncle tom" have offended many students and faculty of color. Since an abyss stands between us and some Third World people on campus, we will explain our perspective on this delicate issue.

To understand our position it is imperative to know about some history of the U.S. The word which best describes U.S. History is expansion. It took the U.S. less than a hundred years (1789-1848) to expand from the Atlantic to the Pacific seaboard. Many historians have attributed the rise of eighteenth century America to God and a strong superior civilization. The fact is that without slavery to generate a substantial flow of capital; without the thievery of 51 percent of Mexican National territory (known today as the U.S. Southwest); without the cheap and exploited labor of Oriental people, who worked on the railroads which commercially connected the eastern and western parts of the U.S.; and, of course, without the decimation of millions of Native American people, this accomplishment would had been impossible.

By the end of the nineteenth century the world witnessed the U.S. enter the era of imperialism, when it militarily acquired Puerto Rico, Cuba, Guam, and the Phillipines. Eighty- six years after the Spanish/ Cuban/ American War, except for places like Martinique and Puerto Rico, colonialism is nonexistent, and the U.S. has joined its imperialist rivals in the art of indirect control called neo-colonialism. A crucial aspect of U.S. domination over peoples of color has been the native collaborator.

In the nineteenth century, the southern plantocracy saw the need to curb slave rebellions, so they provided some Blacks with privileges like better clothing, food, and perhaps a room in the "big house". They ended up creating what Malcolm X called the "House Negro". The role of the House Negro was to pacify the other slaves with lies on how benevolent the master was, and to inform the master of any slave rebellions. The latter part of this dual role served as a stabilizing agent of control. Unlike the master, the House Negro was less conspicuous which many times led to the grave error of trusting these traitors. The same could be said of Indians which led the U.S. Army to tribes, which in most instances led to bloody massacres.

Since then, not much has changed. For example, the U.S. presently finds itself using native collaborators as a lever to dominate such countries as El Salvador,

Guatemala, Iran, and the Congo. Within the U.S. it has also used Black and Hispanic mayors to pacify the growing threat of revolution in the U.S. The likes of Cesar Chavez, Samuel Betances, Harold Washington, and Jesse Jackson have never been for the betterment of their people. Their history speaks for itself. While they seek for higher paying positions such as alderman, mayor or president, the majority of their people continue to face poor conditions.

In relating this history to the university experience, the use of these privileged mouthpieces have served as an educational instrument of oppression. For the most part, they are placed on a pedestal to serve as an example to their people of a person who "made it", and they also serve as a counseling service to Third World students with their never ending comments of "remember your education is first, and foremost. Don't ruin your life with radical ideas which will get you expelled from the university." Their misconception of an education's purpose is what has confused Third World students. This is done intentionally because they have a particular role to fulfill. But, when one exposes this to an Ignacio Mendez, Samuel Betances or a Maximino Torres, they tell you that everyone needs a job to survive.

As students, we should remember that their positions were made possible by us! Without the student struggle of the late 1960s and early 1970s, they would find themselves unemployed. We have the moral obligation to demand a real education which goes to the root of our reality, and we should not allow a person's skin color, nose, mouth or language be a judge of one's character. Remember, not everyone that calls you brother is your brother.

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PRISONER OF WAR ALICIA RODRIGUEZ TELLS HISTORY BEHIND APRIL 4th CAPTURE

The following interview was conducted by Neysa Rivera, who presently is a Sophomore at U.N.I.

On March 26 of 1984, the woman who made the visiting arrangements possible (Dora Garcia) and I went to Dwight State Women's Penitentiary to meet and interview Alicia Rodríguez, an accused and convicted armed robber and suspected F.A.L.N. member. She is also a declared prisoner of war.

In this paper I would like to display the enormous sacrifice and courage that Alicia has taken toward a cause she strongly believes in, which is the liberation of Puerto Rico. I intend to give a decisive description of the process and discussion that occurred in my interview with Alicia Rodríguez.

