

Que Ondee Sola

SEPTEMBER 1986, VOL. XX, NO. 3

QUE ONDEE

SOLA

WELCOMES

☆ ☆ ☆ ☆ ☆ ☆
☆ *FRESHMEN* ☆
☆ ☆ ☆ ☆ ☆ ☆

see freshmen

Editorial

Alberto Rodríguez was a counselor at Special Service Program where he helped dozens of students in their financial aid and curriculum problems. In 1983 he was arrested at UNI and charged with Seditious Conspiracy. He is presently serving a sentence of 35 years. A reply to his letter will be published in the October issue.

Compañeras and Compañeros of Que Ondee Sola

Greetings of love and solidarity to the hardworking and committed staff of **Que Ondee Sola**. Since my capture in 1983 I have had the pleasure of consistently receiving **Que Ondee Sola**. I immensely enjoy reading "Sola" particularly the exceptionally well done articles on Puerto Rican Literature. Through this letter I want to personally salute the staff and thank them for a job well done.

Today I completed reading the January 1986 issue of Sola which I just received. I would like to say that I found the issue very informative especially the article on Juan Gualberto Gomez. While reading the editorial located on the second page several questions came to me which I would like to share with all of you.

You begin the editorial with this statement' *"All institutions in a given society reflect the general trends in that particular society as a whole. This is particularly true of the institutions whose purpose is to perpetuate the ideology of the socio-economic system."* While this is unquestionably true it does not go far enough in explaining the indoctrinating role of universities. This is of particular importance because in the U.S. the dominant perception is that education is non-political. In fact, professors, teachers, counselors and administrators become quite indignant when confronted with this accusation. In the U.S. indoctrination is equated with brainwashing, meaning something which happens in other countries but not here.

I believe that in order to counter this view that universities are non-political and do not indoctrinate we must be more specific in our analysis. A more precise term for the process which takes place in universities can be called 'political socialization'. This is a process whereby certain values, perceptions and symbols are learned and internalized. Through this process certain principles of what are acceptable political-social norms are cultivated, political activity institutionalized and pro-state political consensus nourished. This process itself is political with clearly defined ideological content which is pro-capitalist and pro-imperialist. So what exists is indoctrination on a more subtle, sophisticated and massive level. An example of this 'political-socialization' could be an instructor who may not advocate outright the Democratic or Republican Party but would comfortably define and express democracy as being a choice between two parties. This way, a very ideological position is made but in a safe, acceptable seemingly innocent manner.

Universities advance 'political socialization' on three levels. First, they educate from the perspective of class conformity. Students are taught a particular view of the world and then not to change it but accept it and try and make the best of it. Students from working class backgrounds are taught to accept the limits of their class. Even 'progressive' notions of upward mobility is within the necessity of an advanced economic system needing skilled workers and a limited spectrum of possibilities. Besides this the conditions of schools and the programs they offer place further limits on working class students. This is especially so for third world students who must contend with the question of nation in addition to class.

Secondly, education is transmitted through middle class values and norms which for third world students is alien, uncomfortable and at times hostile. Third World values of family responsibility, community identification and nationalism are attacked and supplanted by individualism, social mobility and americanism.

Finally, education teaches certain essential principles. Such principles as the correct balance between capitalism and human nature, superiority of the american way of life and democracy are taught as absolute threats. In times of crisis, such as today, these principles are emphasized over other considerations in order to maintain a threatened social system.

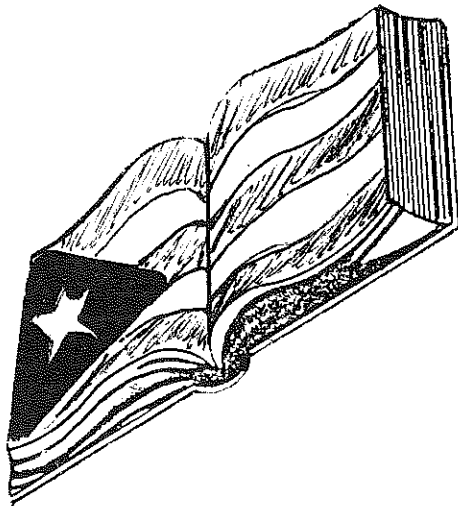
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☆ FRESHMEN ☆

The staff of **Que Ondee Sola** and the **Union for Puerto Rican Students (UPRS)** would like to welcome the incoming freshmen student body. We hope that your first year at UNI proves to be a fulfilling learning experience. We would like to emphasize the importance of regular attendance and active participation in campus life. Statistics prove that the first trimester is critical to the freshmen student's development. This is evidenced by the large number of students who leave the university for various reasons during the first term. Last year, approximately 40 to 60 percent of Latino students dropped out of school in the first trimester.

been created by the administration to frighten the newcomers. We have been classified as a negative force and influence in this university, yet at the same time most of the latino students that have graduated and "made it" in this university have either been active members or have been helped and supported by **QOS** and the **UPRS**. We have also been the most active grouping on campus—creating programs, activities, etc. through our 13 years of existence. All the programs for latino and minority students have been either developed or influenced by the **UPRS**. These programs include *Proyecto Pa'lante*, Book Waivers, Mexican/Caribbean Minor Program and Puerto Rican History courses.

