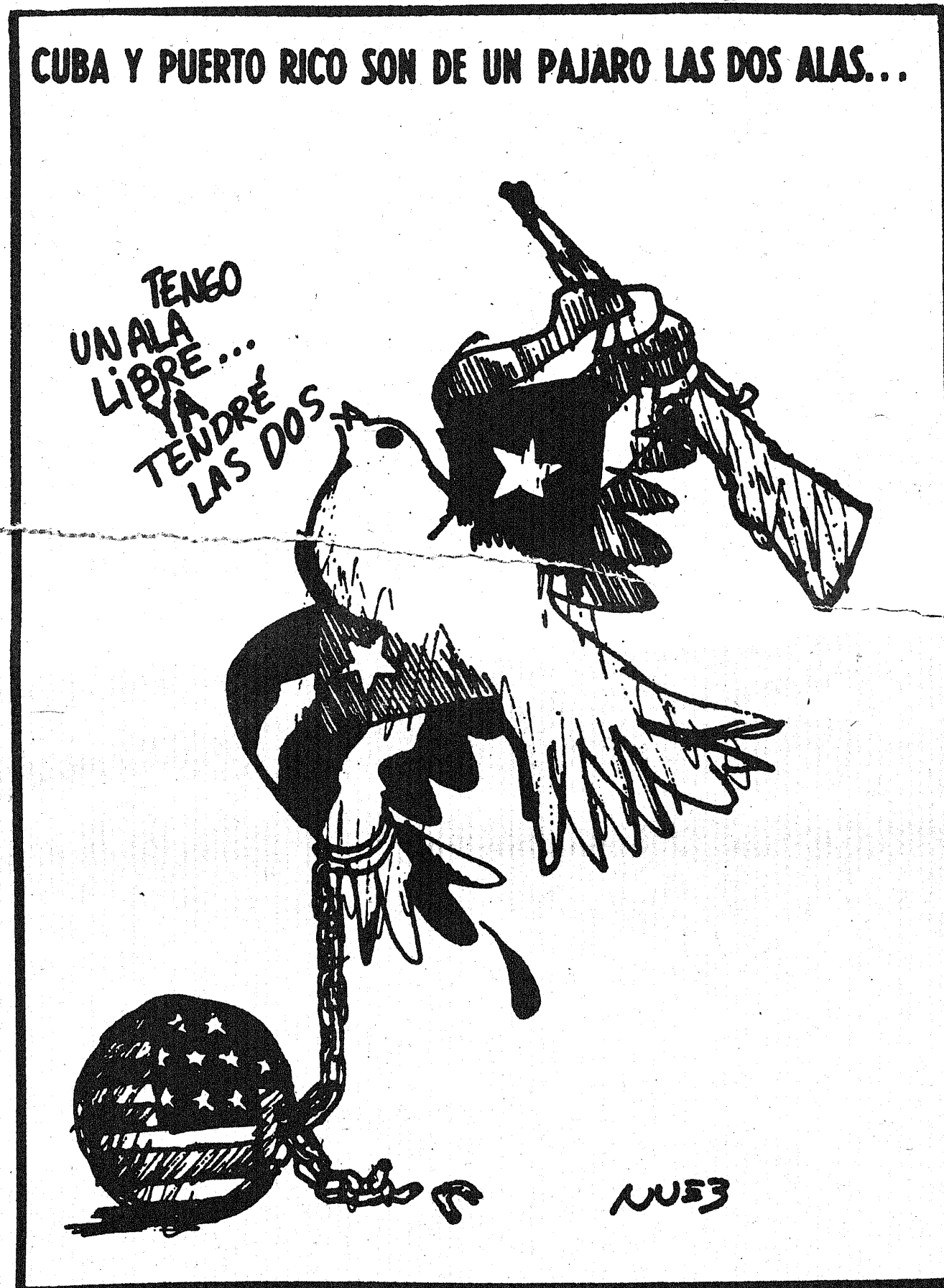


Punto

CUBA Y PUERTO RICO SON DE UN PAJARO LAS DOS ALAS...



Cuba and Puerto Rico Are Two Wings of One Bird. "I have one wing free . . . I will soon have both."

S.I.C.C.

Secret Slush Fund In Dist. 1 Race?

By Stan Green

A complex legal battle with Watergate-type overtones is brewing both citywide and in the heated School District 1 race.

Involved is an estimated \$15,000 to \$40,000 spent by three powerful labor unions backing opposing slates in what has become the most controversial school district in New York City.

And a sudden decision handed down this week in State Supreme Court — a decision which was supposed to clarify matters — has only made the problem of financial disclosure more murky than ever.

At least one impartial observer likened the disclosure controversy to both the satchels of money passed around nationally during the Watergate scandal and to the 1952 "secret slush fund" which almost cost Richard Nixon his spot on Dwight D. Eisenhower's ticket and made a dog named Checkers part of American political legend.

"It's a political slush fund," said one official. "COPE — the AFL-CIO's political action arm — has poured over a million dollars into the UFT."

"Not all of that goes for school board races, of course," he added. "Much of it goes for purely political races like governorships, senatorial races, state legislative seats and the like."

Asked if there was any distinction between unions pouring cash into coffers or providing services to candidates such as printing literature, mailings and telephone canvassing, he replied: "What the hell's the difference if I give you \$10,000 in cash or pick up \$10,000 worth of your expenses? It's all the same thing."

It all started months ago when District 1 School Board Member Janice Wong and six sympathizers filed suit in state supreme court to force the newly reorganized state Board of Elections into "fair policing of school board elections" under article 16 of the state election law which covers the 32 decentralized races in New York City.

DISCLOSURE NOT REQUIRED
The beelied up state board — made more powerful by a Watergate-conscious state legislature in 1974 — issued an administrative ruling some months ago stating that financial disclosure in school board races would not be required this year because the new board just did not have the manpower and resources needed to police the field.

Wong, a *Por Los Ninos* sympathizer running for re-election this year as an independent, and her six comrades immediately launched a court battle in an apparent attempt to force the United Federation of Teachers and its District 1 Brotherhood State into public financial disclosure.

What began as a narrow, local political ploy to swing votes culminated Monday in a "pyrrhic victory" when a state Supreme Court decision — suddenly handed down the day before the school board elections — found for Wong and her co-plaintiffs.

But the decision — which logically should have cleared the clouded financial air — has in its vague wording only managed to complicate matters.

The key phrase in State Supreme Court Justice Jacob

Markowitz's May 5th decision was "While this (fair policing) may be impossible for the election of May 6th, 1975, the petition will be granted for future elections."

"There may be future litigation on this," said one of Markowitz's aides. "The question is: what is fair policing?"

The upshot is that the UFT — which is spending an acknowledged \$100,000 in the city wide races this year, including \$5,000 to \$10,000 in District 1, and other powerful unions such as District Council 37 of the American Federation of State, County and Municipal Employees, (AF-SCME) along with the newly militant Council of Supervisors and Administrators (principal's union) will now probably not have to be held accountable for their donations to favored candidates.

As of early this week, none of the 20 union-backed candidates in District 1 had filed financial disclosure statements with the city Board of Elections, which had jurisdiction over the matter until the state board was made more powerful last year.

The court suit stalled things, in effect leaving the jurisdiction hanging while Wong and the state board fought the matter out legally.

Under the old law, the city board required filing on three dates: April 27th, May 1st — the last date before the May 6th elections — and finally on May 27th if any campaign funds were still held by the candidate.

Since so much money is floating around the union-backed candidates, observers believe most of them would have had to file final May 27th statements showing a balance if the old law had remained in force.

But because of the court decision this week, compliance is in jeopardy.

Another factor is that the newly revamped state board is apparently still in the process of setting up machinery similar to the Attorney General's state election frauds bureau which used to have jurisdiction over the school board races.

"I really don't know what's going on," said a spokesman for Attorney General Louis Lefkowitz. "The elections fraud bureau was disbanded some time ago after the legislature reorganized the state board. All I can tell you is that some of the people who used to be with our bureau are now with the state board."

Meanwhile, the question remaining is what will happen to the money budgeted but not spent? Will it return to the unions? Or will it "disappear" into the pockets of candidates who — as a state board attorney said — now may be free to keep the amounts of this year's expenditures secret?

COMPLIANCE UNSURE
"Compliance is now up in the air," said a counsel to the state Board of Elections. "There's a possibility we may appeal this, which would tie up matters for a long time, and there's also a possibility that they (candidates) may have to comply after the election; but then we would have to issue an administrative ruling to cover that."

The attorney strongly indicated that the board — which received the news of its court

defeat by phone on Monday — was so stunned that nobody in authority has yet figured out what to do.

"What can I tell you?" he laughed bitterly. "The only thing we're sure of is that we lost."

Meanwhile, a UFT official who said that the union is spending its \$100,000 in printing services, telephone canvassing, "pullers" hired to get out the vote, dinners for workers who make phone calls to prospective voters, transportation for voters and occasional baby sitting, indicated that the UFT was pleased with the situation as it stood before Markowitz's ruling.

"There won't be any financial disclosure this year," he said. The state Board of Elections just can't handle it.

The official explained that in 1977 — when the next decentralization elections are scheduled — strict disclosure will be mandatory because by then the state board will be organized and should be smoothly functioning.

The 90,000 member UFT is opposed this year city wide by the 110,000-member District Council 37 of AFSCME, headed by Victor Gotbaum, who is feuding with the UFT's president Albert Shanker over local and national issues.

MATCHING \$s

Perhaps significantly, Gotbaum's union has refused to disclose the amount of its financial support. But it is expected that they will match the UFT dollar for dollar in District 1 and other races around the city.

Gotbaum, Shanker and Jerry Wurf, national president of AF-SCME, the fastest growing and one of the most militant unions in the AFL-CIO, don't get along.

Officials on both sides admit that Shanker and Wurf — rivals for the mantle of AFL-CIO President George Meany — are barely on speaking terms.

Both Shanker and Wurf are AFL-CIO vice presidents. Shanker is also president of the American Federation of Teachers and is known to harbor national ambitions. Wurf has been mentioned for years by left of center laborites as a possible successor to Meany someday, while Shanker — who unlike the vocal anti-war Wurf kept his silence on Viet Nam — also has been mentioned by more conservative laborites as Meany's successor.

"What will probably happen is hard to say," said one labor observer, "because it depends on whether or not Meany retires or dies in office. If he lives to take a hand in the succession, you can count Wurf out, although I'm not so sure about Shanker. But if Meany should pass on while in office, you can look forward to one hell of a struggle."

HEATED RIVALRY

Locally, Shanker and Gotbaum — who some see as a stand-in for Wurf — are opposing each other with particular vehemence in District 1, with charges of insanity, revenge and raw profanity being issued in statements by both sides.

"Maybe Carolyn Kozlowsky was right when she said there's a real Watergate going on in this district," said one official informed of the State Supreme Court decision and its probable aftermath.

"A lot of good government

groups like the Alliance for Children are going to be pretty damned upset by this lack of disclosure."

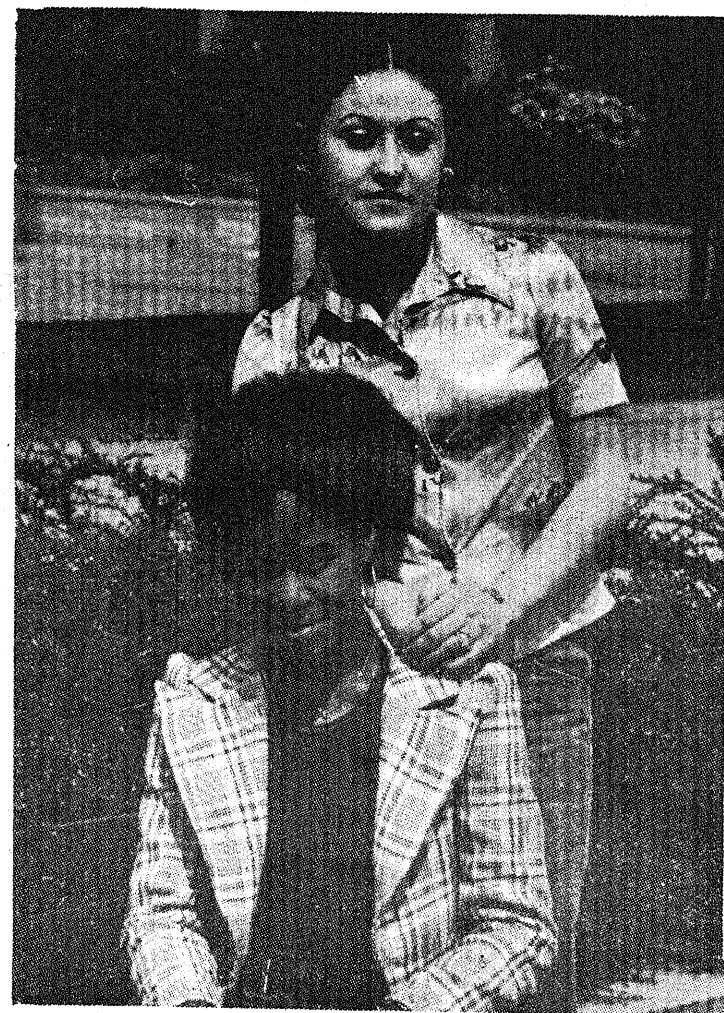
Bellevue Seeks Volunteers

Bellevue Hospital is seeking young volunteers to work at the hospital during the summer months. Administrators stress that students who wish to serve as volunteers have a valuable opportunity to find out about opportunities in health careers at the same time. An evaluation is sent to the student's school, which can then be used as a future reference.

The volunteer is often an important link between the admitting office and the wards. Many patients are poor, and are concerned about their finances. Other suffer from loneliness caused by the absence of visitors. According to a Bellevue administrator, "a calm and sympathetic guide can do much to alleviate the fears of the incoming patient."

Interested persons should call MU 5-1492 between 9 A.M. and 8 P.M. Monday through Friday.