(VISITING PROCESS)

Upon entering the penitentiary I presented identification (a visiting requirement) and was informed I could take nothing into the visiting quarters except for fifteen dollars or less. I was then directed to a room where I was thoroughly searched by a female guard. Afterwards, I was taken to the visiting quarters where I awaited the presence of Alicia. The visiting quarters (to my surprise) were very modern and comfortable, unlike what I had anticipated.

When Alicia entered the visiting quarters, I was unaware of it because I had never met her before. However, Dora, who accompanied me, pointed her out to me and directed Alicia to our table. To my surprise, Alicia was a very young person (about 28 years of age). Alicia explained that she had been informed by Dora of my visit and of my name.

The three of us (Alicia, Dora and myself) sat around a table. Alicia immediately asked me if there was anything in particular I wanted to ask her I replied yes and that there were many questions I would like to ask her, however, I would not be able to remember all her responses. Alicia then got up and asked the security guard for notebook paper. She returned with a pen and some paper. I told her the guards did not allow me to bring in anything. I therefore asked whether or not they'd allow me to leave with anything. She answered that they would. I then began my interview with Alicia.

INTERVIEW

Question: Can you please explain your situation to me? What did you actually do?



Alicia Rodríguez

Alicia: Well, on Friday, April 4 of 1980 at three o'clock, ten of my comrades and I were captured in Evanston, but not all at the same time. The capture was triggered by an anonymous phone call that had been placed to the police as to our whereabouts. We were then immediately detained in an Evanston jail house from that Friday until Monday. The following Monday we were transferred by bus to Cook County Jail and assigned to Cook County Judge Fitzgerald. We were placed in Cook County Jail for four months awaiting trial. After our sentencing my comrades and I were scattered throughout the United States to serve our sentences.

Question: Why didn't you attempt to defend yourself?

Alicia: Because we didn't recognize the power of the U.S. Courts.

Question: What were you and your comrades doing in Evanston? What was your mission and what were you setting out to do?

Alicia: We are a clandestine organization and I cannot reveal to you or anyone else what our purpose was in Evanston.

Question: What were you charged with?

Alicia: The police charged us with armed robbery, possession of a stolen vehicle, possession of stolen arms, and seditious conspiracy. We liberated the arms. We did not steal them.

Question: Why do you and your comrades call
(Cont. on pg. 6)

EDITORIAL

MAY: AN INTERNATIONAL MONTH

The month of May is rich with historical dates. Karl Marx, whose scientific analysis of society changed the development of humanity, was born on May 5, 1818. The Cuban apostle, José Martí, was killed in an ambush by Spanish troops during the outbreak of the Cuban war of independence on May 19, 1898. Ironically enough, May 19, 1890 and May 19, 1925, mark the birthdays of Ho Chi Minh and El Hajj Malik Shabazz, better known as Malcolm X, respectively. To conclude our list of famous birthdays, Ruis Belvis, reknown Puerto Rican revolutionary, was born on May 17, 1825.

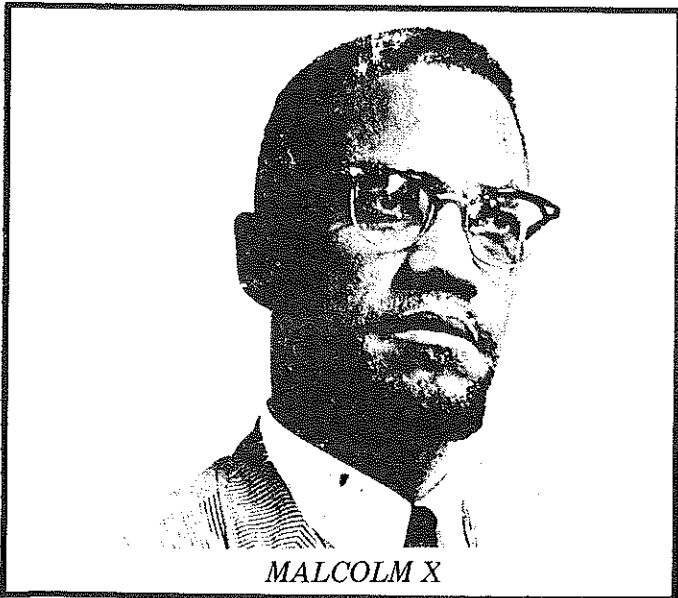
One of the most significant days which is recognized by liberation movements and socialist-bloc countries is May 1st — International Workers Day. On this day workers across the world commemorate the workers who were unjustly executed as a result of the Haymarket Riot. In the United States, May 1st is not recognized as a national holiday. Instead, the U.S. has attempted to overshadow International Workers Day by inventing Labor Day, which is on September 5th.