The staff of **QOS** and **UPRS** stand firmly behind our commitment to the students and reiterate unconditional support to the Latino student body.



We are located in front of the game room and meet every Thursday between 12:30-2:00 pm.

It is a sad experience for those active students, professors and faculty members to see how many students leave because of problems that, in the long run, could have been solved. New students understandably lack information and experience about campus experience—they feel overwhelmed and become frustrated, ultimately leaving the university with no desire of returning or they look for help at a moment when it is no longer useful.

The staff of **Que Ondee Sola** and the members of the **UPRS** extend our support and guidance to all those who come to us. For many years, an enigma has

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

new

Editor Lourdes Lugo
Co-Editor Yvonne Díaz
Staff Anita Meléndez, Carmen López,
Julia Salgado, Janet López, Gloria Velázquez, Lillian Caraballo

Grito de Lares

This historical event has been the most denied, oblique and distorted episode in Puerto Rican history. Yet it was also the turning point for the Puerto Rican people as a nation. On September 23, 1868 the First Republic of Puerto Rico was proclaimed.

On this date, lead by the father of our homeland Ramón Emeterio Betances, a group of Puerto Ricans waged an armed uprising against Spanish colonization.

Among the revolutionaries that participated in the uprising were: Mathias Bruckman from the US; Manuel Rojas from Venezuela, whose Puerto Rican father fought side by side with Simón Bolívar; Mariana Bracetti, known as the woman with the "Golden Arm" because of her bravery and dedication to independence and Lola Rodríguez de Tió known as "the daughter of the islands" who wrote the words to the Puerto Rican revolutionary anthem "La Borinqueña." When she wrote the anthem she expressed: "I want the words to make people leave their homes and take up arms."

The revolt originally scheduled for September 29, 1868, had to be carried out earlier because of the discovery of a paid informer.



Justicia Tomalera-

Betances who had been living in exile, was immediately arrested, while the authorities captured a small ship named "El Telégrafo." The ship carried 500 rifles and six cannons. When the Revolutionary Committee at Lares received the news that the Spaniards knew of the revolt, Bracetti, Bruckman and Rojas decided to attack at once. On September 23, six days ahead of schedule, 400 Puerto Ricans armed with knives, machetes and a few guns surrounded Lares. After a short battle, they triumphantly marched into the main square. Workers built fires and burned their *librettas*, prisoners were set free from jail and Black slaves smashed their chains and rejoiced at their new freedom. Above the plaza two flags waved, one made by Bracetti, the other on a white streamer with the words "Liberty or Death, long live a Free Puerto Rico."

The Republic of Lares was short-lived. Spanish troops armed with cannons overwhelmed the rebels and captured the town. Bracetti was imprisoned where she would later give birth to a still-born child. Rojas and Bruckman were executed. Hundreds of men and women were arrested and the cells at "El Morro" were saturated by "independentistas."

Some of the gains obtained from the Lares uprising were, the revolt that arose in Cuba, known as "El Grito de Yara." Also a stronger unity grew between Puerto Rico and Cuba. This can be better appreciated in the following three statements.

The spirit of Lares and Yara are one, in the future, as they have been in the past, Cubans and Puerto Ricans are one in preparation today, as they were yesterday in prison and exile, and they must be one in action to hasten their common liberty through a double effort—José Martí.

When Cuba becomes independent, I will ask for permission to fight for the freedom of Puerto Rico.—Antonio Maceo.

Cuba and Puerto Rico are two wings of the same bird. They receive bullets and flowers in one heart.—Lola Rodríguez de Tió.

Other end results of the Lares uprising were the influence on Haiti's liberation struggle lead by Toussaint L'Overture.