PUNTO STAFF



Aury Figueroa, Sheryl Houghton (Secretaries of Puntos)



From left to right, Irvin Perez, Ruth Cotto, Ali Sam Mieleles, Aury Figueroa, Sheryl Houghton

FULL TIME STUDENT CHART OF ACCOUNTS

ACCOUNT	BUDGET ALLOTMENT	TRANSFERRED FUNDS AND/OR OTHER INCOME	DISBURSMENTS	BALANCE OF JANUARY 31, 1975 OVER (UNDER)
Academic & Curricular	\$ 4751.00		\$ 5057.54	\$ (306.54)
African Students Assoc.	1200.00	\$ 67.68	1208.30	59.38
Angie Brooks Soc.	200.00		200.00	
Amateur Radio	150.00			150.00
Arab Cultural Club	850.00		847.00	3.00
Black Business	350.00		369.79	(19.79)
Black Student Union	1850.00		1998.25	(148.25)
Chess Club	300.00		291.56	8.44
Student Government Soc. Serv.	14253.00	5625.91	19605.27	273.64
Chinese Cultural Club	610.00		715.70	17.14
Civil Tech.	580.00			580.00
Club Budgets & Organization	17070.80		17776.65	(705.85)
Community Scholar Club	1880.00	46.00	925.60	1000.40
Constituency Groups	1900.40		1176.00	724.40
Earth Science Club	150.00		50.00	100.00
Film Club	525.00		524.54	.46
Geology Club	225.00		150.00	75.00
Haitian Club	500.00		603.35	(103.35)
Hey Brother Coffee House	1130.00		965.00	165.00
Humanistic Social Envir.	175.00		175.00	
Human Service Club	200.00		200.00	
Irish Freedom Club	1075.00		1037.40	37.60
International Center	600.00		605.00	(5.00)
Intervarsity Christian	300.00		214.50	85.50
I.E.E.E.	150.00		150.50	(.50)
Kaleidoscope	12.00		512.00	
Lesbian Club	300.00		300.00	
Med & Health Related Serv.	325.00			325.00
Med Tech Soc.	400.00		361.00	39.00
Musician Group	450.00		475.00	(25.00)
Natural Science Club	575.00		580.04	(5.04)
Newman Club	750.00		400.00	350.00
Over Thirty Club	500.00		489.45	10.55
People Solidarity	544.00		436.06	107.94
Photography Club	818.40		771.12	47.28
P.R.O.	2050.00		1900.00	150.00
Radio Station WWSI	505.27		505.27	
Rifle Club	400.00	3.15	400.00	
S.I.C.C. Skiers	\$ 500.00		\$ 499.95	\$.05
Science Creative Intell. Club	200.00			200.00
Student Government Exec.	3563.25		4039.26	(476.01)
Umoja Unity	630.00		629.30	.70
Womens' Club	300.00		300.00	
Weight Lifting Club	150.00		144.15	5.85
Vietnam Vets Assoc.	1950.00		1950.00	
Student Operation	9502.00	\$ 137.10	8838.79	800.31
	\$ 75900.12	\$ 6002.68	\$ 78378.34	* \$3524.46
Student Government Unall. Res.	25565.85	305.16 *3524.46 \$ 3829.62	19053.70	10341.77
Child Care Center	\$ 4000.00	\$6770.50	\$ 7275.00	\$ 3495.50
Handicapped	620.00	21.85	640.00	1.85
Black Press	3150.00		3319.29	(169.29)
Dolphin	3500.00	215.93	3953.31	(237.38)
Intramurals	1000.00		1305.65	(305.65)
Publications	9502.00		10094.10	(592.10)
Punto	3250.00	.42	3106.57	143.85
Social Service Salaries			2154.50	(2154.50)
	\$30587.85	\$ 10838.32	\$ 50502.12	10524.05
Full Time Student Government Reserve				155.99
5941 Day Students @ \$14.00	=	\$83,174.00		BALANCE OF F/T STUD.GOV'T. RES. --\$ 10680.04
178 Day Students Prior Years @ \$14.00	=	2,492.00		1/31/75
		\$85,666.00		
Per Capita:				
\$ 2.00 Commission on Student Center		\$9,502.00		
3.00 Commission on Social Services		*14,253.00		
2.00 Commission on Publications		*9,502.00		
1.00 Commission on Academic & Curricular		*4,751.00		
3.50 Commission on Clubs & Organizations		*16,628.50		
.75 Student Gov't Executive		*3,563.25		
.40 Constituency Groups		*1,900.40		
1.35 Unallocated Reserves		25,565.85		
		\$ 85,666.00		

Totals based on 4751 Students x per Capita Amount



Leon, Calvin, and others of Student Government

Chile: Culture and Resistance

The following is a speech given by Alan Howard of the Chile Solidarity Committee on April 20, 1975, at an evening of solidarity with the Chilean resistance.

On December 4, 1972, Salvador Allende came to the United Nations to address the General Assembly. This is how he began his remarks:

I come from Chile, a small country, but one where every citizen is free to express himself as he sees fit, where there is unlimited cultural, religious and ideological tolerance, and where racial discrimination has no place; a country whose working class is united in a single trade union federation, where universal suffrage and the secret ballot are the cornerstones of a multi-party system; whose parliament has been active without interruption since its creation 160 years ago, whose judiciary is independent of the executive, and whose Constitutional Charter, which has practically never ceased to be applied, has been amended only once since, 1833.

I come from a country where public life is organized around civic institutions, one whose armed forces have demonstrated their professional vocation and profound democratic spirit; a nation of close to 10 million people which, in one generation, has produced two Nobel Prize winners for literature: Gabriela Mistral and Pablo Neruda, both children of modest workers; a land whose history, soil and people have merged in a great sense of national identity.

Less than a year later, on September 11, elements of the Chilean armed forces overthrew Allende's Popular Unity government and set out to destroy that national identity, of which Chileans were so justly proud. The president and many other leaders were killed immediately.

More than 20,000 others were executed in the months that followed, as the military regime began a systematic assault upon the democratic life of the country. Today in Chile there is no cultural or ideological tolerance—no vote, no parliament, no legally functioning political parties. The trade union federation has been outlawed, strikes are forbidden, and instead of justice there are secret military trials.

Today in Chile, cultural norms are once again set by the plastic images of U.S. corporations. One of the first acts of the new military government, after announcing that it would pay more than \$300 million indemnization to the U.S. copper companies for the nationalized mines, was to bring back to Chile the Hollywood film corporations that had closed down their local distribution subsidiaries during the Allende years, when the merchandising of their culture had ceased to be profitable.

I recall a night in February 1971 in Santiago. Some Chilean friends took me to a place called the Pena de las Parras, a very popular place in Chile where for a dollar or two you got a glass of wine, sat down at a table for a few hours, and listened to some of the best music in the world—music that reflected the aspirations of Chile's working class movement and the special hope of the Chilean people in that time that they had at last broken free of foreign domination.

Next to me were people who seemed to be out of place. English-speaking, impeccably groomed, fragments overheard from their loud conversation suggested that they were either from the U.S. embassy or one of the big corporations about to leave the country. They seemed to enjoy the music without understanding it, and somehow it didn't seem right to me that they should find the songs so pleasing.

And it obviously didn't seem right to the young man with a guitar who had begun to sing, gazing directly at them. His name meant nothing to me when it was announced, but from the instant you heard his voice, you realized you were in the presence of an extraordinary artist. I was struck first by the sweetness of his voice, its tenderness—touched with a sorrow and pain that grew into anger and finally a controlled fury that totally possessed everyone in that room.

As he sang, I noticed the visitors next to me becoming uncomfortable. They were no longer entertained, for the meaning of the song had struck them, and before it was finished they got up and left.

The singer's name was Victor Jara. He was only 26 at the time. On the day after the coup, he was arrested in Santiago and taken to the Stadium. They taunted him, teasingly urging him to play his guitar, and they broke his fingers when he did. When he continued to sing, trying to keep up the other prisoners' morale, they shot him.

Culture is partisan. The language, images and textures of a culture reflect the values of those who produce it. When it is produced for profit, or by individuals who believe they are the center of the universe, it is a culture of nihilism and cynicism, a superficial culture that denies the socially creative energy within people, that works like a narcotic to blur the real political and social conditions under which people live.

But there is another kind of music. We hear it in the music of Jara and Violeta Parra and the Quilapayun, and the poetry of Neruda. We saw it in the murals of the Ramona Parra Brigade that covered the walls of Chile during the Popular Unity years. This culture is produced out of the deepest sense of human solidarity, out of an authentic identity with the oppressed, out of the fascination and love for the intricate and contradictory movement of our lives—but also out of hatred toward the oppressor and an intimacy with the conditions of struggle against that oppression. This is a culture that liberates our imagination and allows us to leap across barriers of time and space, of race, nationality and sex—a culture that reflects the dawn of a new relationship among the peoples of the world, based on mutual respect, understanding and cooperation. It is partially through the medium of this culture that the pain and struggle of the thousands of political prisoners in Chile have become our own.

Tomorrow morning on a heavily guarded military base near Santiago a trial begins of 13 young people whose only crime is wanting freedom for their country. The military junta, with the advice and assistance of its U.S. supporters, has tried to keep this trial a secret, but we can accurately say tonight that this is now a trial that the whole world will be watching.

The solidarity movement we are part of is vigilant and strong. It is international, and massive in scope. The list of

prisoners most unwillingly released by the junta—Laura Allende, Clodomiro Almeyda, Carmen Castillo, to name only

a few of the more important cases—is testimony to our effect.

The people on trial tomorrow are 13 of many, representatives of thousands who have neither given up nor given in. We could spend hours here tonight chronicling the heroism of people like Bautista Von Schouwen, a young doctor and political activist who at this moment endures his second year of unceasing brutality at the hands of the junta—still without uttering a particle of information useful to his tormentors. Or a working-class leader like Luis Corvalan, subjected to subtler but no less sinister methods of torture, who remains a firm source of inspiration for those with him in Ritoque prison.

This is the quality of the men and women in the movement with which we express our solidarity. As we recover from the shock and staggering losses produced by the September coup, we are struck by the resilience and inner strength of the popular movement that carried Allende to the presidency and which today is rebuilding its forces for the next decisive battle.

Over the past decade the attention of the entire world has concentrated on a small country in Indochina. During the years of struggle against the Viet Nam war, there were moments when it was difficult to see the effect of the many marches, demonstrations, speeches, petitions, and arguments with our friends and neighbors over the meaning of that conflict.

But now we know that every act of solidarity with the people of Viet Nam contributed to the victory that we share with them at this moment. And yet, with peace at last within reach in Indochina, we see the U.S. government preparing for other wars to defend the privileges of the tiny elite who control our lives and half the world.

If there is a lesson to be learned from the past decade, it is that we must never allow ourselves to be separated from peoples around the world who fight against the system of U.S. imperialism—who fight for a new society based on a real national independence instead of foreign domination and on the requirements of human development instead of profits. These seemingly remote struggles, in Asia, Africa and Latin America—from Chile and Argentina in the south to Puerto Rico and Santo Domingo in the north—are closer to home than many people realize. We see tonight neither as a beginning nor an end, but as a point along the road of a unified struggle that will be long and difficult, and which will require extraordinary sacrifices from many ordinary people.

In building a movement of solidarity with the people of Chile, our committee sees its work as one very important part in developing those bonds that link us in friendship and solidarity with the people of the world. We hope you will join us in whatever way you can, whether it be in fighting for the unconditional release of Chile's political prisoners, in helping us to reach our goals of collecting \$50,000 for the resistance and cutting off all U.S. economic and military aid to the junta, or in our current campaign to have the military junta expelled from the United Nations for its systematic violation of human rights. There is something you can do.

I began my remarks with the words of Salvador Allende, and I would like to conclude with the words of a song written by Victor Jara.

I don't sing for the love of singing or to show off my voice but for the statements made by my honest guitar, for its heart is of the earth and like the dove it goes flying tenderly as holy water blessing the brave and the dying so my song has found a purpose As Violeta Parra would say. Yes, my guitar is a worker singing and smelling of spring. My guitar is not for killers greedy for money and power but for people who labor so that the future may flower. . . . I don't sing for adulation or so that strangers may weep. I sing for a far strip of country narrow but endlessly deep. In the earth in which we begin, in the earth in which we end, brave songs will give birth to a song which will always be new.

—Alan Howard
Chilean Solidarity Committee



Third World Victory
Editorial by Ali--Editor

We have seen two decades of "Yanki" involvement in Vietnam, millions of lives wasted. A capitalist fight to keep the third world people on their knees and hopefully that all people shall never rise.

But, Vietnam has given the Yanki their answer. The answer is you can't keep sending third world people to fight third world people for capitalistic reasons. The outcome is now history and the Yanki is going home again!

Vietnam was a bloody war and most of the blood from both sides was "Third World Blood". The Yankees were killing our brothers by sending them to war and preparing them to kill our brothers and sisters in Nam and at the same time killing us, because they were really killing third world people in the bloody battle of Vietnam.

The American pulled out of Vietnam, but I ask myself, are the Yankees pulling out or are they preparing for more war? Have you asked yourself? It is not convenient for the Yanki to be uninvolved in wars. Are they planning on being involved in the Arab-Israeli war? Are they planning to send soldiers? And if so is the Yanki army consist of the same third world soldiers that fought in Vietnam.

Remember Vietnam, but most important, remember my brothers and sisters who died fighting for the Yanki dollar. Are we going to take part in allowing the Yanki to waste our lives and those of the third world people for their Yanki dollar which has no value for America and for the third world.

We have seen the catastrophic outcome of the Yanki involvement in Peru, Chile, Panama, The Dominican Republic, Puerto Rico and the rest of the third world, but we have also witnessed the victories of Cuba, Cambodia, Mozambique, and the most recent victory of Vietnam.

POWER TO ALL THE THIRD WORLD PEOPLE
LONG LIVE THE THIRD WORLD REVOLUTION!!!



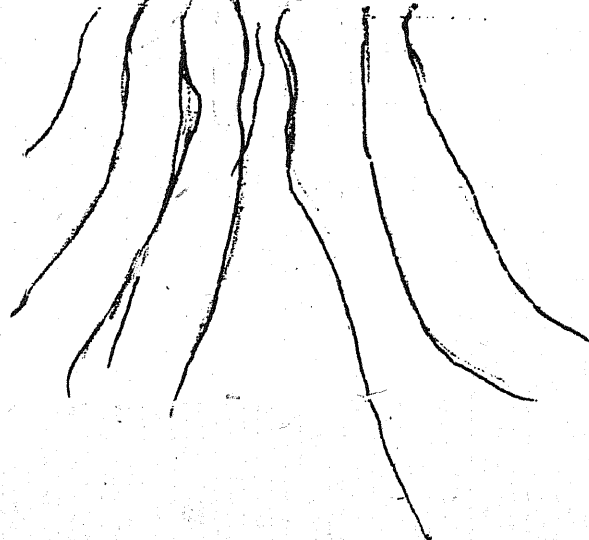
Irresistible Historical Trend

COUNTRIES want INDEPENDENCE

NATIONS want LIBERATION

And the PEOPLE want REVOLUTION

Peoples Republic Of China



SATEN ISLAND add9
PUERTO RICO—A NATION CHAINED
by Jose A. Martinez

A Puerto Rican patriot living in New York, Carlos Feliciano (who has been continually harassed by the F.B.I. and the New York police for his support of Puerto Rican independence), once observed: "Puerto Rico is a paradise for everyone—but Puerto Ricans." Yes, this island that appears to many North Americans as a tropical paradise is actually a place of economic and social misery and an ongoing struggle for national dignity.

The man whom Puerto Ricans consider the father of our country, Ramon Betances, taught us that more than 400 years of suffering under the heel of Spanish colonialism had not abolished the right of our people to be free. And now, after 77 years of United States possession and imperialist rule, that right has not been surrendered. The response of the Puerto Rican people to this continuing ational servitude, as has been demonstrated many times in the past, has been the appearance of an independence movement. Currently, the movement to achieve national liberation is growing larger and larger each day, not just in Puerto Rico, but in the U.S. and the world community.

It seems paradoxical to some that the U.S., itself a product of an independence movement and a successful revolution, should oppose a struggle for liberty of any peoples of the world. It is equally distressing that most Americans do not seem to understand the bitterness felt by the Puerto Rican people. In order to understand these feelings one should look at a few facts concerning Puerto Rico and its relation to the United States.

In July of 1898, after the Spanish army had surrendered in Santiago, Cuba and while the Spanish government was offering to open peace talks with the U.S. in Paris, the U.S. armed forces invaded Puerto Rico and established a military occupation of the island. One of the first acts of the military government was to dissolve the Parliament. The existence of this Parliament was an indication of the high degree of autonomy of countless martyrs. Besides making its own laws, Puerto Rico also exercised other sovereign powers: —the right to carry on trade with any and all countries; —the right to have its own currency; —the right to its own postal system (in 1897 was admitted to the Universal Postal Union and recognized as a separate legal entity); —the right to impose tariffs on goods entering the territory; —its own Constitution; that Constitution (called the Charter of Self-Government of 1897) provided that the island nation's status could not be altered or modified by Spain without the consent of the Puerto Rican Parliament.

Additionally, Puerto Ricans elected deputies to the Spanish "Cortes", or Parliament, to represent the island's interests in any matter where it might be concerned. It does not require a particularly astute observer to recognize that, in 1897, the people of Puerto Rico enjoyed considerably greater autonomy than now exists under U.S. rule.