May 5, 1984 will mark the 117th anniversary of the Battle of Puebla where Napoleon III suffered defeat at the hands of the Mexican people. We must not forget the May 4, 1972 murder of four Kent State students, and the May 14, 1970 murders of two Black students at Jackson State.

In Puerto Rico there are also many commemorative days in May. Among them is the first unsuccessful military invasion of the island. On May 12, 1898, the U.S. military, led by General Miles, a notorious butcher of Native Americans were defeated by the Puerto Rican revolutionary guerrilla movement. Fifty-six years later, on May 26, eleven Puerto Rican Nationalist leaders in Chicago, New York, and Puerto Rico were arrested in connection with the March 1, 1954 attack on Congress by Lolita Lebron, Andres Figueroa Cordero, Rafael Cancel Miranda and Irvin Flores.

The Puerto Rican independence movement developed and on May 21, 1979, Guillermo Morales, a Puerto Rican clandestine freedom fighter escaped from the Bellevue Prison Ward in New York. Two days before this glorious escape, twenty one people were arrested in Vieques protesting the Navy's military exercises on the island.

There are other important days in May that have great significance to freedom loving people around the

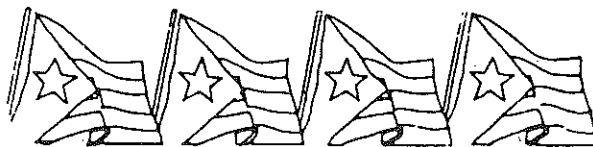


MALCOLM X

world. For example, May 18th is celebrated by the Namibian people as Namibian Heroes Day. International Day of Solidarity with the Palestinian Struggle against Zionist fascism is commemorated on May 15th, condemning the 1948 declaration of the illegal state of Israel.

May is full of many examples of bravery and courage. These dates would be insignificant if we did not learn from them in order to change the world into a better place.

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 Chacon, Annette Baez, Matilde Rivera,
and Alfonso Diaz*

(From pg. 4)

yourselves prisoners of war?

Alicia: Under the Geneva Convention of 1949, the resolutions define "Freedom Fighters" as members of anti-colonial organizations fighting with arms, but not necessarily in uniform, for national liberation and against colonialism. It also states that we deserve international protection.

Question: How many years have you been sentenced to? Do you regret what you have done? Would you ask for a pardon from the president of the United States?

Alicia: My sentence is a total of 85 years. 30 given to me by the state courts and 55 in the federal courts. I believe in the cause, I have no regrets. I would do it all over again except for getting caught. As for asking the president for a pardon, I feel he should ask me for one.

Question: What is the cause?

Alicia: The cause is to liberate Puerto Rico from the United States.

Question: Were you born in Puerto Rico?

Alicia: No, I was not.

Question: Have you ever been to Puerto Rico? If so, how long were you there?

Alicia: Yes. I have been there three times and stayed for a month each time I went.

Question: What made you feel so strongly toward the cause when you've only spent a total of three months in Puerto Rico?

Alicia: From visit to visit to Puerto Rico, I saw the changes that were taking place for the worse. I felt strongly that something should be done about it.

Question: Were you prepared to face the consequences of being caught?

Alicia: I think so. Because we are a clandestine organization, before you enter it you must be aware of all the possibilities that might happen and whether you can deal with them or not.

Question: If you had children, would you have given in to the United States?