In 1873 chattle slavery was also abolished on the island. Finally, a more sophisticated form of war began to take shape known as the "Secret Societies"

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Literary Section

Sección Literaria

Secuestro Y Capucha

by: Salvador Cayetano Carpio

por: Salvador Cayetano Carpio

Salvador Cayetano Carpio is an authorized participant of El Salvador's historical process. Since he wrote *Secuestro y Capucha* he has been a powerful and influential leader of the labor movement. He was also a legendary guerrilla leader until his death in 1983.

With rich and temperate poetic variation, this novel narrates the author's experiences during the cruel repression embodied by the Salvadorean military government of 1952. It demonstrates how the roots of the present conflict in El Salvador are founded in its own history: the motives and protagonists of yesterday continue to be the same today.

Reading this book from today's perspective, one is invaded by intense sensations. It gives the impression of marching back into history, just like Professor Killalve de Giovanni Papini wanted to, or the sensation of spinning suctioned by a great spiral whose walls throw us, from different levels; the same painful scenes of suffering of our people, the same stubborn arguments as excuses for permanent repression; beautiful monologs that express the democratic aspirations of the people and the courage and tenacity to struggle for it, even in the worst conditions; many of the faces that today continue or that continued until their death, expressing the interest of both antagonist classes.

The following are short descriptions of the different tortures applied to political prisoners in order to obtain information or break their moral. These descriptions have been directly taken from the novel.

The Asfixia: First the hands and feet are tied in one knot. A guard sits on top of the back where the knot is located. The prisoner's face is covered with a thick rubber mask, with openings in the eye area only. No air comes in. The guard throws all of his weight on the prisoner, as he holds the prisoner's chin and pulls the head backwards towards his chest. Another guard pulls the legs back. At the same time, the prisoner is punched and kicked around the lung area. The throat is tightened so no air comes in. Carpio states during this torture: *The lungs plead air, air, air. They cast out the miserable plaits that yet exist in them, the throat sends it back in, it comes back out, and down again and again faster and faster each time like the pumping forces of a moving train. More kicking. The mouth opens, it wants to aspirate, it wants to inhale air. The rubber sticks to the teeth, it obstructs the nasal passages . . . now there is screaming, yelling, like howlings of an animal at the slaughterhouse. The body stretches, contracts, convulses because of the agony, it jumps with the same despera-*

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Salvador Cayetano Carpio es un autorizado testigo del proceso histórico Salvadoreño: influyente líder sindical desde la época en que escribió este libro. Fue legendario líder guerrillero hasta su muerte en 1983.

Con un estilo sobrio y rico en matices pósticos, esta obra relata la experiencia de su autor durante la cruel represión realizada por el gobierno militar salvadoreño en 1952. Muestra cómo las raíces del actual conflicto en El Salvador se encuentran en su propia historia: los motivos y protagonistas de ayer siguen siendo los mismos de hoy.

Al leerlo desde la perspectiva actual, intensas sensaciones nos invaden. Tenemos la impresión de estar aplicando una marcha inversa a la historia, como lo quería el profesor Killalve de Giovanni Papini; o la sensación de estar girando succionados por una inmensa espiral cuyas paredes nos lanzan, desde los diferentes niveles, las mismas dolorosas escenas del sufrimiento de nuestro pueblo, los mismos tercos argumentos como excusa para la represión permanente; hermosos monólogos que expresan las aspiraciones democráticas de ese pueblo y el coraje y tenacidad para luchar por ellas, aún en las peores condiciones; muchas de las caras que ahora continúan o que continuaron hasta su muerte, expresando los intereses de ambas clases antagónicas.