In the matter of agriculture, it can readily be seen that farming in Puerto Rico has almost totally disappeared. An island with plentiful rich soil should be self-sufficient in terms of food production, and yet, our island is not. Seventy per cent of the land is not being cultivated or is being badly

used simply because Puerto Rico cannot impose quotas or tariffs on its agricultural products—as the United States itself does, for instance. Sadly, people who were accustomed to growing their own food can no longer do so.

Economically, the conditions in Puerto Rico are deplorable, to say the least. The recession/depression currently holding sway in the U.S. is multiplied many times over on the island. The colonial government is virtually powerless in formulating any kind of economic strategies, since economic consequences on the island are determined by conditions in the U. S. Part of the problem stems from the fact that American-owned companies can operate in Puerto Rico without paying any corporate or personal taxes for anywhere from 12 to 17 years. This automatically guarantees a 50 percent higher return of investment over doing business on the continent. Additionally, the companies, which represent 85 percent of all industry in Puerto Rico, enjoy a supply of cheap labor and a built-in consumer market. Consider, if you will, that the average wage of a Puerto Rican worker is about 50 percent lower than an American's and yet, due to American monopolization of Puerto Rican trade, the average prices of all goods are 25 percent higher than in New York. Among other economic facts of life are an unemployment rate of 30 percent or more than triple the U.S. rate, and one-fifth of all families barely existing on incomes of less than \$500 a year. And no help is forthcoming from the aforementioned U.S.-owned corporations since many of them are subsidiaries of U.S.-based companies and the profits therefore, rather than helping to stimulate the island's

economy, go directly into the corporate coffers.

As most people probably know, the national language of Puerto Rico is Spanish. What they may not know, however, is that the colonial establishment seeks to subordinate and discourage our language, while the use of English is promoted at every level. For instance, in the public schools, until 1940, everything was taught in English when nobody knew how to speak English. Thus, through control of the educational process as well as the mass media, a psychological attitude is created which leans toward the imperialist interest.

Puerto Rico has no armed forces of its own, but Puerto Ricans are liable for draft into the U.S. armed forces. World War II saw some 4000,000 Puerto Ricans serving in the U.S. army. In the Viet Nam war, more than 500 islanders were killed, a loss proportionately greater than that of 18 states of the U.S. and the District of Columbia. Puerto Ricans, however, are not allowed to participate in the election of the U.S. President, nor are they allowed any representation in the U.S. Congress. The U. S. has total executive, legislative, and judicial control over the lives and fortunes of our people.

Finally, it must be recognized that Puerto Rico is a Spanish-speaking, Latin American country. Our history, culture, traditions, and interests are totally different from those of the United States. We believe that all people of the world, including Americans, who respect freedom and justice, should take a stand in support of the liberty and survival of the Puerto Rican people.

On March 7, 1975 representatives from various CUNY units and from ASPIRA met to discuss common educational concerns in the area of bilingualism and to share experiences in solving these concerns.

Present at the meeting were:
Joe Harris—Staten Island Community College
Bobbi Vogel—Staten Island Community College
Julia Lara—Staten Island Community College
Fabian Rivera—Staten Island Community College
Patrocinia González—Staten Island Community College

Representatives of S. I. C. C. explained that they expect to start a mini unit in bilingual studies in the summer of '75. Hopefully this mini unit would be a first step towards a larger bilingual studies program.

S.I.C.C. representatives expressed the desire for continued conferences, workshops and seminars in which to share information and thereby strengthen each CUNY unit while, simultaneously, minimizing the repetition of mistakes.

It was proposed that ASPIRA, which hosted the meeting, serve as a resource organization for expansion in teacher training programs and that it act as liaison between the college and the community in possible internship programs. Mr. Nazario reported that his organization is not presently involved in higher education levels but that it would be interested in such involvement. ASPIRA has a para-training institute in district one and soon it will have another such program in district four.

Questions raised about the bilingual studies efforts brought forth issues to keep in mind when formulating future programs. Observations were made regarding the social disorganization of ghetto-reared students whose learning difficulties are often accompanied by insufficient motivation. Another issue concerning the various programs was the poor performance of community college graduates at the senior colleges. The representatives also pondered on the possibilities for transfer agreements among several units.

Project Adelante representatives explained how their alternative high school project has shown encouraging results in its effort to solve the academic difficulties of bilingual students headed for college through testing in both languages, student participation (gov't), tutoring, motivation and self-pace.

Representatives agreed to prepare position papers "Program Resources and Needs" for their respective colleges. The papers should be mailed and then presented at the next "Resources" seminar on April 11, 1975 at 1:00P.M. (Mr. Pacheco and Mr. Rivera agreed to find a meeting place and to inform all representatives. Discussion of these papers will help colleges who expect to set up a bilingual studies program (S.I.C.C.) and will help each program to share and compare difficulties and solutions.

S. I. C. C. representative, J. Harris, proposed that students be invited to participate in future meetings. All representatives felt that student participation would be most helpful in the planning/improvement of bilingual studies programs.

I. What Is Bilingual-Bicultural Education?

Bilingual-bicultural education is a program in which two languages are used as mediums of instruction for any part or all of the school curriculum. It is characterized by the following components:

A. *Language development is provided in the child's dominant language.* The sequential development of the four language skills, i.e., listening, speaking, reading, and writing, is continued in the language for which the child has already learned the sound system, structure, and vocabulary. The child begins developing the skills with the use of his first language without having to wait until he learns his second language.

B. *Language development is provided in the child's second language.* By utilizing second language teaching methodology, i.e., teaching the listening and speaking skills by use of audiolingual instructional techniques prior to teaching the reading and writing skills, the child immediately begins to learn a second language. For the English-speaking child this instruction is in the language of the other linguistic group involved in the program and, of course, English is taught to the child who comes from a non-English speaking environment. Unique about this component of the program is the fact that the child does not have to re-learn language skills. He has only to transfer these skills learned in his first language to the second language.

C. *Subject matter and concepts are taught in the child's dominant language.* Content areas which are considered to be critical to the intellectual and emotional development of the child and to his success in the school environment are initially taught through the use of the child's first

language, thereby permitting and encouraging the child to enter immediately into the classroom activities, drawing from all his previous experiences as a basis for developing new ideas and concepts.

D. *Subject matter and concepts are taught in the second language of the child.* Since no language can be taught in a vacuum, content areas are also taught in the second language, providing the vocabulary and concepts which are needed for communication while the second language is being learned. Initially the number of ideas and concepts are necessarily few due to the limitations imposed by the amount of language the child controls. The teaching techniques are audiolingual in order to insure the development of listening and speaking skills. As the child's second language ability develops, more and more content is included and the other skills, reading and writing, are incorporated.

E. *Specific attention is given to develop in the child a positive identity with his cultural heritage, self-assurance, and confidence.* The historical contributions and cultural characteristics identified with the people of both languages involved are an integral part of the program. Both the conflict and the confluence of the two cultures are presented in the social development of the State and nation in order to create an understanding and appreciation of each in a positive rather than negative sense.

By providing the opportunities for successful participation and achievement, the child is encouraged to develop acceptance of himself and of others through social interaction.

II. For Whom Is Bilingual-Bicultural Education?

Bilingual-bicultural education is for children who do not speak English natively. It allows these children to continue their cognitive and linguistic growth in their first language while acquiring English as a second one. Bilingual education is also desirable for Spanish background (Greek, Chinese, etc.) children who speak English. It can enable them to develop and nurture their home language, culture, and identity. Bilingual education is also desirable for native English speaking American children. It can enable them to realize that there are other equally valid ways for expressing their ideas and it can help them develop greater respect for their classmates who speak a different language.

III. What Are the Principal Objectives Of Bilingual-Bicultural Education?

A. To enable students to achieve equal proficiency in understanding, speaking, reading and writing both English and his mother tongue.

1. Continued development by the child who does not speak English of his first language as he is learning to function successfully in English.

2. Continued development on the part of the English speaking student of proficiency in a second language.

B. To enable students whose mother tongue is not English to increase academic achievement by permitting them to learn content areas in their first language while they are learning to function successfully in English.

C. To help students develop a positive self-image and a pride in their cultural heritage by stressing the significance and contribution of their language and culture to a multi-pluralistic society.

D. To increase recognition by the total community (parents, teachers, administrators, students) of the importance of bilingualism and its contributions to better understanding among the people of our society.

IV. What Should Be Basic Criteria For Bilingual-Bicultural Education?

The characteristics of a good bilingual program are:

A. The children's dominant language is recognized and taught as a first language.

B. The children are first taught to read in their dominant language before beginning to read in the second language.

C. English is taught as a second language in a planned and systematic manner to children whose dominant language is one other than English.

D. One or more of the subject areas, in addition to the language itself are taught in the children's dominant language.

E. English-speaking children in the program learn the mother tongue of the child who does not speak English, thereby giving him the opportunity to develop functional bilingualism. Both English-speaking and non-English-speaking children are educated bilingually. It is expected that this will lead to better understanding and interaction between the two.

which will sensitize faculty to the nuances of biculturalism. It is expected that such workshops will aid teachers in the selection of teaching materials, in improving teaching and counseling techniques, and in general acquaint them with philosophical perspectives which characterize our students' pluralistic culture.

In its gradual movement towards a bilingual education approach the C.D. Program has envisioned a mini unit in bilingual studies to be set up in the summer of '75. The unit would involve a small number of incoming students and it would utilize the program's existing services and personnel. Projection into the future will have to be based on results obtained at the summer's end.

At this time, however, we feel we can benefit from your experiences. Some of the specific resources we are looking for are: course content models and sources of bilingual translations of standardized texts. Our bilingual counseling staff could make use of your testing materials and evaluation techniques. Finally, we could all benefit from the establishment of a data bank for the material, dissemination of resource materials and resumes.

We hope that the outcome of the summer unit brings us closer to C.D.'s objectives: to develop supportive services which will adequately meet its students' educational, motivational, economic and social problems which may interfere with actualization of their potential; and to develop a sense of social responsibility to self and community among all persons in the program.

Patrocinia González

Bilingual Education

Financial Aid Applications Available in Room C02:
1. Pick up forms
You must make an appointment for a personal interview.

Cuba, sede del XI Festival Mundial de la Juventud

● Acuerdo unánime del Comité Internacional Preparatorio ● Se celebrará en el verano de 1978 ● Por primera vez se efectuará en el continente americano la más amplia reunión mundial de la juventud y los estudiantes

Cuba Weighs Castro Plan To Decentralize Power

HAVANA, April 29 (Reuters) —Cuba is discussing Premier Fidel Castro's plan to inject some democracy into the Communist one-party system here and to decentralize the state apparatus by electing provincial assemblies.

The Cuban leader's ideas are spelled out in the draft of the Western Hemisphere's first Communist constitution, published here earlier this month.

Millions of Cubans will study and debate the document throughout this year, in their factories, agricultural units and other organizations.

Cuba has not had a constitution since guerrillas led by Mr. Castro came down from the jungle-covered hills of the Sierra Madre to topple the dictatorship of Fulgencio Batista in January, 1959.

Survival Stressed at First

But today, the Cuban leadership believes the time has come to institutionalize its type of socialism. Cuba's economic difficulties have receded and she is finding increased acceptance in Latin America.

The new process got under way in 1973 with the 13th congress of Cuba's trade unions, which gave workers a bigger say in running the economy.

Last year a new judiciary system was created and people in the provincial capital of Matanzas elected the first local assemblies. The Matanzas project was experimental before such elections were extended to Cuba's six other provinces.

As seen by the authorities in Havana, this original feature of the Cuban system will represent a decentralization of the state's apparatus and a democratization of public life. It is also designed to fight bureaucracy.

Would Run Production

Under the constitution, local assemblies would eventually run production units and local services, although central organs would still control activities at the national level, such as sugar grinding.

In Matanzas, the system has worked for nine months with some modifications. For example, it was found more rational to merge the four "sectional" assemblies of Matanzas into a single "municipal assembly."

After public discussion at all levels in Cuba's mass organizations, the final draft of the 141-article constitution will be approved by Cubans older than 16 in a referendum expected to take place early next year.

According to Blas Roca, a long-time Communist who is a member of the party's Central Committee Secretariat, almost every article in the draft constitution bears the hallmark of Premier Castro's thinking.

The draft provides for an elected national assembly of 360 to 400 members. This "National Assembly of the People Power," as it would be called, would choose a 31-member state council.

The president of this council would be head of state and government. The two offices are separate at present. Dr. Osvaldo Dorticos Torrado is President of Cuba, and Mr. Castro is Premier and leader of the Cuban Communist party.

The draft constitution says that the Matanzas-style local assemblies would work closely with Communist organizations and take part in drawing up and carrying out the state social and economic development plan.

It says that the Cuban economy would be fully socialized and all means of trade and production would be owned by the state. This only confirms what is already a reality in Cuba, as the last remaining private traders were nationalized in 1968.

But small farmers, who grow most of the tobacco and coffee in Cuba, would retain ownership of their land. The big tobacco and coffee estates were broken up and distributed to them after Mr. Castro came to power.

Their specialized type of agriculture is not considered suitable for collective farms.

Free Education Offered

In the social field, the draft constitution reads like a catalogue of the achievements of the Cuban revolution. The state would guarantee the right of all to free education and free health service. It would commit itself to feed, clothe and educate all children and to give everybody a job.

The draft says that the traditional nightmare of the Cuban sugar cane cutter would be eliminated forever, the dreaded "dead time" when he was out of work for six months between the end of one harvest and the beginning of the next.

The constitution would aim at eliminating all traces of Cuban "machismo," the traditional obsession with male virility and domination. It would guarantee complete equality between husband and wife, who would be told to share household chores as stipulated in a recently adopted family code, and it would eliminate any legal discrimination between legitimate and natural children.

The draft says that artistic creation would be free as long as it is not contrary to the Cuban revolution, while freedom of speech and of the press would be recognized "in accordance with the aims of socialist society."

Freedom of religion and worship would also be guaranteed. Relations between the state and the major churches in Cuba have been better than in other Communist countries, and the Vatican maintains an ambassador in Havana.

Court Mandates Bilingual Education

● BERLIN, 16 de febrero (PL)—Cuba será sede del XI Festival Mundial de la Juventud y los Estudiantes, que se efectuará en el verano de 1978.

La designación de Cuba fue adoptada por unanimidad en la sesión plenaria del Comité Internacional Preparatorio del próximo festival.

COMUNICADO

En la última parte de la sesión vespertina, los delegados que integran el Comité Preparatorio aprobaron por unanimidad un comunicado final, cuyo texto es el siguiente:

"La primera sesión del Comité Internacional Preparatorio del XI Festival Mundial de la Juventud y los Estudiantes se ha celebrado en Berlín (República Democrática Alemana) del 13 al 15 de febrero de 1975. En sus trabajos tomaron parte representantes de las organizaciones de la juventud y los estudiantes de 82 países y los representantes y observadores de catorce organizaciones regionales e internacionales.

"Los participantes en la primera sesión expresaron su vivo agradecimiento a la Juventud Libre Alemana por su gran contribución al éxito del X Festival Mundial de la Juventud y los Estudiantes, por la solidaridad antimperialista, la paz y la amistad", efectuado en Berlín, en el verano de 1973, y por su hospitalidad y excelentes condiciones aseguradas para los trabajos de esta sesión.

"Subrayaron que el X Festival representa un acontecimiento de la juventud democrática y progresista del mundo, y también un gran éxito del movimiento de los festivales.

"Este movimiento y los diez encuentros juveniles efectuados han contribuido enormemente al desarrollo de las luchas de la juventud y de los estudiantes en todo el mundo, por la solidaridad antimperialista, la paz, la independencia nacional, la democracia, el progreso y sus derechos.