Alicia: I can't really say because I do not have any. However, there were 4 women among the ten who had children and who are serving their sentences now.

I was very interested to hear of the women who have children and are serving their sentences. I wanted to become more informed about their situation, so I focused the discussion on them. Alicia was very helpful in informing me about the situation of the women.

Question: The women abandoned their children for the cause. Why?

Alicia: The mothers did not abandon their children. It is very hard on the mothers, because they love their children. But it is because they love their children that they have sacrificed themselves for them.

Question: Who takes care of the children?

Alicia: People within the struggle make sure that the children are cared for properly.

Carmen Hilda Valentine and Ida Luz Rodríguez are also mothers who are serving sentences. They are lucky because their children visit them from time to time. The women and their children have an understanding: they accept what has happened.

(INTERVIEW OVER)

At the end of the interview I thanked Alicia for her helpful cooperation. I told her what a pleasure it had been speaking to her.

Alicia told me that she was very happy that I had decided to interview her. She said "Not many people hear about the struggle to liberate Puerto Rico or about the people who have struggled for it."

I really wish I had had more time to speak with her. However, I am very content to have spoken for a period of four hours.

CHIMEXLA

CHICANO-MEXICANO-LATINO STUDENT UNION



CHIMEXLA meets every Tuesday at 12:30! B-110

PERSPECTIVA

Semana Cultural Puertorriqueña

La semana cultural puertorriqueña fue presentada por la **Unión de Estudiantes Puertorriqueños**, durante los días 2 al 6 del pasado mes. La semana tuvo como propósito enaltecer la cultura, reafirmar la puertorriqueñidad y exponer al estudiantado latino a los problemas que afronta la nación puertorriqueña en su carácter de colonia estadounidense.

Esta actividad fue dedicada a los Prisioneros de Guerra Puertorriqueños y a los Prisioneros Políticos, de los cuales diez de ellos fueron capturados el 4 de abril de 1980, uno en mayo de 1981, y otros cuatro fueron capturados el 28 de junio de 1983. Estos prisioneros actualmente se encuentran en distintas cárceles de los Estados Unidos por el "crimen" de luchar por la independencia y el socialismo para Puerto Rico. A ellos con nuestro mas sincero amor revolucionario dedicamos todas las actividades que se llevaron a cabo toda la semana.

Las actividades consistieron de películas, vistas fijas, actos culturales, educacionales y políticos.

El lunes 2 de abril en el Unicorn, se presentó el cantante Roy Brown de Puerto Rico. Interpretó muchas de las composiciones del conocido Poeta nacional de Puerto Rico, Don Juan Antonio Corretjer. La actividad estuvo concurrida por profesores y estudiantes. Entre ellos se encontraban: Ben Coleman, Angelina Pedroso, José López y otros. Al final de la actuación el cantante estuvo contestando preguntas sobre sus interpretaciones, y sobre su origen. Además hubo venta de algunos de sus discos.

El segundo día tuvimos la visita de Iliana Carrión, quien vino directamente de Puerto Rico. En Puerto Rico ella se dedica a recopilar datos e información sobre la militarización en Puerto Rico. Durante la charla también hubieron vistas fijas las cuales eran discutidas por la Sra. Carrión mientras eran presentadas. Al final hubieron preguntas y discusión sobre las dudas que tenían las personas.

Para finalizar la semana hubo una presentación en el Golden Eagle al mediodía. Consistió de la película "Villa Sin Miedo", poesía música y comida puertorriqueña.

Agradecemos a muchos profesores y personas, que de una forma u otra contribuyeron para que esta actividad se llevara a cabo. Gracias de parte de la **Unión de Estudiantes Puertorriqueños**.



INDEPENDENCIA Y SOCIALISMO
PARA PUERTO RICO

SECCION POETICA

"A Mi Madre"

Que triste será
cuando mi madre sepa
que su hija adorada
está tras las rejas.

Mi madre no llores.
ya vez soy feliz
Si todo lo he hecho
por mi patria, y por tí.