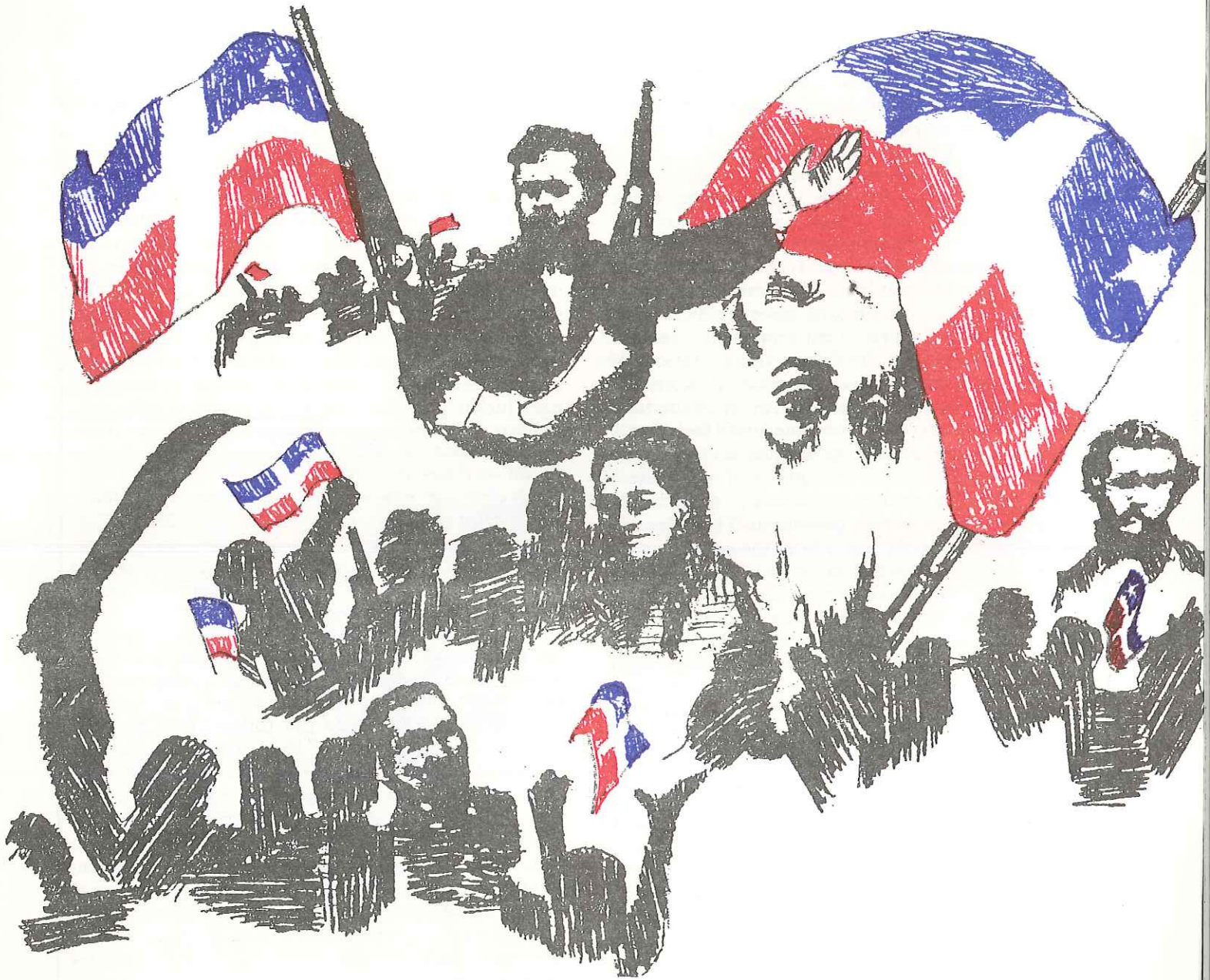
Narrar las experiencias del despotismo militar son escalofriantes y grandioso acto de valentía. Los siguientes son breves bosquejos de varias torturas hechas a los prisioneros políticos en particular para obtener información y romper su espíritu y moral; tomadas directamente de *Secuestro y Capucha*.

La Asfixia: Comienza con atarse las palmas de las manos con el plano de los pies, un guardia se monta sobre la espalda y cubren la cabeza con una capa de ule. Sólo hay averturas en los ojos. No entra aire. El guardia montado tira todo el peso sobre el prisionero, con un brazo bajo la barbilla, levanta la cabeza con fuerza llevándola hasta su pecho. Se empujan las piernas hacia atrás. Al mismo tiempo le dan de puños, puntapiés con precisión sobre las costillas. Se aprieta la garganta hasta que no entra más aire. Citando la situación dice Carpio, *Los pulmones piden aire, aire, aire. Bombean hacia afuera la miserrima cantidad que entre sus pliegues aun había; la garganta lo regresa; vuelve a subir y a bajar, a subir y a bajar, cada vez más aprisa, más aprisa, como los émbolos de un ferrocarril en marcha. Más puntapiés. La boca se abre, quiere aspirar, quiere succionar, chupar aire. El ule se pega en los dientes, obtura los*

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Grito de Lares

Celebración



oration

thursday

September 25

Mapeye In Concert



at 12:30

Golden Eagles Room

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This 'political-socialization' could be more passive and subtle or active and obvious depending on socio-political conditions. While there are contending views in universities and there is "space" for this—this contention is one-sided ideological competition making it clearly indoctrinated and not the free exchange of ideas.

Later in this same editorial, near the end, you state "Only a closed society where only ideas permitted to flourish are those of the elite. . . will renege on the democratizing tradition of the University." While the struggle for university democracy is a just and correct one, the democratic tradition of U.S. universities is illusory at best.