"El Festival mostró brillantemente que el movimiento de los festivales es, en la actualidad, más amplio y potente que nunca, se ha enriquecido y se desarrolla constantemente con la participación cada vez más activa y diversificada de los jóvenes y de los estudiantes, de sus organizaciones de diferentes corrientes políticas, ideológicas y religiosas que le abren grandes y nuevas perspectivas.

"Los representantes de las diferentes organizaciones reunidos en Berlín han decidido unánimemente y con entusiasmo efectuar el XI Festival Mundial de la Juventud y

los Estudiantes durante el verano de 1978 en Cuba heroica, y han apreciado altamente la disposición de la Unión de Jóvenes Comunistas de Cuba para desarrollar todos los esfuerzos y asegurar pleno éxito a este acontecimiento mundial.

"La contribución de Cuba en la lucha contra el imperialismo, el colonialismo, el neocolonialismo, por la paz, la libertad y la independencia nacional, suscita el apoyo y la simpatía de los pueblos, de los jóvenes y de los estudiantes del mundo.

"Los participantes en la primera reunión del CIP han subrayado que la celebración del XI Festival en el territorio del Primer Estado Socialista de América será un gran foro unitario de la juventud y de los estudiantes.

"La realización, por primera vez, del Festival Mundial en el continente americano continúa las gloriosas tradiciones de este movimiento, y reafirma su carácter universal. Esto crea las condiciones para una contribución más activa de la joven generación, concretamente de los jóvenes y de los estudiantes de América Latina, Asia y África, junto a todos los pueblos y la juventud del mundo, en la lucha contra el imperialismo, por la paz, la independencia nacional, la democracia, el progreso y los derechos de la juventud.

"Los participantes decidieron que la segunda sesión del CIP se prepare sobre la base de una grande y amplia consulta entre todas las organizaciones de la juventud y los estudiantes, concretamente llevada a cabo por el país anfitrión y las organizaciones internacionales y regionales interesadas.

"Los asistentes a la primera sesión del CIP hicieron un llamado a todos los jóvenes, a la masa estudiantil y a sus organizaciones a que emprendan amplios preparativos para el XI Festival Mundial reanunciando las actividades y ampliando las con arreglo a las condiciones de cada país, de los comités nacionales preparatorios, y creando, allí donde todavía no existen.

"Por último invitan a las organizaciones internacionales, regionales y nacionales de la juventud y los estudiantes, tanto políticas como sindicales, culturales y deportivas interesadas, a participar estrechamente en la cooperación y los preparativos del XI Festival para asegurar al carácter amplio, abierto y democrático, y a contribuir también al éxito de este gran acontecimiento en la vida de la juventud y de los estudiantes de todo el mundo.

YANQUI DOLLAR

The inspiration for our title,

"Yanqui Dollar," came from a calypso song - "Rum and

Coca Cola" - said to be popular in

the Caribbean during World War II...

Since the Yankees came to Trinidad
They have the young girls going mad
The young girls say they treat them nice
And give them a better price

They buy rum and Coca Cola
Go down point Koomahna
Both mother and daughter
Workin' for the Yankee dollar

A consent decree signed August 29, 1974 by Federal district court Judge Marvin E. Frankel has mandated Bilingual Education for all Hispanic Children with English Language Difficulties in the New York City Schools.

The decree results from a class action suit filed by attorneys for the Puerto Rican Legal Defense and Education Fund, Inc., in September, 1972 on behalf of Puerto Rican school children and their parents, Aspira of New York, Inc. and Aspira of America Inc.

The consent decree mandates implementation of an accurate method of classifying Puerto Rican and other Hispanic school children who have English language difficulties and who are unable to learn in an all-English system. These children will be provided with courses to develop their English language ability. Courses in subjects such as math, history, science, etc., will be taught in Spanish. Continuing development of Spanish language skills for Hispanic students is also mandated.

The decree requires that material used in these programs positively reflect the culture of the Hispanic children involved.

The decree also describes the qualifications required of staff for such programs. The decree mandates that classification of children begin by October 1, 1974 and that Pilot schools be set up by the second semester of the 1974-75 school year to carry out the Bilingual Program and to train personnel for full implementation of the Program by September, 1975.

"One quarter of the total New York City school population is Puerto Rican. The ineffectiveness of the present educational system for Hispanics is evidenced by the fact that 60 per cent of those students are dropping out of school," said Mario A. Anglada, Executive Director of Aspira of New York, Inc.

"This agreement will affect from 40,000 to 100,000 Puerto Rican children. Opening up education for these students is the first step in opening avenues for advancement, for employment and for true equal opportunity for Puerto Ricans in this City," said Victor Marrero, Chairman of the Board of the Puerto Rican Legal Defense and Educational Fund, Inc.

Aspira of New York, Inc. is an organization devoted to the educational advancement of Puerto Rican children. The Puerto Rican Legal Defense and Education Fund, Inc., is devoted to litigating civil rights lawsuits of Puerto Ricans and to increasing the number of Puerto Rican lawyers.

"This decree establishes the most far reaching bilingual education program ever ordered by a federal court for children in urban schools. We expect that today's decree will serve as a basis for protecting the federal rights of other non-English speaking children in New York City and for Spanish speaking children across the nation," said Herbert Teitelbaum, Legal Director for the Puerto Rican Legal Defense Fund.

Puerto Rican Studies at Brooklyn College

Students Win Demands

"Ethnic studies programs are no longer in demand—this is not the sixties."

Dean of Social Sciences at Brooklyn College

On April 16, Puerto Rican, Black, and white students seized the registrar's office at Brooklyn College for the second time this year and presented college president John Kneller with 13 demands.

As varied as these demands were, they all originated from Kneller's imposition of Elba Lugo as chairperson of the Puerto Rican Studies Department in violation of the majority voice of an official search committee that chose Maria Sanchez as chairperson.

Since September 1974, Lugo has been refused access to the department by a unified group of Puerto Rican staff, faculty, and students. As a result, the department has been unable to spend its own budget, has been misrepresented by Lugo on various college committees, and has had its summer session program sabotaged by Lugo, who replaced the schedule developed by the department with one of her own.

Lugo, who represents the ideology of the colonial Puerto Rican commonwealth government, has been used by the Board of Higher Education and Kneller to attack the pro-independence and progressive Puerto Rican Studies Department.

The impetus for the seizure of the registrar's office was the firing of two faculty members, Josephine Nieves and Loida Figueroa, and the sabotage of the summer session program, which included a study seminar in Puerto Rico. The focal point, however, was the immediate removal of Lugo and the seating of Maria Sanchez in her rightful place as chairperson.

The department organized a spirited and powerful demonstration of hundreds of CUNY and high school students on Wednesday, April 16. Various Jewish organizations also planned to hold activities on this day. Kneller told the FBI, the Tactical Police Force, and the Justice Department that there was going to be a riot between Puerto Rican and Jewish students. This divisive move was fully exposed to the college community.

From 3:00 P.M. Wednesday to 3:00 P.M. Friday, students, staff, faculty, and children maintained security of the office. People chanted for six and seven hours at a stretch, with only brief interludes for political education, people's theater, and food. Kneller, who has already been tagged by his BHE superiors as incompetent, opened negotiations within several hours.

On Thursday, negotiations took a sharp turn in favor of the department. Kneller had fired Loida Figueroa, a leading Puerto Rican historian, on the pretext that she had been hired as a visiting professor, which entitled her only to a one-year stay at Brooklyn College. The negotiating team provided Kneller with extensive documentation proving that she had been hired as a full professor. As one excited participant put it, "Kneller was so uptight that his eyes crossed!" The best answers the administration could provide was that there must have been a "typographical error."

Throughout Thursday night the negotiators gained many concessions from Kneller. But he absolutely would not deal with the essence of the problem: Elba Lugo and her position.

Several months ago, Kneller arranged a fancy dinner at the Brooklyn "Men's



Students protesting at Brooklyn College in November 1974. Credit/Sebastian Milito

Club, to which Puerto Rican community leaders were invited for an evening of blatant attempts to split the Puerto Rican community on the issues confronting the department. He failed miserably. Kneller understands that Lugo's name has become poison both on the island and in New York. He is trying to keep his hands clean by allowing Puerto Rican community pressure to ax her instead of doing it himself.

Throughout the sit-in, the people from the department made it clear that the office would not resume its normal business until they were satisfied. Homemade foods, domino games, Puerto Rican revolutionary songs, and political discussion created a feeling of unity and strength. Kneller agreed in writing to the following demands:

1. Immediate implementation of the original summer session program. No penalty for students registering late.
2. Immediate reinstatement of Loida Figueroa as full professor of Puerto Rican history.
3. The return of political dossiers taken on the 44 people arrested in an October sit-in (also with Elba Lugo as a focus) with a full explanation as to who had been responsible for the use of these records and the harassment of politically active students.
4. A commitment not to phase out or cut the budget of the Puerto Rican Studies Institute.
5. Any money not spent this year due to administrative freeze will be added to next year's budget.
6. A commitment from Kneller that in "exceptional cases" the Ph.D. requirement for professorial jobs will be waived.
7. Jorge E. Hernandez is now empowered as the department's signator for the disbursement of funds, repairs, and supplies for the department, changes on student records, etc. These rights were denied when Lugo became chairperson in October.
8. No reprisals against participants in the occupation.
9. The Committee for Self-Determination and the president will engage in ongoing negotiations in order to resolve the Lugo issue and protect the department from further harassment.

The essence of these victories is that Lugo has been stripped of her power. The department now has financial power and can move forward.

In many ways what has happened at Brooklyn College can serve as an example to all struggling students. Clearly, BHE pressure on Kneller not to arrest people a second time put him in a tenuous position. We saw that arrests did not stop the struggle, but only served to further expose the bankruptcy of the administration's position.



Orquesta Cimarron

May 17 - Casa Blanca
253 W. 73 St. MAN.

PETE
665-9318

LOUIE
329-7158

" 23 - 551
Grand Street
Co-op Ballroom
MAN.

ORQUESTA CIMARRON

CANTA

RAFAEL DE JESUS

(Chuleta)

" 24 - Chez Sensual
2415 Westchester Ave.
BX.

RON
228-7953

CHULETA
386-7134

" 25 - Arion Mansion
Arion Place, near
Myrtle Ave. BKlyn

" 29 - Photo Studio
MAN

" 30 - Chez Sensual
BX.

Political Commentary

Women's liberation

On March 8, we celebrated International Women's Day. Just as May Day—International Workers Day—International Women's Day had a militant beginning. It's related to one of the prevailing forms of oppression and discrimination in capitalist societies. It commemorates the demonstrations and actions taken by working class North American women to protest the exploitation they suffer as workers and as women.

This year its celebration is unique throughout the world and in Puerto Rico. The struggle against discrimination and injustice in all its forms and manifestations has advanced greatly in our contemporary world. A good example is the struggle against racism. Transcendental battles against racism are being waged. Although racial discrimination, often hidden in the pharisaical and hypocritical norms of bourgeois democracy, is practiced to a savage degree in parts of the United States and in South Africa, there is no doubt that great victories have been won in the fight against racism in Puerto Rico and in many parts of the world. It is a fight usually linked to humanity's struggle for liberation and socialism.

In today's world, when the opposing forces of workers and capitalists are polarized through very uneven processes, all the values and lifestyles of class societies are being re-evaluated. The position of women and their particular problems are an essential item on the agenda of the world-wide struggle for liberation. It has finally received the priority it deserves, at least in the revolutionary movement.

In Puerto Rico there are initial manifestations of a vigorous militancy by women demanding their rights. These rights are denied them in the letter as well as in the spirit of the existing laws and everyday practice. This is due to deeply imbedded bourgeois cultural norms which go from the very organization of the family to the rest of the social organization; all of them discriminate against women.

We could easily dismiss the problem by stating that the alienation of women is a direct result of the system of exploitation determined by class society—which is certainly true—and that all we need do is wait for social change, the destruction of capitalism and the building of socialism, and women will automatically be liberated and achieve full integration in socialist society. But that is not necessarily true. Socialism does not bring about women's liberation automatically. One of the most underdeveloped aspects of the Cuban Revolution, for example, is in the male-female relations, especially the daily existential level, a level so important to daily family and community life.

Male sexist prejudices are so deeply rooted in the culture of exploitation, and so subtly masked in false gentlemanly rituals, that a great effort, an effort greater than that needed to uproot racism from all societies is required to effectively eradicate and eliminate male sexism.

This is the reason for the inconsistency in the daily practice of many male revolutionaries; we may exhibit sexist attitudes sometimes. Only a self-critical approach from now on and throughout the path of our struggle for liberation, an approach tied to ideological struggle around the issue of male-female

relations, will guarantee that our socialist revolution will speed up the definitive solution of these absurd contradictions.

On the other hand, it is also necessary to combat the infantile, simplistic ideas coming from certain sectors of the feminist movement who would separate the fight for women's liberation from the class struggle. Machismo as well as racism are the result of the exploitation of one class by another; they are also instruments in furthering that exploitation.

While the triumph of socialism does not imply the automatic elimination of machismo, it is also true that the full liberation of women and the eradication of such ageless vices as machismo is inconceivable without the defeat of capitalism and its substitution by socialism.

Accordingly, the struggle for social change—in our case for independence and socialism—and the struggle for female liberation are not contradictory, but are parts of a whole, each one complementing the other.

As in so many other manifestations of social upheaval, the capitalists and the imperialists try to set up the workers' struggle for socialism and the struggle for women's liberation as opposing struggles. They do so by propagandizing an alienating antagonism between men and women that has no meaning within the revolutionary camp. They also try to sidetrack the feminist groups into becoming ridiculous spokespersons for false ideas. They try to deviate activists within the feminist movement into being not the equal of men, enjoying the same social rights and responsibilities, but rather the same as men; the capitalists would have women throw their identity overboard altogether.

Nothing could be more absurd. Any idea that conspires against the identity of an individual or social entity is reactionary and counter-revolutionary. What's needed is to separate the wheat from the chaff, isolating those aspects of women's identity which are the result of the inferior role imposed upon them by class society, and those which are intrinsic to their biological condition. We would then see clearly that the difference would always exist. Why not? "Vive la difference!" The world would be a very boring place if men and women were identical biologically. The important thing is to assure that biological differences do not become the basis for the squeezing of a single privilege for one and to the detriment of the other.



Juan Mari Brás

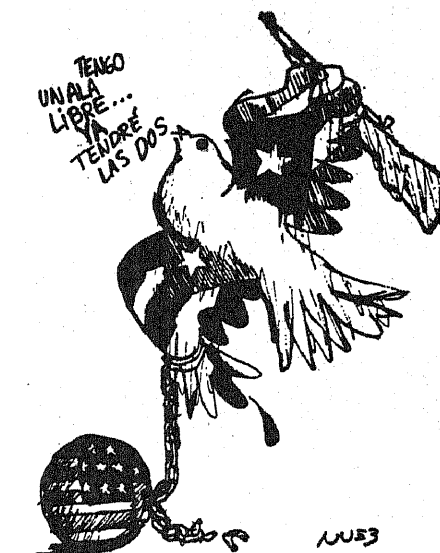


PUERTO RICOS NATIONAL ANTHEM THE TRUE NATIONAL ANTHEM OF THE PUERTO RICAN PEOPLE

Despierta Borinqueño,
que han dado la señal
Despierta de ese sueño
que es hora de luchar.
A ese llamar patriótico
no arde tu corazón, ven,
nos será simpático el
ruido del cañon. Nosotros
queremos la libertad.
Nuestro machete Nos la dará
Vamonos Borinqueño
Vamonos ya.
Que nos espera ansiosa
Ansiosa La Libertad.
La Libertad, La Libertad
La Libertad, La Libertad



On the occasion of Pedro Albizu Campos' visit to Cuba in 1927, a manifesto in favor of Puerto Rico's independence was signed in the home of Enrique José Varona. In the photo, Albizu Campos, Enrique José Varona, Juan Mariello, Pablo de la Torre and others.