Si quieres hacer
que mi pena sea menos
únete a la lucha
y verás que venceremos.
pues al tener tu apollo
no habrá un hombro menos.

Gracias, mi querida madre,
pues sé que vas a ser
lo que dan más fuerza,
me ayudará a vencer.

La Experiencia



1 DE MAYO, DIA INTERNACIONAL
DE LOS TRABAJADORES

“Trabajadores son los que al fin de cuentas habrán de escribir la historia y dirigir al pueblo a una de las más hermosas gestas libertarias: ustedes serán la sangre y el puño de la República Socialista de Puerto Rico en abrazo fraternal con los pueblos y los trabajadores del mundo.”

Humberto Pagán, 1972

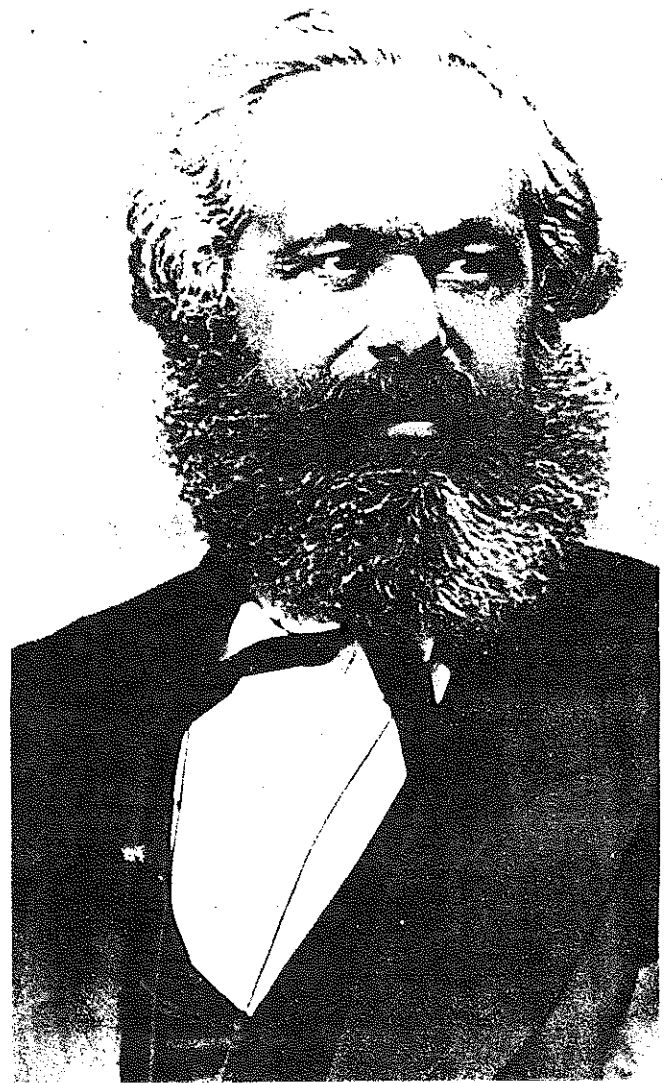
Desde el tiempo en que comienza a definirse la propiedad privada, comienza la lucha de clases. En tiempos más remotos (A.C.) era entre esclavo y el amo. Luego en los años 800 D.C. es entre el siervo y el Señor Feudal, y en el presente es entre los trabajadores y el capitalista.

Han sido estas diferencias de clases las que han iniciado las luchas en los pueblos. En los mencionados momentos históricos siempre han sido las masas las explotadas y oprimidas.

La clase trabajadora siempre ha sido la fuerza motriz de las sociedades; de los pueblos. Es por esto que el trabajador merece el más alto estandarte en cualquier sociedad; pero la realidad dentro del sistema capitalista no sucede. En esta sociedad sigue siendo oprimido y son los que sufren directamente el estado de cosas cuando se está en crisis.