First for reasons stated above, I believe universities are really institutions of higher indoctrination. In addition it has always been the conservative-conformist view which has predominated university life. This is so even when instructors and students become radicalized it has been the conservative trend that persevered. This was so even with the strong presence of the anti-war movement in universities during the '60's. This is not to underestimate or lessen the impact of radical-political struggle in universities but to understand this struggle in relation to the institution itself.

Students are taught in methods which lessen not heighten their desire or tendency towards changing society. Besides this, students are educated in methods calculated to instill conformist, pro-state and pro-capitalist views. Students are told in not so discreet terms that the rewards for conformity are great while the punishment for opposition is also great. This is important to keep in mind in regards to Third World students whose attendance at a university comes at a substantial personal and financial sacrifice for student and parents.

Universities are increasingly dependent on government and business support. With the US in an economic crisis pressure is being brought to bear on universities to be more cost effective and "pragmatic." Along with this, universities are administered by men and women who are socially and ideologically identified with government and business circles. Administrators respond to the concerns of corporate America for they are part and parcel of it. So, when we speak of the move towards the right, we must look at it through the view that universities are by character conservative.

Finally, when we speak of democracy and academic freedom, and the university speaks of these terms, they are in opposition. The university considers democracy the placing of students in unimportant and ineffectual governmental bodies while holding for themselves the truly important ones. In regards to academic freedom you at UNI are very clear what this means. Freedom to deny Latinos meaningful education, freedom to deny students vehicles for cultural expression and freedom to teach distortions of our history. Also they define freedom meaning their freedom to hire whatever scumbag they want. For UNI academic freedom means allegiance to certain notions of democracy as being electoralist, a contest between equal partners and free enterprise. So then one who teaches that democracy is the rule of the majority, that the US political system is a contest between unequal antagonists and that free enterprise is in contradiction with democracy, is in fact opposed to their notions of academic freedom. Such an instructor should never be hired, or if already hired, immediately fired. The case of Jose E. Lopez is an example of this.

Therefore the "democratizing tradition of the university" here in the US has been a wonderful, albeit a non-existent, concept. Progressive-radical instructors and students should continue to struggle for university democracy and meaningful education, because through this struggle, political consciousness will be raised necessary for the political struggle against this system.

I have one final point: you use the phrase "...Blacks and other oppressed nationalities..." The term Black is questionable for it denotes a racial characteristic that one cannot determine. We should strive to use the term New Afrikan or Africans in America. This is because these are terms of nationhood which a people consciously advance. Also, the term "oppressed nationality", is for me, a negation of our nationhood. Puerto Ricans, New Afrikans, Mexicans and Native People are nations colonized by the US and until this contradiction is resolved, our main characteristic is one of nation and not oppressed nationality.

I hope that this letter is helpful. I would like to hear your response either through a letter or in "Sola". Stay strong and firm for our victory will be achieved only if we are willing to fight for it.

In struggle always Alberto Rodríguez

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tion of a fish out of the water. The cavalier grasps stronger, others come to assist to detain the wild horse. The body is covered by a vicious sweat, all the pores are in maximum tension, the temples knock like gigantic hammers, the ears buzz as if a strident orchestra of a million crickets were in them, eyes feel like they are out of their sockets, the heart, lungs and intestines want to burst out through the mouth. Comrades, brothers, all of you who suffer exploitation, injustice, misery and ignorance, if this is the last instant of my life, Long Live Justice! Long Live Liberty! Long Live a new world of peace and love that is being constructed by people that rise . . .

The Whip: The prisoner is ordered to take off his clothes. He lays on the floor on his chest, leaving the back in the open. With a rubber whip every part of the body is hit, assuring that not one spot is left without punishment. Then the bottom of the feet are raised and with an iron rod they are pounded on from heel to toe. This goes on indefinitely.

The Airplane: The hands and feet are tied in one knot over the back. The body is placed in mid-air by the four extremities with thick wood hooked between the backpiece of two steel bedsteads. The body balances itself in the air with the vibration of a pendulum from left to right and right to left. The face is about fifteen inches from the floor. All the weight of the body depends on the four extremities. To the left near the head there is a steel angular leg of a bed, the same to the right. The torturer lifts his leg and lets all of his weight fall on the head of the prisoner. The head moves rapidly to crash against the steel legs on both sides. Each kick initiates a two blow cycle.

The Cross: Just as it implies, the prisoner is placed in a crucified position. Hands are tied against a long wooden stick, two meters long. It is held at shoulder level. The weight is lifted and the stick is hung on two steel hooks, leaving the weight suspended in the air without the feet reaching the floor. All of the body weight is on the arms. Then the prisoner is constantly beaten.