Cuba and Puerto Rico: solidarity in the face of Yankee imperialism

By virtue of the Jones Act (Second Organic Act) of 1917 the people of Puerto Rico were deprived of their citizenship — which had been recognized all over the world — and made U.S. citizens. The system of colonial domination underwent a number of changes on several occasions until July 25, 1952, when the U.S. Congress passed Law 600, making Puerto Rico an associated free state which, in reality is neither a state, nor free nor associated. Law 600 established the area of control that the U.S. Congress and the U.S. government reserve for themselves and which includes foreign relations, defense, currency, international trade, worker-owner relations, banking, communications and dozens of other vital sectors — to say nothing of a system of economic exploitation that reflects every form of colonialist abuse and thirst for profit known to mankind.

IV

January 1, 1898, marked the beginning of a period in the one hundred years of struggle for Cuba's independence that was even more heartbreaking than the period from the signing of the Zanjón Pact to the renewal

III

Three unilateral bills passed by the U.S. Congress without the participation of the Puerto Rican people have kept the island under a classic colonial system.

Puerto Rico was ruled by a military government until 1900, when the Foraker Act (known as the First Organic Act) established civil authority and the military government was replaced by a typically colonialist civil government whose powers were much lesser than those granted by the Charter of Autonomy.

of the battle for freedom in Baire, on February 24, 1895, with the Yankee military occupation of the island and the subsequent establishment of a truncated republic that for 60 long years of betrayals and corruption served as a tool for imperialist penetration. The governments that succeeded each other throughout that stage were pro-imperialist, pro-oligarchic, traitorous to their country and corrupt to the bone, because they acted against the principles established in the Manifesto of Montecristi, the base of the Cuban Revolutionary Party and the anti-imperialist guidelines contained in José Martí's letter to Manuel Mercado. After those 60 years everything seemed to indicate that all the stagnation, sorrow, degeneration and corruption would continue to an undreamed-of extent. Everything seemed lost. But those who attacked the Moncada in the year of the centennial of Martí's birth proved that the moral and patriotic reserves of our people had remained untapped. Reflecting the innermost feelings of our people, they picked up the torch of Yara, Baire, Mella and the freedom fighters of the '30s to continue the revolutionary struggle until January 1, 1959, when our second and final independence was obtained. "Men do not make nations; but often, nations, with their creative work, reflect themselves vigorously and victoriously in one man."

Not even during that stage of obscurantism of our truncated republic did our most progressive thinkers cease in their struggle for Puerto Rico's independence. Faithful heirs to Martí's ideas, they spoke, wrote and acted in favor of the Puerto Rican's rightful freedom.

When Pedro Albizu Campos, delegate of the Puerto Rican Nationalist Party, visited Cuba in 1927 he made the people of Cuba and their vanguard thinkers share in the revolutionary ideas to which he had devoted his whole life. The affinity of ideas, backed by a strong historic tradition, made possible the immediate establishment of the Cuban National Council for the Independence of Puerto Rico. The council took advantage of every opportunity to work in that direction, expressed its support of all demands and protests in both the national and international spheres, and gave encouragement to other propaganda and struggle organizations in keeping with the conditions of the struggle for Puerto Rico's independence.

By 1939, when Albizu Campos' wife visited Cuba, the Puerto Rican Nationalist Party had already declared the right to the war of liberation in response to the colonial war begun by the invasion of the island by Yankee troops; the imperialists had tried by every possible means to frustrate the Puerto Rican's dream of liberation; the massacre of Río Piedras had been carried out; and 22 patriots had been murdered and more than 200 others wounded in Ponce.

The Cuban response to such crimes was immediate, and the Cuban Committee for the Release of Puerto Rican Patriots was founded. The committee's objectives as to the independence of Puerto Rico were similar to those of the council. The vigorous campaign led to the public declaration of support by numerous labor, cultural and civic organizations from Spanish-American countries.

The Cuban Association for Historic and International Studies gave its support to every initiative, action and movement that would contribute to the liberation of Puerto Rico. This support was demonstrated in the 9th Inter-American Conference, in Bogota, when the association said: "The Puerto Rican people's demands for independence and freedom deserve the support of all the American peoples, especially of the people of Cuba, and must be satisfied unconditionally, without the delay involved in needless plebiscites and without economic conditions by the dominating nation."

The council, the committee and the association were headed by Emilio Roig de Luchsenning who, in this way, demonstrated his anti-imperialist stand, later reflected in his works of historic research.

In this brief review of the various activities carried out in favor of Puerto Rico's independence prior to the triumph of the Cuban Revolution due credit should be given to the Federation of University Students for its priceless contribution, shown by its front-line stand in the face of all the maneuvers of imperialism and in defense of the Puerto Rican people's aspirations of independence, sovereignty and freedom.

AS 1898 drew near, Spain found herself on the verge of defeat as a result of the repeated defeats suffered on Cuban soil. The United States, which until then had showed a marked hostility toward Cuba's efforts to free herself of the Spanish yoke, decided then to declare war on a Spain that was practically defeated by the Cuban liberation army. The Yankee intervention in the conflict did not reflect the slightest understanding of Cuban ideals and much less any form of cooperation to our cause. It was simply a brazen war of rapine aimed at grabbing the islands of Cuba, Puerto Rico and the Philippines to expand the United States' area of imperialist domination. The signing of the Paris Treaty without Cuba's participation clearly established who were the next exploiters, led to the creation of a truncated republic and marked the implementation of a form of domination over our country that was much more complex and brutal than that exerted by the Spanish Crown.

As far as Puerto Rico was concerned, every effort made by integrationists, conservatives and reactionaries crashed against the firmness of the people. The rest of Spanish America was free and independent and the situation forced Spain to make a desperate effort to hold on to Puerto Rico, and it proceeded to grant the island the Charter of Autonomy of November 25, 1897. In keeping with the provisions contained in the document, the people of Puerto Rico could elect their own deputies to the Spanish court, were free to trade with any country in the world and were invested with significant powers of self-government.

II

On July 25, 1898, the armed forces of the United States took over the island, dissolved parliament and took over control. As a result, a territory which had been given international recognition with its acceptance as member of the Universal Postal Union became a colony of the United States.

The Charter of Autonomy granted to Puerto Rico by Spain made it a sovereign nation whose status could not be altered without the consent of the Puerto Rican people. Therefore, the ceding of Puerto Rico to the United States by Spain was doubly illegal; first, because it simply could not cede what was no longer its own and, second, because one does not cede anything that has been taken by force. The invasion of Puerto Rico by the U.S. Army was a gross violation of the principles of international law.

Apart from the scope of the Charter of Autonomy, there already existed in Puerto Rico — as they do today — all the elements that constitute a nationality which make for the inalienable right to sovereignty in the community of peoples.



BLACK SEEDS
By Geoffrey Atkins

What's Happening?

Last year when I first started writing Black Seeds I stated: the purpose of this column is "information thru communication." With the midterm break I now can reflect on things that have passed, and things to come, or, "what's Happening?"

What's happening is a black, blown, yellow, red, white statement of greeting by young people, and everyday people. But to me it means literal translation.

On this campus we have a tremendous communication gap which is enhanced by the bureaucratic way that the student press is run. The funding procedure is ludicrous via student government every semester. The interest input by the faculty is nil. The student interest is nil. And there seems to be a great conspiracy of non-communication

between administration, faculty, and students. Conflicts are constantly promulgated because there is very little communication between groups, or individuals involved in campus activity, or administration.

A recent example of this is the situation in the graphics center. Here we have a former student running the graphics center on a monthly contract, that has not been worked out between the employee, the employer, the Staten Islan Community College Association, and the student government, because of failure of the association to meet this semester. One of the consequences of this inability to meet has been the problem of rates to be charged the college departments for graphics work. The student government, the graphics center, and the administration met to resolve the problem, only thing one of the administrators was not present, and therefore unaware of the agreement reached. He later took action which breached the agreement causing conflict, based solely on the fact that he and his superior did not communicate with each other.

Two months ago I wrote a column on Death Valley, or the lounge, as it is called. Action was taken by concerned students, faculty, and administrators to deal with the problem. Some improvement of the situation is evident, but two months have passed and now the president of the college calls the lounge a zoo. There are connotations to this which are extremely important.

First the faculty of this campus expresses their opinion regarding the lounge generally amongst themselves. One of the interesting beliefs that is held by some faculty is that the lounge is primarily a hangout for Black and Puerto Rican students who collect their financial aid checks, smoke pot, listen to music and don't go to class. This is a bigoted, racist belief that is untrue and can easily be negated.

The political implications of this are clearly indicated by the overall situation of CUNY at the present time. Just recently Congressman Rangel indicated that the Open Admissions policy of CUNY is under attack by legislators nationally as well as locally. Many faculty at various units have indicated a desire to return to normalcy or quality education. The inference to Open Admissions as a deterrent to quality education is a bigoted approach to the problems or society. It is similar to what the statements on the lounge imply.

If you examine the lounge you will find that the racial mix is 60 percent non-white vs. 40 percent white. The lounge is like our urban cities, it has all the groups, and all the problems. To alleviate the problems you need input from the total community of the college, as well as those individuals directly involved in lounge activity. This means to this end is communication.

Two of the problems I mentioned here are specific to S.I.C.C. and easily identifiable. Some of the attitudes associated with these problems are microcisms of the total society we live in. The question of higher education and its quality is really the question of U.S. economics.

We live in a Employers Market. Jobs are scarce. Supply and demand, Gross National Product, and employment are at an all time low. Private colleges are facing economic ruin, public institutions are overcrowded, and more people are being encouraged to go back to school. What does this mean? or What's Happening?

I say bullshit. It is time for people to wake up to the myths that are being perpetrated about Black Progress. The only progress we have made as a group is in the perpetuation of radical poverty, politics benefitting the few who participate and destroy those who as the FBI admitted publicly even looked radical.

We live in a society wherein 80 percent of all prisoners are Black and Puerto Rico, less than 1 percent of the judges, lawyers and prosecutors are Black. Watergate exposed to the American people the respect that politicians have for morality and ethics. Everyone of those leaders was a lawyer from the President to the Vice President on down the line. Yet they all broke the law, which is funny when you remember their 1968 campaign pledge of law and order shall permeate the government of America.

The military did away with the draft and made the army an equal opportunity employer. We now have a volunteer army of many minorities who will ultimately end up dying in large numbers in either Cambodia or the Middle East. Just like Vietnam, World War II, World War I, we have not learned how to respect the rights of self-determination by people who are not like Americans. As Malcolm stated, "when you have something good, you don't have to shove it down people's throats, they will steal it from you." We have not accepted that axiom yet.

Unemployed workers are being encouraged to go back to school in order to get a more secure job. Students are encouraged to gain experience in order to get a job. What monster are we creating here? My analysis tells me that students and workers are being pitted against each other for the income that supposedly does not exist, whether it be jobs or financial aid.

History tells us that the military and higher education receive larger capital expenditures during times of recession and/or depression. The federal government has increased aid to private colleges and public schools via financial aid/or veterans aid, and capital outlay for construction. What this means to the poor is that we are pawns in a greater game of power.

The rules are part of the return to normalcy that is being expanded upon throughout the U.S. The principle that we have done enough for the niggers (whether they be red, brown, yellow) is the basis for our return to normalcy.

Upon my visitation to high schools this past year, I hear the college reps telling the students that academics are the basis for selection to our school. Which means we will no longer support quota systems which are aimed at reversing institutional racism. But we will return to the quota systems that once excluded blacks and other minorities from participation in the American pie economy.

*****VAC CLASSIFIED*****

VETERANS ADVISEMENT CENTER J-11 Tel: 390-7887

JACK PETERS, Director

EDITORS: Lee Covino and John McElvey, Casey Batha, Charles Kolbenson

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The economic rut in which the ghettos of America are in now are but repetition of the patterns which history has placed people of color in. In 1948 the unemployment for Black youth between the ages of 14 and 19 was 7.6 percent. In 1965 the rate was 22.6 percent. For whites in the same age group the rate was 8.3 percent in 1948, and 11.8 percent in 1965. Today ten years after the civil rights movement that rate is now well over 40 percent for non-whites. Lest we get hung up on education as we did in the 60's, Black people have more education today, higher unemployment, and the income difference between black workers and white workers has been increasing since 1969.

People talk about the increase in the Black middle class since 1968. I say that is no Black middle class. How many Black men today can afford to buy a middle income home which costs between \$40,000 and \$60,000 in New York? How many black people do you know who are earning \$20,000 to \$45,000 a year which is middle class. On the S.I.C.C. campus we had 58 Black faculty and staff in December 1973. In March 1975 we have 45 Black faculty and staff on campus. This is the meaning of Affirmative Action? Meanwhile, we have close to 300 Adjuncts teaching here, the majority of which are overwhelmingly white. This is advancement for people of color.

History repeats itself and we need to examine the pattern of exclusion, colonization, disunity, poverty, miseducation, and implied genetic inferiority that a Schockley constantly campaigns to the public about us. We must challenge the bigots, racists and exploiters now before we find ourselves victims of slavery via the criminal justice syste. Convicts work 6 days a week and earn 6 to 20 cents an hour for their slave labor. Convicts are afraid of poverty.

We must redefine the American system for all Americans before we find ourselves in 1984. If we cannot do that then we should prepare for the inevitable. The consequences are grave, but the rewards are just because the sacrifice is great. Words do not invoke the actions needed, but they can stir the emotions which lead to action. Lest we not forget in 1975 this is what's happening.

If you have any comments regarding these thoughts, please address them to Black Press, c/o Black Seeds, 715 Ocean Terrace, Staten Islan, N.Y. 10301. Your siwdom is being solicited.

Black people are humanistic, loving and talk about their blackness, yet we must corroborate with each other to fight the recessive move to create disunity amongst us via a colonial system of house niggers and field niggers maintained by the -pawn brokers of America's economy. The educational system has given us Black studies to pacify us, and yet when you graduate with a B.A. in Black Studies you can only use it for teaching. And we all know there are no teaching jobs.

This is but another example of "What's Happening?" We need to call the question on America 1975. We need to listen to what the drum said in 1968. It said the same thing in 1868. If you read Frederick Douglas today and did not know who he was you might think it was Arthur Burkhardt, a black actor in 1975 who wrote his speeches.