En el caso de los países Tercermundistas y específicamente en el caso de las relaciones entre Estados Unidos y América Latina, los trabajadores dentro y fuera del territorio de EEUU; son subyugados a condiciones infrahumanas dentro y fuera del trabajo. Como ejemplo de esto se puede exponer el caso de los mineros en Perú, los cuales son sometidos a arduas horas dentro de las minas sin aire fresco y al salir de ella su alimentación es inadecuada y para icolmo! son abastecidos con tése de hojas de cocaína; causando que la edad promedió de vida de un minero no sobrepasa 40 años y si se diese el caso de que los durára, sería en un inestable estado de salud. Este es uno de los ejemplos de las condiciones de trabajo en América Latina.

El rol que juegan los sindicatos y las uniones obreras, tanto en EEUU como en Latinoamérica han tenido sus influencias positivas. Entre ellas la concientización del internacionalismo proletario; en el cuál los trabajadores entienden y conocen de las condiciones de otros trabajadores a un nivel mundial. También la educación ideológica; lo cual ayuda a que entendiesen la relación entre el estado político y el económico. Lamentablemente, por la penetración de elementos enemigos, condiciones socio-económicas, fuerza represiva (ataques físicos) y polémicas internas estas se han dividido, han desaparecido por completo o se han convertido en anarcosindicalista.



CARLOS MARX

La celebración del 1ro de mayo, es el día en el que expresamos agradecimiento a los trabajadores por sus sacrificios y su ejemplo para la continuidad de la lucha.

La única forma de terminar con las injusticias cometidas hacia ellos, es la transformación de la sociedad, su economía y su gobierno. Tendría que acabarse el capitalismo, las burguesías nacionales y abolirse la propiedad privada (siendo esta la iniciadora de las clases). Las condiciones actuales de las relaciones entre trabajadores y el capitalismo se está agudizando, conduciendo irremediamente al incremento de la disposición y actividad revolucionaria del trabajador, viendo la revolución como único remedio a su problema.

(Parte de la información obtenida de Correo de la Quincena y Bohemia.)

PUERTO RICO : Fuerte imperialista para sembrar el terror

La importancia militar de Puerto Rico data desde el siglo XVI. El imperio Español lo consideraba un bastión militar y el centinela armado de las puertas del Caribe. Cuando el imperio Yanki lleno de avaricia y sed de conquista invadió la Isla en 1898, estos continuaron la tradición de asignarle un carácter estratégico al "fuerte Puerto Rico".

El imperio Yanki continúa su vieja costumbre de invadir y ultrajar a los pueblos sub-desarrollados, para enriquecer a la minoría parasitaria que controla los medios de producción de este país. Actualmente el imperio norteamericano está desatando abiertamente guerra en contra de países hermanos, como lo son Nicaragua, Guatemala y Honduras, e intervención in-moral y no popular en El Salvador.

Ignorantes del proceso histórico de los pueblos sometidos al colonialismo, y debido a las luchas triunfantes de liberación nacional alrededor del mundo, el imperialismo Yanki está perdiendo acceso a fuentes importantes de recursos naturales (produciendo este hecho la actual crisis económica del capitalismo norteamericano). Por estas razones el imperio Yanki se aferra a conservar desesperadamente las últimas posesiones que le quedan.

Como consecuencia lógica de los desarrollos políticos y del fervor revolucionario que se ha intensificado en la región del Caribe y Centro América, los ideólogos imperialistas en Washington estiman que existe una disminución de su hegemonía en el área.

Argumentan los magnates del capital monopolizado en Washington que no se pueden dar el lujo de perder el control que ellos disfrutaban sobre esta región, ya que de no poder mantener el dominio en el Caribe (su traspatio, como ellos afirman), ¿Cómo van a ejercer control y poder en otras regiones del mundo?