In this way, *Secuestro y Capucha* narrates several methods of physical and mental tortures demonstrating the extreme sadism that prevails in military dictatorships. From these individual and collective experiences one can deduct some general conclusions:

1. Human Rights and Guaranteed Constitutional Rights are meaningless for reactionary military sectors that have governed El Salvador since 1931.
2. The kidnapping of political activists has become a norm.
3. Moral and physical tortures are the favorite proceedings for military regimes, as methods of punishment and investigations. They are systemically applied to common criminals, but are discharged with special rage against political prisoners.

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conductos nasales . . . ahora está gritando, gritando, como los alaridos de un animal en el matadero. El cuerpo se estira, se encoje convulsionado por la agonía salta con la desesperación de un pez fuera del agua. El jinete se aferra más y más; acuden a su auxilio a sofrenar el caballo desbocado. El cuerpo se ha cubierto de un sudor viscoso, todos los poros están en máxima tensión, las sienas golpean como un gigantesco martillo, los oídos zumban como una estridente orquesta de un millón de grillos; siento que los ojos están saliendo de sus órbitas, el corazón, los pulmones y los intestinos quieren saltar por la boca. . . Compañeros, hermanos, todos los que sufriendo están la explotación, la injusticia, la miseria y la ignorancia: si este es el último instante de mi vida, ¡que viva la justicia, que viva la libertad! ¡Que viva el nuevo mundo de paz y de amor que esta construyendo la Humanidad que se levanta. . .!

El Latigo: Ordenan que el prisionero se quite toda la ropa y se acueste sobre el piso, quedando la espalda en el aire. Con un látigo de ule se busca cubrir cada rincón del cuerpo, asegurando que no quede una sola área sin ser castigada. Luego se toman las plantas de los pies y se comienzan a machacar con el filo de una varilla de hierro, del talón hasta los dedos. Los latigazos cubren desde la cabeza hasta el tobillo; los machacazos cubren los pies. Así se mantiene al prisionero hasta que sus verdugos se cansen o muere el prisionero.

El Avión: Se atan las manos y los pies en un solo nudo sobre la espalda. Se suspende en el aire el cuerpo por las cuatro extremidades con una gruesa regla de madera enganchado entre los espaldares de dos catres de hierro doble. El cuerpo se balancea en el aire con oscilaciones pendulares: de izquierda a derecha, de derecha a izquierda. La cara dirigida hacia el piso como a quince pulgadas de separación. Todo el peso del cuerpo pende de las extremidades. A la izquierda cerca de la cabeza una pata angular de un catre de hierro, a la derecha otra igual. El verdugo levanta su pie y deja que todo el peso de su pierna caiga despiadadamente sobre la cabeza del reo. La cabeza vuela a estrellarse contra los hierros de la cama en ambos lados. Cada patada inicia un ciclo de dos golpes.

La Cruz: Tal y como implica, la cruz, es poner al prisionero en una posición de crucificado. Se le atan las manos contra un palo largo, no muy grueso, de más de dos metros de longitud. Lo sostienen al nivel de los hombros. Se alzan en peso y enganchan el palo en los espaldares de hierro de dos camas superiores, quedando suspendido sobre el pasillo central sin tocar el piso. Todo el cuerpo pende de los brazos. Luego se azota consistentemente al reo.

Así continúa el recuento de Carpio, un cruel relato del extremo del sadismo. Los objetos y artefactos más sencillos se convierten en crueles instrumentos de

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4. The imprisonment methods are ferociously un-human. Prison constitutes unspeakable centers for physical and moral cruelty and suffering. The reform of delinquents is impossible under such conditions and prisons become schools of crime.

5. The prison reforms that sporadically are proclaimed by the chiefs of prisons are, above all, mere distractions to calm the people's intransquility. A few days after the "initiated reforms they are forgotten."

6. The most cruel forms of political terror and persecution and the most refined experiences in matters of torture, are generalized in Latin America by northamerican technical police (FBI, CIA, INTERPOL, etc.) as part of their penetration into the country and their neo-colonial policies. It is undoubtful that as the people intensify their efforts in becoming independent and sovereign nations, the reactionary governments and their northamerican advisors will try to counteract those efforts with the cruelest methods; although through them they still cannot stop the people's triumphs.

7. The actions of solidarity from the Salvadorean people, like those of other nations in the world in support of political prisoners, has proven on this occasion, (**Secuestro y Capucha**), as in others, to be the most decisive way to yank the freedom fighters from the claws of the executioners and jailkeepers.