Puerto Rican Obituary

They worked
They were always on time
They were never late
They never spoke back
When they were insulted
They worked
They never took days off that were not on the calendar
They never went on strike without permission
They worked ten days week and were only paid for five
They worked
They worked
They worked and they died
They died broke
They died owing
They died never knowing what the front entrance of the first national city bank looks like

Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today and will die again tomorrow passing their bill collectors on to the next of kin
All died waiting for the garden of eden to open up again under a new management
All died dreaming about america waking them up in the middle of the night screaming! Mira Mira your name is on the winning lottery ticket for one hundred thousand dollars
All died hating the grocery stores that sold them make-believe steak and bullet-proof rice and beans
All died waiting dreaming and hating

Dead Puerto Ricans
Who never knew they were Puerto Ricans
Who never took a coffee break from the ten commandments to KILL KILL KILL the landlords of their cracked skulls and communicate with their latino souls

Juan
Miguel
Milagros
Olga
Manuel
from the nervous breakdown streets where the mice live like millionaires and the people do not live at all are dead and were never alive

Juan
Died waiting for his number to hit
Miguel
Died waiting for the welfare check to come and og and come again
Milagros
died waiting for her ten children to grow up and work so she could quit working
Olga
died waiting for a five dollar raise
Manuel
died waiting for his supervisor to drop dead so he could get a promotion
Is a long ride from Spanish Harlem to long island cemetery where they were buried
First the train and then the bus and the cold cuts for lunch and the flowers that will be stolen when visiting hours are over
Is very expensive
Is very expensive
But they understand
Their parents understand

Is a long non-profit ride from Spanish Harlem to long island cemetery
Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today and will die again tomorrow
Dreaming
Dreaming about queens
Clean-cut lily-white neighborhood
Puerto Ricanless scene
Thirty-thousand-dollar home
The first spics on the block
Proud to belong to a community of gringos who want them lynched
Proud to be a long distance away from the sacred phrase: Que Pasa
These dreams
These empty dreams from the make-believe bedrooms
their parents left them are the after-effects of television programs about the ideal white american family with black maids and latino janitors who are well train to make everyone and their bill collectors laugh at them and the people they represent

Juan
died dreaming about a new car
Miguel
died dreaming about new anti-poverty programs
Milagros
died dreaming about a trip to Puerto Rico
Olga
died dreaming about real jewelry
Manuel
died dreaming about the irish sweepstakes

They all died
like a hero sandwich dies in the garment district at twelve o'clock in the afternoon social security number to ashes union dues to dust

They knew they were born to weep and keep the morticians employed as long as they pledge allegiance to the flag that wants them destroyed
They saw their names listed in the telephone directory of destruction
They were train to turn from the other cheek by newspapers that misspelled mispronounced and misunderstood their names and celebrated when death came and stole their final laundry ticket

They were born dead and they died dead
Is time to visit sister lopez again the number one healer and fortune card dealer in Spanish Harlem
Sehe can communicate with your late relatives for a reasonable fee

Rise Table Rise Table
Death is not dumb and isable
Those who love you want to know the correct number to play
Let them know this reight away

Rise Table Rise Table
death is not dumb and disable
Now that your problems are over and the world is off your shoulders help those who you left behind find financial peace of mind

Rise Table Rise Table
death is not dumb and isable
If the right number we hit all our problems will split and we will visit your grave on every legal holiday
Those who love you want to know the correct number to play
Let them know this right away
We know your spirit is able
Death is not dumb and disable
RISE TABLE RISE TABLE
Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today and will die again tomorrow
Hating fighting and stealing broken windows from each other
Rise Table Rise Table
death is not dumb and disable
Those who love you want to know the correct number to play
Let them know this right away
Rise Table Rise Table
death is not dumb and disable
Now that your problems are over and the world is off your shoulders help those who you left behind find financial peace of mind

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Those who love you want to know the correct number to play
Let them know this right away
We know your spirit is able
Death is not dumb and disable
RISE TABLE RISE TABLE

Juan
Miguel
Milagros
Olga
Manuel
All died yesterday today and will die again tomorrow
Hating fighting and stealing broken windows from each other
Practicing a religion without a roof
The old testament
The new testament according to the gospel of the internal revenue the judge and jury and executioner protector and eternal bill collector

Secondhand shit for sale
Learn how to say Como Esta Usted and you will make a fortune

They are dead
They are dead
and will not return from the dead until they stop neglecting
The art of their dialogue for broken english lessons to impress the mister goldsteins who keep them employed as lavaplatos porters messenger boys factory workers maids stock clerks shipping clerks assistant mailroom

assistant, assistant assistant to the assistant's assistant
assistant lavaplatos and automatic artificial smiling dooemen for the lowest wages of the ages and rages when you demand a raise because is against the company policy to promote SPICS SPICS SPICS

Juan
died hating Miguel because Miguel's used car was in better running condition than his used car
Miguel
died hating Milagros because Milagros had a color television set and he could not afford one yet

Milagros
died hating Olga because Olga made five dollars more on the same job
Olga
died hating Manuel because Manuel had hit the numbers more times than she had hit the numbers
Manuel
died hating all of them
Juan
Miguel
Milagros
and Olga
because they all spoke broken english more fluently than he did

And now they are together in the main lobby of the void
Addicted to silence
Off limits to the wind
Confinite to worm supremacy in long island cemetery

This is the groovy hereafter the protestant collection box was talking so loud and proud about

Here lies Juan
Here lies Miguel
Here lies Milagros
Here lies Olga
Here lies Manuel
who died yesterday today and will die again tomorrow always broke
Always owing
Never knowing that they are beautiful people
Never knowing the geography of their complexion
PUERTO RICO IS A BEAUTIFUL PLACE

PUERTORRIQUEÑOS ARE A BEAUTIFUL RACE

If only they had turned off the television and tune into their own imaginations
If only they had used the white supremacy bibles for toilet paper purpose and make their latino souls the only religion of their race
If only they had return to the definition of the sun after the first mental snowstorm on the summer of their senses
If only they had kept their eyes open at the funeral of their fellow employees who came to this country to make a fortune and were buried without underwears

Juan
Miguel
Milagros
Olga
Manuel
will right now be doing their own thing where beautiful people sing and dance and work together where the wind is a stranger to miserable weather conditions where you do not need a dictionary to communicate with your people
Aqui Se Habla Espanol all the time
Aqui you slaute your flag first
Aqui there are no dial soap commercials
Aqui everybody smells good
Aqui tv dinners do not have a future
Aqui the men and women admire desire and never get tired of each other
Aqui Que Pasa Power is what's happening
Aqui to be called negroito means to be called LOVED.

Pedro Pietri



Joe Hamill

3RD ANNUAL MAYDAY AT SICC

MAYDAY 1975 AT SICC
By Joe Hamill

What does it mean to say that MAYDAY is International Workers Day?

To answer this question we have to review some beautiful and interesting history.

Mayday commemorates a worker's rally held in Haymarket Square in 1886, when hundreds of thousands of workers went out on a general strike demanding improved working conditions and the 8 hour day. The next day the crowd was attacked by police, and 6 people were killed and many injured; labor leaders were arrested and convicted on trumped-up charges of throwing a bomb - which was proven to have been thrown by a police agent provocateur. Several of the leaders were executed, although all of them were later proven innocent. Working people around the world were shocked and outraged, and the Second International in 1888, declared May 1 "International Workers Day."

Now, why is it that if this day, which is celebrated around the world, in socialist countries, western European countries, Third World countries (its even celebrated clandestinely in fascist countries), why is it not celebrated in this country? The answer is simple: it is a threat to the rulers of this country. It is a threat that scares them stiff. The vision of millions of workers rising up and demonstrating their opposition to capital is a vision that paralyzes the capitalists with fear. So they co-opted it and call it Lawy Day, Loyalty Day, and invented a bogus day in the fall called, "Labor Day." They coat it with Americana, flags, loyalty, and hide the scary content. They add insult to injury by calling it Law Day in honor of the police who massacred the demonstrators in 1886.

But we here at SICC have continued the proud tradition in celebrating Mayday. This year marks the Third Annual SICC Mayday celebration! Why do we celebrate International Workers Day at SICC?

First, SICC is a working class college. People here come mainly from working class families and will end up mainly in working class positions. We are workers, temporarily on the warehouse shelf. So that our interests as students at SICC are not so radically different than the thousands of workers who were in Washington on April 26, and the thousands of workers who marched in the Lower East Side in New York on Mayday. In fact our interests are exactly the same. We students want the right to work, we want to see prices lowered and wages increased, we want to see an absolute end to the U.S. aggression in the Third World, we want to see an end to the attacks on the economic refugees (the so-called "illegal aliens"), and we want to see an end to the oppression of Black, Latin, Asian, and Native American peoples in the U.S. These are some of the bonds that bind us.

When we look at these demands, when we look at these common interests between us, students, and the workers, we can immediately see why we have the same interests as the international working class. We do not seek privileges for the U.S. workers at the expense of Third World workers, or even European workers. Certainly we have no antagonisms with the workers in the socialist countries. We have profoundly deep connections with the working people of the world. Clearly, North American workers should more easily identify with Third World workers than with North American capitalists. Because workers all over the world, regardless of nationality, are of the same class. We are the group of people that keeps the whole thing operating, that is, we make everything!

The capitalists make nothing (but big profits that is). So, it should be clear that if the capitalists make their profits by exploiting the workers, then the workers are going to feel more in common with other workers, regardless of nationality, than with the dude who's exploiting the workers.

So, then the question becomes: that sounds fine but, eh, it don't exactly correspond to the truth. That is there are some workers in this country (white male workers) who got a better deal than some other workers (Third World and women workers), and they are not exactly always in solidarity with their more exploited Third World and women workers.

This points out the historic significance of our celebration of Mayday, at this time on SICC. We have to struggle sharply against racism among the workers and students.

We have to begin by seeing clearly our common interests, and seeing that only by struggling together can we liberate ourselves.

Just look around the world and see if this is not so. Perhaps the purest example of this is Portugal in relation to its African Colonies. Amílcar Cabral of the PAIGC of Guinea Bissau is the person mainly responsible for the successful democratic revolution in Portugal. He was the "autor intelectual", as Fidel said of José Martí, of the Portuguese revolution. The military men of Portugal had to read the writings of Cabral in order to study how to fight him.

But a very remarkable thing happened: when they read his writing they were convinced that he was right! He radicalized the Portuguese Army. A black african revolutionary thoroughly radicalized the army of a racist colonial power that was waging not one, but three colonial wars! And look at Portugal now. I don't think that it is too early to say that it appears to be on the road to socialism. In this case the interests of the Portuguese people and the people of the Portuguese colonies were the same. End the wars, overthrow Portuguese fascism, carry out revolution. And they won. When someone asks who won the Portuguese colonial wars? Portugal or the colonies? The Portuguese people or the peoples of Guinea Bissau, Mozambique, and Angola? The answer is simple: they both did! And why? Because the interests of the international workers is the same, and that was once again proven in the case of Portugal on Mayday, when the Portuguese workers carried banners celebrating the liberation of the colonies, and the newly liberated peoples of former Portuguese colonies, salute the revolutionary process going on in Portugal at this time.

But if not as clear, another example, more important and closer to home, is the glorious liberation of the Indochinese People. Victory to the thousand times heroic Vietnamese People! Victory to the Cambodian liberation forces! Long Live Indochina! The earth shattering importance of the victories of the Indochinese People has not been fully celebrated. This is a time for absolute rejoicing for the workers of the world! The Vietnamese beat all comers: they beat the French in the glorious battle of Dien Bien Phu. They beat the Japanese, British, and Chinese interventionists right after World War II! They beat the biggest, baddest, most technologically advanced, richest, best equipped, supplied, oiled, and greased military machine in the world! They turned back the deadliest, most genocidal, and predatory imperialism the world has even seen: U.S. imperialism.

This is a world historic event. It marks the beginning of the rapid decline of U.S. imperialism in the entire world. It is losing in Asia, Africa, in Latin America.

The Peoples of the Third World are riding up and as Ché said, creating "two, three, many Vietnams!" Indochina is liberated! Long live Indochina! But let us listen to the words of Fidel Castro who said, "Los Vietnamitas no solo lucha por ellos. Luchan por todos los pueblos del mundo." (The Vietnamese not only struggle for themselves but struggle for all of the peoples of the world). And their victory is our victory!

The victory of the Indochinese people, and the defeat of U.S. imperialism in Asia comes just fourteen years since the first defeat of U.S. imperialism in América Latina. I am talking about Playa Girón. The Bay of Pigs-Cuba. Victory to the Cuban Revolution! Long Live Free and Socialist Cuba! And let us not forget that U.S. imperialism is not just going to roll over and die. It is going to get vicious and more crazes as it loses more battles. It is in its final decline, and it will lash out. It is furiously exporting fascism and military dictatorships to the Third World. Throughout Latin America, fascism and military dictatorships have been created: Brazil (1964), Uruguay (1971), Bolivia (1973), Chile (1973). And we have seen the pictures of Pinochet of Chile in Argentina, with Sr. Perón. Argentina appears to be next in line and the CIA is furiously at work to overthrow the progressive regime in Peru. Puerto Rico is undergoing its harshest repression since 1950. What does it all mean?

Singer for Grupo Cemi



The missing ingredient in the above description is the resistance. In Chile the resistance is growing. The Popular Unity Parties and the MIR (Movement of the Revolutionary Left) are working together in the United Political Front of the resistance. The international solidarity of the workers, in Latin America is manifest as the international solidarity of the revolutionaries. The ERP/PRT in Argentina (Ejército Revolucionario del Pueblo/Partido Revolucionario de los Trabajadores, Peoples Revolutionary Army, led by the Revolutionary Workers Party), the ELN (Ejército de la Liberación Nacional-National Liberation Army) of Bolivia (started by Che), the MLN/Tupamaros of Uruguay (Movimiento de la Liberación Nacional-National Liberation Movement) have joined together in a regional organization called the JCR (la Junta de la Co-ordinación Revolucionario-Council of revolutionary coordination). This organization, the JCR, has just announced that it has begun production of its own sub-machine gun, that will service all four armies. This is another historic step in the decline of U.S. imperialism. The guerillas of Colombia have started activities again. And one of the most important stories of Latin America at this time is Puerto Rico. It is developing the workers movement and the independence movement at a rapid pace. This is still missing an ingredient.

You may ask: very well I am very happy for the Indochinese, and am encouraged by the development of the revolutionary forces of Latin America, and am even starting to root for the Palestinians, but what does it have to do with me?

We can only say that as the Struggles in the Third World win and cut U.S. imperialism off from its prey, then it becomes weaker and makes the day of final judgement for the U.S. capitalists at the hands of the U.W. workers draw nearer. O.K.! Now I hear you! So that's what we workers have in common. And the other side of this is that as the U.S. workers are engaged in the active support of the struggles in the Third World, it is actually advancing their own struggle. Our struggle is their struggle, and vice versa. It is the same struggle against the common enemy. Who is the enemy of white workers? the enemy of Black workers? Asian workers? Native American workers? Economic refugees? The Third World liberation forces? Men? Women? Old? Young? Workers? Students? The answer comes echoing back from the four corners of the globe. The same enemy: U.S. imperialism!

Our comrades of the JCR have a slogan that goes like this, "to the international strategy of imperialism we respond with the continental strategy of the revolutionaries."