Para mantener este control exclusivo, Puerto Rico es de suma importancia. La importancia de la Isla es de un carácter estratégico-militar. Esta reside en su posición geográfica, Puerto Rico es un importante punto entre dos principales rutas de navegación, que van desde el Océano Atlántico al Mar Caribe. Para los fines comerciales y militares del imperio norteamericano (y por supuesto la defensa y ofensiva militar), la importancia de Puerto Rico como bastión militar estriba en los siguientes factores:

- A) Su vitalidad para la defensa del canal de Panamá y sus rutas comerciales;
- B) Como base de operación para intervenciones militares en el Caribe y Centro América;
- C) Como centro de control para actividades nava-

les y para la protección de la ruta del Atlántico Sur;

- D) Como centro de entrenamiento y experimentación de fuerzas contra-revolucionarias y;
- E) Como fuente de reclutamiento para las fuerzas armadas Yankis.

Resalta a la vista, si analizamos críticamente los factores anteriores, de que el gobierno de los Estados Unidos de America necesita desesperadamente perpetuar su hegemonía sobre Puerto Rico.

El imperio Yanki cataloga de esencial el control de la Isla, para poder de esta forma ejercer dominio militar sobre toda el área del Caribe. Para asegurarse del dominio total de la región, este imperio avaro quiere maliciosamente y a paso sigiloso convertir a Puerto Rico en el centro militar del Caribe.

Según los imperialistas en Washington, Puerto Rico es "la piedra angular de la cuenca del Caribe para la defensa" especialmente, de los intereses económicos del Estado Federal Yanki. Es por esta razón que la militarización de la Isla se está llevando a cabo en forma acelerada. La militarización consiste de:

- A) Reapertura de la base aérea Ramey en Aguadilla;
- B) Transferencia a Puerto Rico desde Panamá de la torre de comunicaciones mas potente que tiene los Estados Unidos de America en el Caribe;
- C) Ampliación de la base naval Roosevelt Roads (mas grande en el mundo actualmente);
- D) El primer centro de reserva naval (cinco unidades de reserva para barcos);
- E) Traslado de la Escuela Las Américas a Puerto Rico desde Panamá como centro de entrenamiento, de dictadores sanguinarios expertos en la tortura masiva;
- F) Un rol mayor de la Guardia Nacional de Puerto Rico, la cual en los últimos años ha duplicado sus fuerzas;
- G) La participación de la Policía de Puerto Rico en la Interpol;
- H) La utilización de Vieques como centro de prácticas militares;



- I) La utilización de Puerto Rico como centro de experimentación, usando nuestro territorio nacional como conejillo de indias en la experimentación de substancias farmacéuticas y armas que han sido usadas contra otros pueblos del Caribe y Latinoamérica;
- J) La implantación nuevamente del sistema militar obligatorio.

Esta supermilitarización de Puerto Rico es consecuencia, como mencionamos anteriormente, no sólo de la crisis económica por la cual atraviesa el imperalismo Yanki, sino también del desenvolvimiento político de Nicaragua, El Salvador y Guatemala. Es obvio que según avanzan las luchas por la liberación nacional de estos pueblos hermanos oprimidos, el gobierno de los Estados Unidos opta por imponer la solución militar al problema. No comprenden el proceso histórico de liberación de nuestros pueblos, ese será su castigo.

Los ideólogos imperialistas en Washington planean utilizar a Puerto Rico como trampolín para atacar a estos pueblos en lucha, alegando que hay que poner fin al supuesto expansionismo cubano-soviético. Este argumento es una justificación errónea. Lo que se persigue es atemorizar a los sectores concientes y progresistas que están en lucha por la liberación nacional en Puerto Rico y Centroamérica.

El peligro es eminente para Puerto Rico y se cierne apresuradamente sobre nuestro pueblo. Tomemos por ejemplo uno de los Factores de la militarización; la ampliación de la base naval "Roosevelt Roads".

Actualmente, esta base es la base naval más grande que el imperio Yanki posee en el mundo. Imagínese que la quinta flota naval de los Estados Unidos que regularmente la utiliza, cuenta con 162 unidades navales, entre ellos 6 portaviones de ataque, 2 cruceros, 47 destructores, 30 submarinos, 32 destructores de escolta, 7 barcos de municiones y un barco de in-

vestigación. Los 6 portaviones cargan un total de 288 aviones de ataque, todos portadores de armamento nuclear.