Taken from the Introduction and first chapter of Secuestro y Capucha.



torturas. De estas experiencias individuales y colectivas se pueden extraer conclusiones generales que pueden ser resumidas de la siguiente forma:

1. Los derechos humanos y las garantías constitucionales son letra muerta para los sectores militares reaccionarios que han gobernado al país desde 1931.

2. El secuestro de los detenidos políticos se ha convertido en una norma.

3. Los métodos carcelarios son ferozmente in-humanos. Las prisiones constituyen inexorables centros de crueldad y sufrimientos físicos y morales. La regeneración de los delincuentes comunes es imposible en tales condiciones y las cárceles se convierten en escuelas de criminalidad.

4. Las torturas físicas y morales son el procedimiento preferido por el régimen militar, como método de investigación y castigo. Se aplican sistemáticamente contra los delincuentes comunes y se descargan con especial ensañamiento en los presos políticos.

5. Las reformas carcelarias que esporádicamente proclaman los jefes de prisiones son, más que todo, maniobras de distracción para aplacar la intransquilidad pública por esos métodos. Pocos días después de "iniciadas" se dejan en el olvido.

6. Los más despiadados métodos de terror y persecución política contra los sectores populares, y la experiencia más refinada en materia de torturas, son generalizadas en América Latina por los técnicos políticos norteamericanos (FBI, CIA, INTERPOL, etc.), como parte de su penetración en el país y de su neo-colonización. Es indudable que a medida en que los pueblos intensifiquen sus esfuerzos por su independencia y soberanía nacionales, los gobiernos reaccionarios y sus asesores norteamericanos, tratarán de contrarrestar esos esfuerzos con los medios mas crueles, sin que por ello puedan impedir los triunfos populares.

7. Las acciones de solidaridad de nuestro pueblo, asi como de otros pueblos del mundo, por los presos políticos, han demostrado en esta ocasión, como en otras, ser el medio decisivo para arrancar a los luchadores democráticos de las garras de los verdugos carceleros.

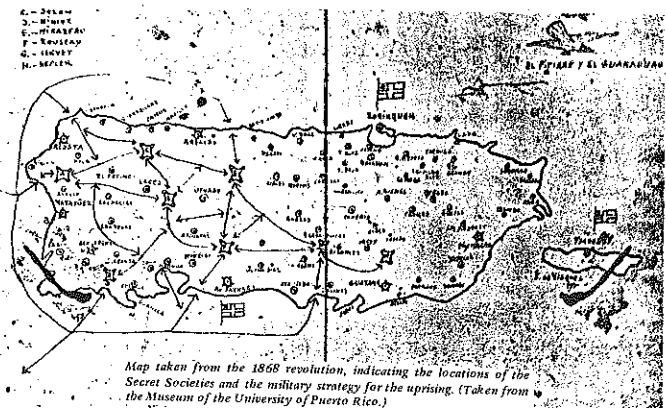
Tomado de la introducción y primer capítulo del libro.

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which continued the legacy of struggling from clandestinity. These "Secret Societies" would advance the ideas of autonomy and revolution that lead Spain to grant Puerto Rico the "Charter of Autonomy", thirty one years later.

Although the Lares rebellion was detained by Spanish troops, the spirit of Lares has surpassed the defeat, because it exists today, in every Puerto Rican that is proud to be Puerto Rican. This sentiment is also exemplified in every Puerto Rican that has magnanimously given his/her life for the freedom of their country, Puerto Rico.

Information taken from Flames of Resistance.



Map taken from the 1868 revolution, indicating the locations of the Secret Societies and the military strategy for the uprising. (Taken from the Museum of the University of Puerto Rico.)