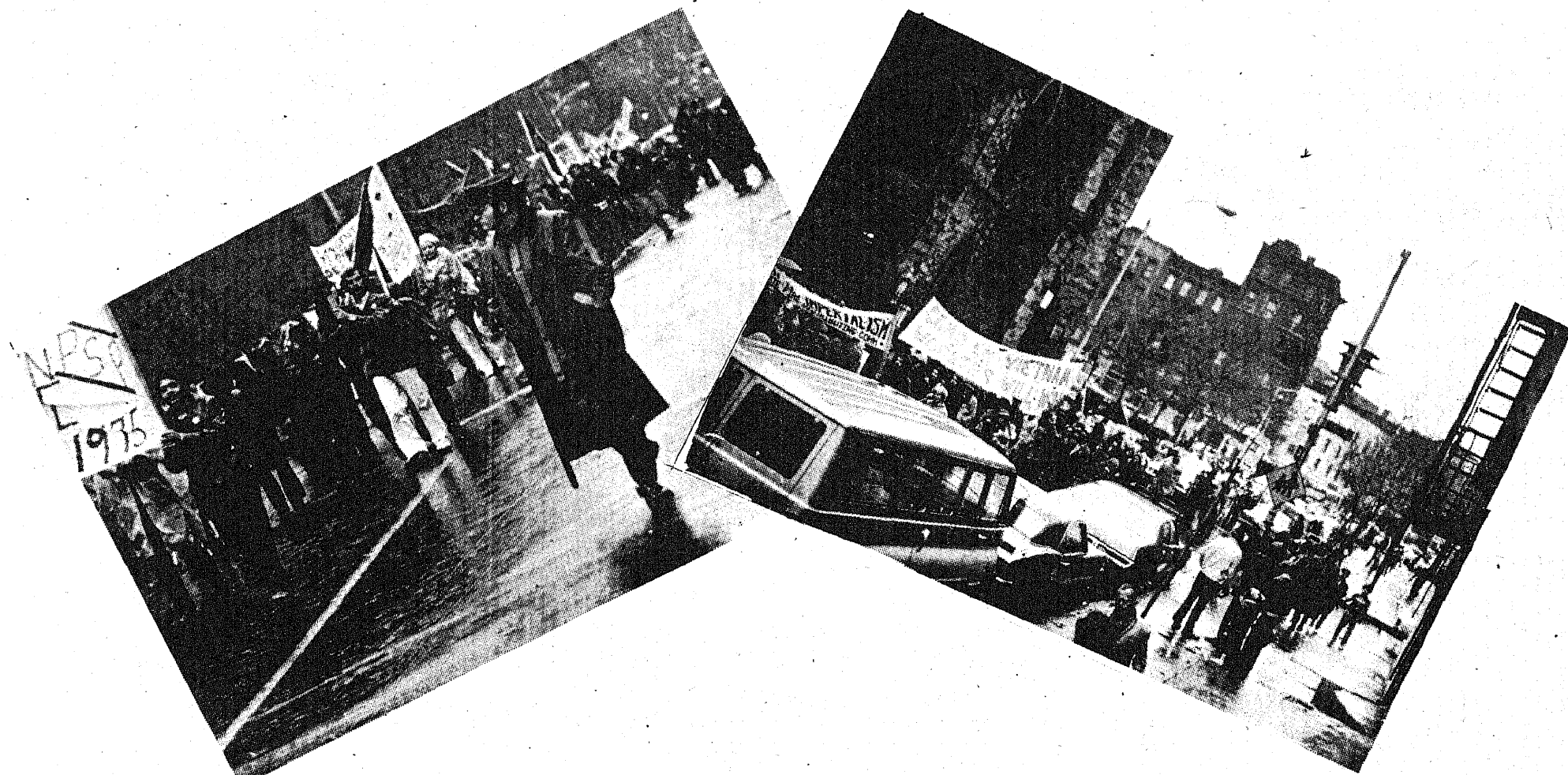
Some have added, "we respond with the hemispheric strategy of the revolutionaries - bring the war home!"

Today, as we speak of Mayday it will not be too much to add, "To the international strategy of imperialism, we respond with the International Strategy of the Workers and Revolutionaries."

It is for these reasons that we call Mayday, "International Workers Day."



Grupo Cemi-Members of P.S.P.



INSOLIDARITY WITH VIETNAM



Long live the revolutionary forces of the United States!
Long live the solidarity of the anti-imperialist forces of the world!
Long live a free Puerto Rico!



DOWN HOUSTON ST. WITH HO CHI MINH



DELEGATION OF S.I.C.C.

VOTE FOR THE UNITY SLATE

To vote for the Unity Slate, select your curriculum below, and vote for the candidates indicated:

CURRICULUM	NAMES
Liberal Arts	Annie Grinnon
Non-Science	Michael Bracey
(Vote for all 7)	Hector Roldan
	Antony Rondinelli
	Rene Madrazo
	J.Scott Gaughan
	Marguerite Rivas
Nursing	Nuri el-Badawi
Electrical Technology	José Ortiz
Pre-Engineering	William Canada
Liberal Arts	Robert Scholes
Science	
Comprehensive	Diane Rey
(Vote for only 1)	Wendi Burcharth

THE PROGRAM OF THE UNITY SLATE

(When elected to the student government the Unity Slate will implement the following programs)

BUDGET CUTS — Budget cuts can never be silently tolerated. Budget cuts and attempts to impose tuition are attacks on Open Admissions and the fight to defend it should be led by the student government.

DAY CARE — All women —with or without children— have the right to an education. Adequate day care facilities are vital to women who are denied them in the community. This will be a number one priority for our student government.

ANTI-CORRUPTION — We will put an end to all forms of favoritism, nepotism, hickbacks, embezzlement, fraud, etc., that pervaded the present student government. Although there are some honorable exceptions to this practice, everyone knows that the present student government has seen more corruption than any other. The object of student government is not to rip off students; it is to provide services to students with the money that we have already paid in fees. Any corruption will be met with immediate recall and removal from office —at the very least.

STATEN ISLAND/add 2

The Miniversity program of Staten Island Community College is designed to serve New York City residents who are entitled to a college education but have rarely been able to complete a degree under previous structures. These are the adult residents of our poverty or minority neighborhoods. Many are competent, motivated and eligible; but few have ever graduated from the institutions they pay taxes to support.

The Miniversity is a neighborhood learning center, close to the home or work or potential students, developed in partnership with community agencies who supply space and other amenities to match CUNY's payment of teachers and other personnel.

Institutional requirements, such as admissions, registration, place and time of classes, etc., are interpreted and used as opportunities for outreach —never as a reason to exclude people who want to learn.

The typical Miniversity student would be about 35 years old (some have been 19, others over 60), working full time at a poorly paid job, living in a poverty/minority neighborhood, demonstrably competent, and determined not to let this unexpected "second chance" slip by.

Miniversity members study full time, nights and Saturday, taking a Liberal Arts curriculum plus familiarization courses in two specializations (data processing, communications/design, business management, public administration, human service & office practice have been offered). They expect to go on to a B.A. or graduate degree.

The curriculum is closely related to work situation. For example, their present job may offer an upgrading opportunity which can be spelled out with a supervisor. If not, an internship for several hours a week in a more promising position may be arranged, or the student can change jobs to one with greater learning possibilities. Students are expected to "parallel" academic growth with developing experience —and to "spiral" to better jobs intermittently during their years of college study.

Two principles are basic to this plan:

1. Each student's plan involves a mix of learning modes (internship, workshop, independent study, classroom). The classroom (reading/discussion examination) mode is infrequently used when the student is first starting and may be more often found in the programs of students nearing graduation. Introductory courses are often taught last.

2. Instruction is individualized by building a close and continuing "mentor" relationship between the small number of instructors and small number of students who make up any particular miniversity.

Miniversities now exist on Staten Island (Stapleton, West Brighton and Tottenville), and Manhattan (Chinatown Planning Council, and Mobilization for Youth). A dozen other locations have requested this kind of program. Any community organization with at least 25 or so good applications is a potential center. Administratively, these are

HIRING AND FIRING/CURRICULUM — We will fight for more student input into the faculty hiring and firing, and the curriculum selection and supervision processes. In order to protect student interests and guarantee quality education and teacher accountability, this is a necessary step.

FIGHT ALL FORMS OF RACISM AND SEXISM — Racism and sexism are deadly poisons. All aspects of racist and sexist behavior must be fought on both an individual and institutional level. A dedicated student government must lead such a struggle rather than tacitly going along with the racist and sexist status quo.

SICC ASSOCIATION, INC. — Students fought for and won a majority on this body (it controls half of the student activity fees that we pay) two years ago. The present student government did not defend this victory, and let it slip out of their hands. The college Administration illegally froze the funds, and our student government will bring them to court to release the funds. We must have control of our own money and cannot settle for less.

BOOKSTORE AND CAFETERIA — Slipshod profit squeezing operations like the bookstore and cafeteria not only don't serve our interests but make our lives on campus miserable, because they are outrageously expensive and of rotten quality. This is because they are constantly preoccupied with their profits and not our needs. Our student government will take over these two operations and run them as student co-ops, with cheaper prices and much better quality.

THE BREATH OF NEWMAN CLUBS AT S.I.C.C.

The Newman Club at Staten Island Community College is primarily, though in no way exclusively, a Roman Catholic Community, open to everyone here at Staten Island Community College, student, faculty, administration, staff. Newman attempts to be a catalyst of thought and an open forum for ideas. Human existence in all its dimensions is the core of all Newman Club presentations at Staten Island Community College.

Two Newman Clubs continue to grow here at Staten Island Community College, one with daytime students and one with evening students. Day Session club meetings are on Wednesday from 1:30 to 3:00 P.M. in Room A-207. The Evening Session club meets monthly from 7:15-8:35 P.M. on alternative evenings (M, T, W, Th.) set aside for club activities. Prof. Patricia Nolan of the Chemistry Department serves as day session

April 30, Wed. — 1:30 P.M.: 2 Films of Hunger: "The Glass House" & "Tilt" followed by discussion with Day Session Newman Club of S.I.C.C. in A-207.

May 7/14, Wed. — 1:30 P.M.: Slide-Sound Presentation, Parts 1 & 2: "Man & His Values: An Inquiry into Good & Evil," followed by discussion Newman Club of S.I.C.C. in Room A-207.

At the present time I am a Senator representing Liberal Arts Non-Science. During the past academic year the Finance Commissioner died and I took over his job in mid-Semester. My honesty and integrity have never been questioned during my term in Student Government. Clubs, organizations and individuals who have been in contact with me can attest to his fact.

The talk about corruption in the present Student Government is just that, talk. I will debate or discuss this issue with any student on campus.

Liberal Arts Non-Science students, I need your vote.

Michael J. Donlon

off-the-shelf courses and teachers who just happen to meet their students off-campus rather than on-campus and —as all teachers hope to do— match the content and the methods to the potential of the situation.

UNITE ALL CLUBS AND ORGANIZATIONS AROUND COMMON INTERESTS

— The Administration of the college always tries to divide students. One of the methods it uses to do this is to define their interests for them in narrow and selfish ways, fostering competition instead of co-operation between them. This is evident in clubs' competition for scarce funds and space. This is not in our interests. It is nothing but the old divide and conquer, and our government must strive to unite all clubs and organizations around their common interests, in a principled way, preserving their organizational autonomy, to fight their common enemy.

DEMOCRATIC STUDENT GOVERNMENT — Our student government will be accountable to the students, not to any cocktail-party-throwing politicians and administrators. Public hearings and open meetings must be the orders of the day for a democratic student government. Closed "executive" meetings where administration "advisors" manipulate the proceedings must be eliminated. The present undemocratic student government must be thrown out and replaced by a clean and honest student government.

REORGANIZE STUDENT GOVERNANCE — Dividing people along curriculum lines is a false and arbitrary way to group people in terms of self governance. Constituent groups were written into the constitution by the Administration to further subdivide us, making it easier to control us. Constituent groups have flopped three years straight despite all manner of administration attempts to prop them up. They have proven bankrupt in theory, just as the students have rejected them in practice. Our student government will adhere to the students' demands by amending the constitution to do away with constituent groups.

adviser; while Dr. Nora Kelley of the English Department serves as evening faculty advisor.

Staten Island Community College's Newman Clubs have presented and actively participated in a series of programs that provoke serious discussion on the quality of human life in the 1970's: with Talks on "Homosexuality and the Church," "The Politics of World Hunger," "Education for Justice in a Limited World," with Controversial Films like Resnais' "Night and Fog," "St.

Matthew's Passion," "Brian Moore Catholics," "The Alcoholic Within Us," with a Slide-Sound Presentation on "Deciding Right from Wrong: the Dilemma of Morality Today;" in Social Services that include raising \$170.00—for Bread for the World through a Newman Community theatre party, gift-sharing with St. Joseph's House of Hospitality in the Bowery, NYC, and by distributing consciousness raising materials and free soup on Food Day, April 17.

The following Newman Activities are scheduled for the S.I.C.C. College Community through the end of the present semester:

May 8, Thurs. — 12:30 P.M.: Liturgy of Ascension Thursday celebrated at St. Nicholas Chapel (Renwick & LaBau... a 5 minute walk from S.I.C.C. campus) for day session students & staff.

May 13, Tues. — 7:15 P.M.: Talk: "The Church in Ireland" with Professors Nora Kelley & David Traboulay followed by discussion with the evening session Newman Club of S.I.C.C. in Room A-207.

May 21, Wed. — 1:30 P.M.: Film: "Why Man Creates," followed by discussion with day session Newman Club of S.I.C.C. in Room A-207... final meeting of academic year.

The Newman Club shares informal space in club room C145 with the Disabled Students Association and the University Christian Fellowship. Please feel free to stop by. All are welcome.

THE SOCIETY OF DRUG ADDICTS

BEWARE OF SIGNS

Beware of signs that say "Aqui Se Habla Español" Dollar Down Dollar A Week until your dying days

BUEYNOS DIASS COMO ESTA YOUSTED?

AQUI SAY FRIA MUEBLAYRIA Y TELEVECION SETS ROPAS BARRATOS TRAJES Y ZAPATOS PARA SUSHIHOS AND YOUR MARIDOS NUMAYROSAS COSA PARA LA ESPOSA KAY TIENAY TODO KAY BUEYNO CREDITO PUEDAY COMPRAR MACHINAS DAY LAVAR VACUM CLEANEROS YOUSTED NAME IT AND IF NOSOTROS NO LO TENAYMOS WE LOS INVENTAYMOS IMMEDIATAMENTAY JESS WE WILL NADUAQUJESIMPOS! BLAYBLABLUDAGHAZ OOLADUYAJAYEAHAZ SI NO SAY NECESITA NINGUNO DINEROS SOLAMENTAY YOU SIGN AQUI ON THIS LINE Y TODO WILL BE FINE MUCHAS GRACIAS SENOT MUCHAS GRACIAS SENORA AND SON'T FORGET TO VUELVA Y AGAIN

STATEN ISLAND add1

TELL ALL YOUR NEXT DOOR VEYCINOS THAT WITH EVERY TEN DOLLAR PURCHASE THEY MAKE LEY DEMOS UNO DISCO DEY LA CACION DEY SU FAVORITO TELEVECION PROGRAMA simplementary maria simplementary maria maria maria ETCETRA HASTA LA VISTO AMIGO

Beware of signs that say "Aqui Se Habla Espanol" Do not go near those places of smiling faces that do not smile and bill collectors who are well train to forget how to habla español when you fall back on those weekly payments

Beware! Be wise! Do not patronize Garbage is all they are selling you

Here today gone tomorrow merchandise

You wonder where your bedroom set went after you make the third payment

Those bastards should be sued for false advertisement What they talk no es español What they talk is allotta BULLSHIT

Heroin addiction is a very serious social problem, but neither the drug nor the addict is as monstrous as is commonly believed.

Beginning to use heroin is a social phenomenon similar to beginning to use alcohol or marijuana.