Constantemente salen de esta base bombarderos B-52 (los famosos pájaros de aluminio que desde su vientre sembraron el terror destructivo y la muerte en Hiroshima y Nagasaki) y que diariamente, tratando de dar una demostración de poderío vuelan sobre el territorio nacional puertorriqueño, llevando una carga de 4 bombas de hidrógeno de 24 megatonnes cada una. Todo este equipo destructor, todo este armamento nuclear-atómico está listo para ser utilizado en contra de nuestro pueblo, tan pronto la situación lo requiera. ¡Y todavía quieren ampliar las facilidades mortíferas de esta base!

Los lacayos apologistas del colonialismo en Puerto Rico engañan al pueblo puertorriqueño y no le divulgan la verdad al respecto. Buen ejemplo de esta desinformación lo es la afirmación hecha por el representante anexionista Angel Viera Martínez. Este servil comodoro en un acto de distorsionamiento premeditado, ha ido al extremo de afirmar que en Puerto Rico no existe incremento militar alguno y que por el contrario ha disminuido el militarismo "que siempre ha existido en el país". Esta afirmación es falsa y maliciosamente contravierte la verdad.

El uso y abuso militar de Puerto Rico sufrido a manos del imperalismo Yanki, ha sido posible debido al status colonial vigente y el colaboracionismo existente dentro de los círculos dominantes del país. El pueblo puertorriqueño desconoce la magnitud del problema debido al silencio que han guardado los colonialistas vende patria que gobiernan a Puerto Rico.

La militarización y la presencia de armamentos atómicos en la isla de Puerto Rico es un hecho evidente e irrefutable de una funesta realidad, que de no ser contrarrestado por el pueblo podríamos despertar en una tenebrosa pesadilla.

BOYCOTT CLASSES OFFERED BY IGNACIO MENDEZ!

DO NOT REGISTER FOR THESE COURSES!

DEPT	COURSE	TITLE	REFERENCE NUMBER
HIST.	109 42	INTRODUCTION TO LATIN AMERICAN HIST.	12768

The Union for Puerto Rican Students (UPRS) and Que Ondee Sola (Q.O.S.) renew their call for the boycott of Ignacio Méndez classes. Mr. Méndez replaced Puerto Rican Historian José López, who was fired by the U.N.I. History Department because of his commitment to the latino student struggle on campus.

The History Department's rationale for firing Professor López was that he failed to meet their Ph.D requirement. This requirement was made policy shortly after the department refused to grant tenure to Professor López.

Prior to the termination of Puerto Rican Historian José López, latino students met with Ignacio Méndez to explain the blatant racism perpetuated by the U.N.I. History Department towards latino students on campus.

Ignacio Méndez was informed of the issue of Professor López and his possible retention to his position along with the cases of student activist Irma Romero, the CHICANOMEXICANO/PUERTO RICAN Studies minor program and other issues which the latino students were deeply involved. At first, Ignacio Méndez seemed to have understood the legitimate demands of the students but this receptiveness rapidly changed after the termination of Professor López.

With a bait of twenty five thousand dollars (\$25,000), Ignacio Méndez immediately accepted the Puerto Rican History position vacated by José López; allowing himself to fall into the trap set by the administration. (Divide and conquer.)

The U.P.R.S. and Q.O.S. demand that Ignacio Méndez resign from the Puerto Rican History line. Mr. Méndez has no background in Puerto Rican History. In fact, he is a Latin Americanist. The History Department already has a Latin American Historian by the name of Lorenzo Harrison.

Since taking the Puerto Rican History position, Ignacio Méndez's classes have been successfully boycotted. His frustration has led him to participate in a scheme to eliminate the Puerto Rican History line. Mr. Méndez's stay here has been characterized by opportunism. He has attempted to suspend students and to derail the struggle for the initiation of the ChicanoMexicano/Puerto Rican studies minor program.

Boycott Ignacio Méndez
López sí, Méndez no
ChicanoMexicano/Puerto Rican Studies