UPRS presents

Annual

Freshmen

Reception

thursday

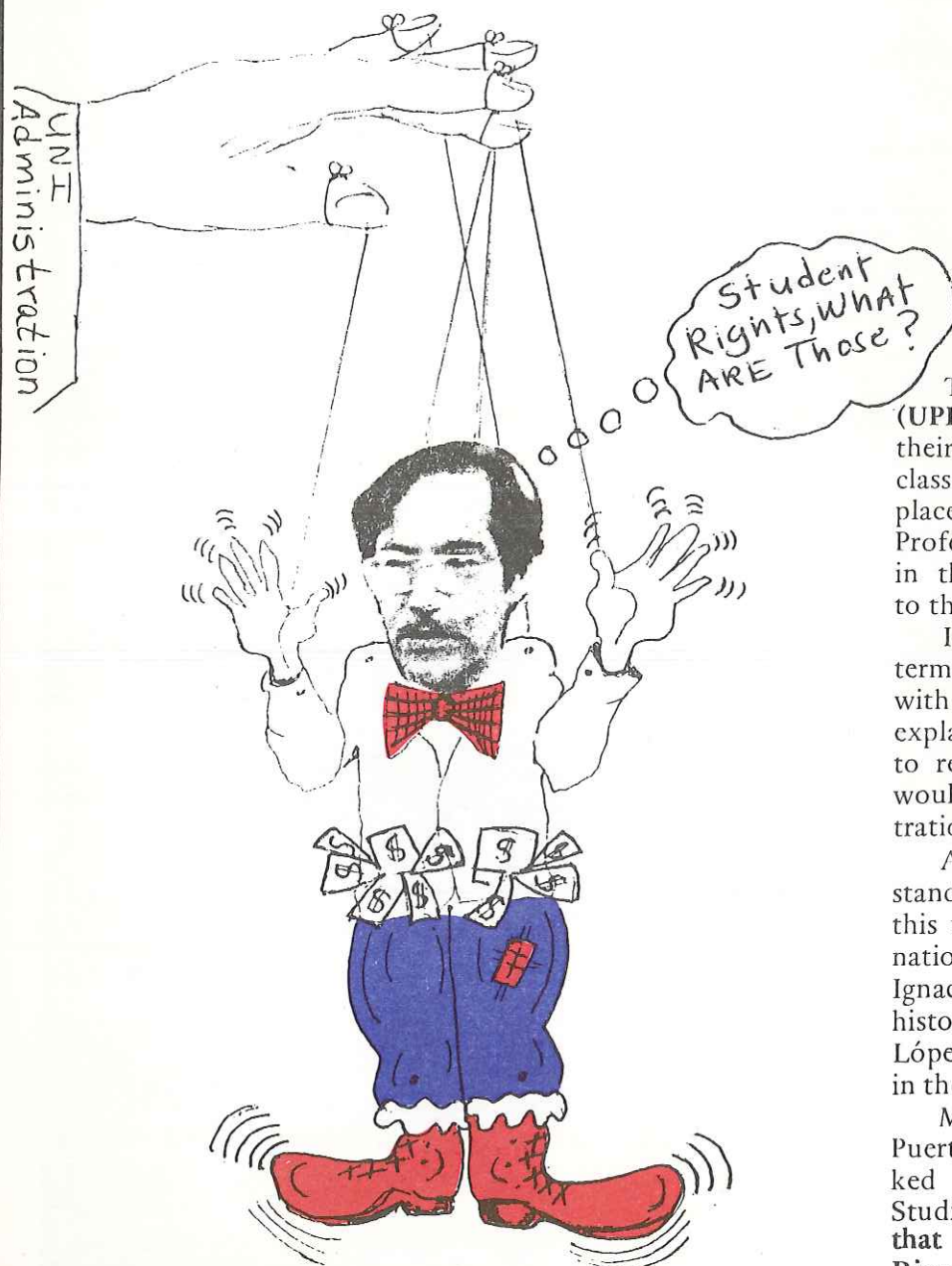
September 11

12:30

Brown East Portable

Do Not Register for these Courses:

DEPT	COURSE	TITLE	REF. NO.
HIST.	345E	HISTORICAL PERSPECTIVE PR XX CENTURY	14241
HIST.	109	INTRODUCING LATIN AMERICA	13993
HIST.	109-01	INTRODUCING LATIN AMERICA	14016
HIST.	105	HISTORY OF US CULTURE	13979



MENDEZ MUST GO!

The Union for Puerto Rican Students (UPRS) and Que Ondee Sola (QOS) renew their call for a boycott of Ignacio Méndez' classes. Mr. Méndez is the professor who replaced Puerto Rican historian José López. Professor López stood by the latino students in their struggles, and this posed a threat to the UNI administration.

In the summer of 1981, prior to the termination of López, Ignacio Méndez met with UPRS and QOS representatives, who explained to him the latino students wish to retain López. We also explained that he would be manipulated by the UNI administration, should he sign a contract.

At first, Mr. Méndez seemed to understand the legitimate student demands, but this facade rapidly crumbled after the termination of José López. With a bait of \$25,000 Ignacio Méndez immediately accepted the history position so recently vacated by López, thus becoming a willing partner in the administration's charade.

Mr. Méndez has tried to destroy the Puerto Rican History line and has also attacked the validity of the Mexican-Caribbean Studies Program. The UPRS and QOS demand that Ignacio Méndez resign from the Puerto Rican History position!

BOYCOTT IGNACIO MENDEZ'S CLASSES!