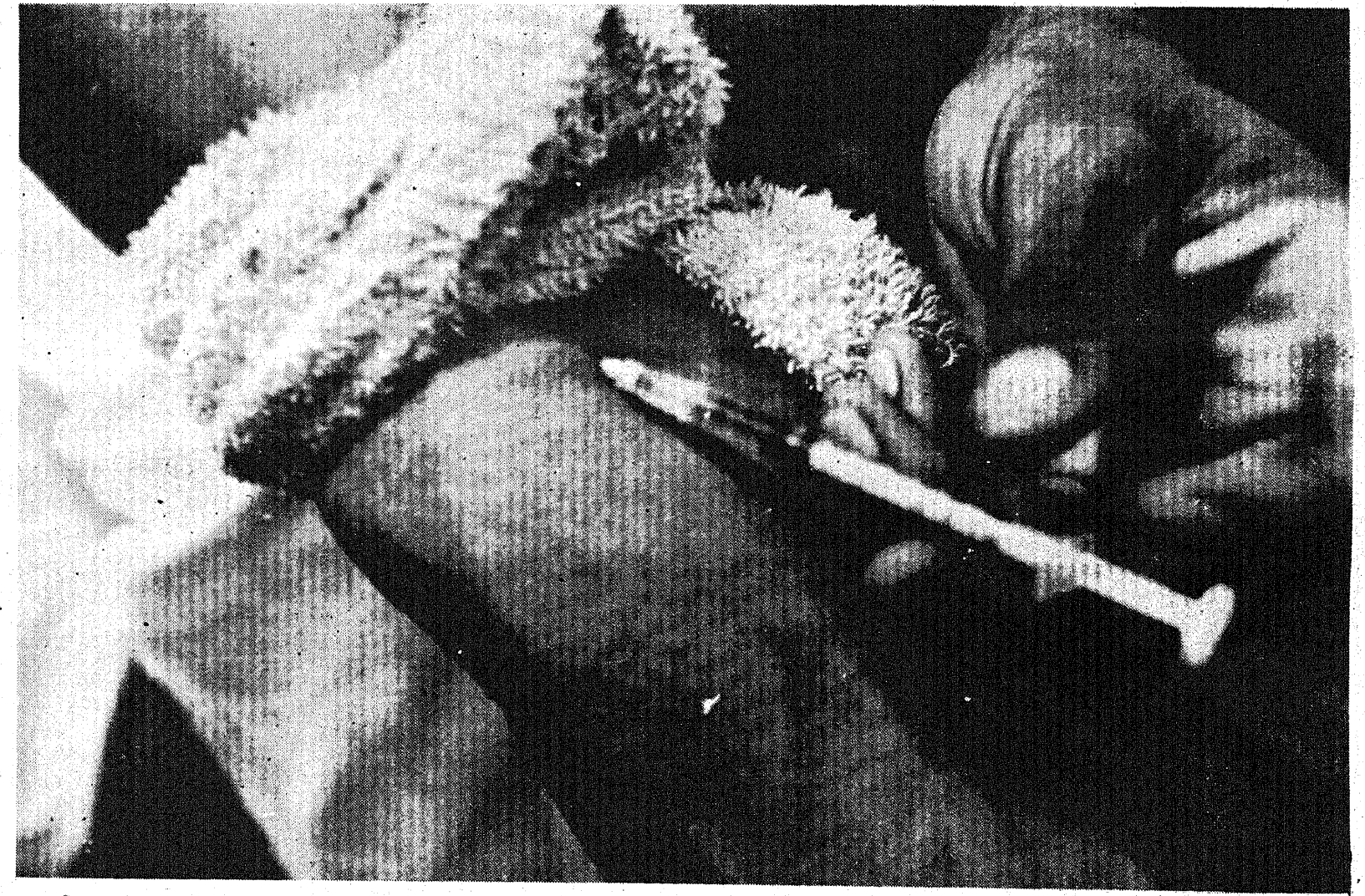
Here in the United States, particularly New York City, we have and still are experiencing a definite epidemic of heroin use. Both problem and epidemic are, however, of our own making; they are very much "made in America." Addicts seem to be particularly endemic to capitalist countries! — but as a nation we have spent more money, enacted more repressive laws, and experienced less success in controlling heroin addiction than any country in recent history.

I feel that we made our principal mistake in 1914, at the time of the passage of the Harrison Act, with our assumption that opiates were evil and pernicious drugs. I say this because at this time we knew little about opiates. We know now that opiates are neither evil nor pernicious. Research in alcohol, which our society accepts and seems to encourage is much more dangerous to life and health than opiates ever were. Opiates do not cause people to commit violent crimes, rape, or sexual offenses. Opiates do not themselves cause any major physical or mental deterioration.

Opiates do cause physical dependence. They do cause most persons who use them, but not all, to abandon productive activities. Many opiate addicts lay around and sleep a great deal. They are not in any sense achievers in the traditional Protestant ethnic sense. Opiate use does create certain strains in day to day family relations that probably have negative effects on those who live around a user.

Addicts in the United States do die at a higher rate than non-addicts in comparable age groups. Overdose is the major cause of these deaths. Addicts do contract serum hepatitis and demonstrate a stellar disregard for their health. Addicts under our present system of control do commit criminal acts in search of money to buy the drugs they need. They do manipulate and exploit people in unmerciful ways. Practically everyone they meet is a potential victim of whatever scheme they can think of to raise money. But these hazards and the criminal activities of the addicts are not the direct result of the drugs they use, they are the result of the social condition surrounding its use in the United States.

Another mistake this country made was to put control and responsibility into the hands of law enforcement agencies. When federal and state legislation criminalized the addict we drove him underground and made a parish out of him. This criminalization caused addicts to band together in a primitive defense of themselves and has set them at odds with the values and goals of society, developing a society within our society. Repressive laws forced them to. In some respects cynical critics of our drug policies, (like myself) are correct in their belief that law enforcement agencies are too involved in drugs—making money in various ways and in building careers, ever to control the inflow of heroin. In some areas of New York City, notably Central Harlem, Bedford-Stuyvesant, and the South Bronx, heroin is so plentiful that it would seem to be there with the knowledge and sanction of the police; it is, in effect, legal. Testimony before the Knapp Commission on police corruption in New York City in 1971 indicated that the police have been involved with the sale of heroin and other drugs and have been more often the agents of spreading drug abuse than its controllers.



Jail or the Rehabilitation Game

The addict in jail or under treatment seems to be a different person than he is on the street. In institutions he adapts easily and readily learns to do his time or become rehabilitated. He has an excellent ability to ride with the changes and to survive unpleasant situations and pressures. In situations where the full pressure of society and its laws and mores are brought to bear against him, the addict accommodates readily to institutions and institution games. In jail and prison he learns easily how to do his prison time, how to avoid unnecessary violence and get out as quickly as possible. In treatment he learns to play the treatment games and easily becomes rehabilitated. In short, he learns how to give the right answers to his keepers and treaters. Inside an institution he is often very optimistic about his ability to resist heroin and give up drug use; he appears eager to return to the fold of square society. He is usually ready and able to tell his keepers that dope is not worth the hazard of incarceration or coercive treatment and that he is going to give it up. Sometimes an angry beginning addict or the other extreme, an old addict, will say that he does not want to or isn't able to give up dope, but most will present a convincing act of rehabilitation and good act of excellent intentions upon release.

Prisons offer little to the addict except association of others like himself. Beginners become more entrenched in the dope society. He gets more information, more contacts from the other addicts. He also receives the identity of convict. This identity gives lifetime commitment to do your time. Rehabilitation is only a little different from incarceration and is in most cases only a halfway measure. Many upon release become hopelessly alcoholic instead of returning to the drug society, only because they are afraid of incarceration but have the same problems.

We, as a nation, have created our own problems by making monsters out of addicts. It is society's laws and society's behavior toward the addict that have created so many criminals out of addicts, so many persons who are obviously at odds with society. Heroin did not do it, addicts did not do it; society did it, and we delude ourselves if we think that the problem lodges with addicts and not with ourselves and society.

The Society of Addicts

As with other outcast or persecuted groups, both criminal and non-criminal, addicts, or as they are sometimes called, dope fiends, bond together in a defense of their position. This is the subculture of addiction.

Addicts claim that they can spot another addict with only the most superficial contact, in many instances without having talked to the other addict. Both physical addiction and the attitudes are said to be apparent in gestures and stance. This ability to identify each other, which in itself is evidence that theirs is a subculture, serves as a means of protection against undercover police among other functions that this subculture serves. One function it serves is to provide the addict an opportunity to meet others like himself and in coming together benefit from whatever association or comradeship develops. Many claim they cannot get along with straight or square people, that they cannot talk with them and have little in common. In any society people link together with people like themselves—persons who share age, attitudes, interests, or occupations. Addicts find similar comfort among other addicts. These associations also put the addict directly into the drug market, both as a consumer and as a seller.

Mozambique: La vida en los 'aldeamentos'

En un claro de la selva mozambiqueña—, sin árboles, sin barrancos, sin colinas, se levanta el "aldeamento" de Chipanga-6. Cien, doscientas chozas —cañas y barro— de iguales dimensiones, perfectamente alineadas en calles, sin luz, sin agua, sin asfalto. . . Una casa de paredes blancas funciona como escuela.

Enfrente está la taberna, una choza como las demás, con un cartel de coca-cola pegado a la pared; está muy animada —porque hoy es domingo— y los hombres hablan muy fuerte mientras beben cerveza indígena.

Las mujeres van y vienen a la fuente —una sola para todo el aldeamento, a tres kilómetros del poblado, junto al río— con grandes bidones de agua a la cabeza y un niño en las costillas.

Chipanga-6, en la provincia de Tete, es igual a los cientos de aldeamentos que los portugueses levantaron en las zonas donde la guerrilla presionaba con la fuerza. Aldeamento es la traducción portuguesa de las aldeas estratégicas inventadas por un español, el general Valeriano Weyler, y puestas en práctica por primera vez durante la guerra de Cuba. Después de la II Guerra Mundial; ejemplo de Weyler se siguió en Malasia y en Vietnam, con resultados bastante contradictorios.

En esencia, los aldeamentos consisten en poblados de nueva planta levantados en un área de fácil acceso y control; en ellos se reagrupa a las poblaciones indígenas esparcidas por la selva para evitar que entren en contacto con los guerrilleros. Sin la colaboración de los campesinos la guerrilla no tiene, teóricamente, ninguna posibilidad de supervivencia.

En Mozambique se ha estado "aldeando" poblaciones durante diez años; desde que el FRELIMO se perfiló como una fuerza importante y dispuesta a la lucha armada —a finales del 64 y principios del 65— hasta los días inmediatamente anteriores al 25 de abril portugués, que había nuevas perspectivas para el futuro de las colonias.

"IGUAL QUE CAMPOS DE CONCENTRACION"

"Los primeros meses fueron verdaderamente duros — me explica el "Fumo", autoridad tribal de Chipanga-6. En cuestión de días nos obligaron a dejar nuestras casas y trasladarnos al aldeamento con todas nuestras cosas. Apenas habíamos salido las casas fueron quemadas y también los graneros, que a veces todavía tenían alimentos. Cuando llegamos aquí era la época de las lluvias y nuestra familias tuvieron que acampar al aire libre mientras los varones íbamos en busca de la madera necesaria para construir las chozas, porque en el aldeamento no había nada, ni casas, ni pozo, ni escuela, ni ninguna de las cosas que nos habían prometido.

Hay un murmullo de asentimiento en el cómo que se ha formado alrededor nuestro. Todo el mundo nos quiere contar su caso. Sus reproches a las autoridades portuguesas contrastan vivamente con la propaganda que se repartía entre los africanos: "Llama a todo el mundo para que venga a vivir al aldeamento; aquí tendrán seguridad y paz. Las poblaciones que están en las aldeas tienen la protección del Gobierno y de la tropa".

"No había ninguna protección, sino todo lo contrario —grita indignado un joven de unos veinte años que lleva todavía en su cuerpo las señales de las torturas. Era suficiente haberse encontrado alguna vez con un elemento del FRELIMO, haber dado comida involuntariamente incluso, a los guerrilleros o, simplemente, tener parientes en el Movimiento de Liberación, para ser llevado preso a la Dirección General de Seguridad.

Pero más temidos aún que los agentes de la PIDE eran los Comandos, las tropas especiales del Ejército Portugués encargadas de los trabajos más sucios. "En Marara hubo docenas y docenas de muertos, hombres y sobre todo mujeres y niños asesinados por los Comandos en la selva y junto a

los pozos de agua", dice una voz que surge del corro.

Para contrarrestar de alguna forma la impopularidad de los militares portugueses, las autoridades decidieron que el control de los aldeamentos fueran hechos por africanos, por nativos que voluntariamente se encuadraron en unas milicias de defensa civil encargadas de velar por la seguridad de las poblaciones aldeadas. En cada aldeamento se puso un cuerpo de veinte milicias con un cabo (europeo) a la cabeza.

Su misión era más represora que protectora, pues sin una autorización escrita del cabo, nadie podía salir del aldeamento. Por regla general los permisos para desplazamientos a lugares cercanos se concedían sin problemas, a no ser que el humor del cabo dispusiera otra cosa.

En el aldeamento de Muchamba, en la zona de Marara, por ejemplo, el cabo prohibió la salida del aldeamento a toda la población durante dos días, como castigo por no asistir masivamente a la ceremonia de izar la bandera portuguesa.

Pero ya se acabaron las milicias dice un muchacho de apenas quince años.



A veces, ya construidas las casas, el emplazamiento no le gustaba a las autoridades del aldeamento y tenían que derribarlas y volverlas a hacer un poco más allá o acá, según órdenes.

El FRELIMO dio el orden al Ejército portugués de que los retirara de todos los aldeamentos de la zona, y como el capitán portugués de este sector no cumplió el orden con suficiente rapidez, la otra noche un comando del FRELIMO sorprendió a los milicias les quitó las armas y les quemó las chozas. Ya se han marchado todos, las mujeres están recogiendo la leña que ha quedado aprovechable.

EL FANTASMA DEL HAMBRE

Y ¿cuál es la situación económica de esta gente? —le pregunto al padre que me acompaña— ¿de qué viven?

"Se dedican a la agricultura y a criar un poco de ganado, pero ambos trabajos se han visto enormemente dificultados desde que fueron trasladados a los aldeamentos. En la selva las aldeas eran mucho más pequeñas y cada familia buscaba las tierras que parecían más fértiles y solo una sequía prolongada producía una cosecha escasa. Cuando esto sucedía, vendían parte del ganado y solucionaban el problema para ese año.

En los aldeamentos en cambio se han agrupado a mil o dos mil personas, con la rohibición expresa

de no alejarse demasiado de ellos. Se han repartido tierras —media hectárea por familia y en algunos sitios, una— pero en general no son aptas para la agricultura porque nadie se ha preocupado de construir los aldeamentos en zonas fértiles; los lugares han sido elegidos por estar cercanos a un cuartel, a una carretera o por cualquier otra razón estratégica que permita su fácil control.

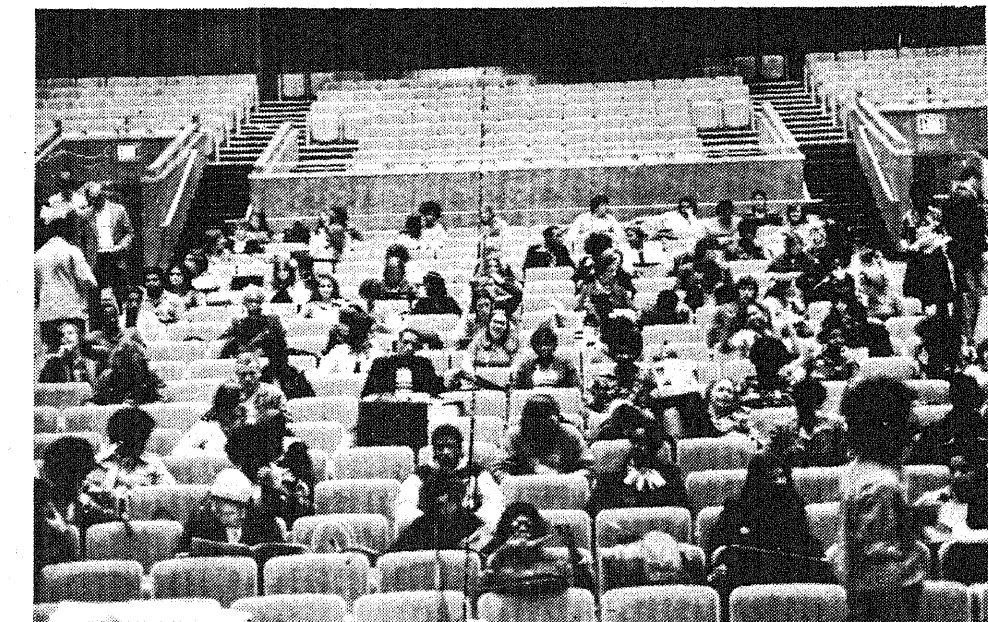
Con el ganado sucede lo mismo, como los pastores no pueden alejarse en busca de pastos. . . la gente lo está vendiendo a precios muy bajos. La situación es bastante crítica en estos momentos".

¿Se puede decir que hay hambre?

"Hambre quizá no, pero hay desde luego una subalimentación crónica, agravada por estos años de aldeamento. Esto hace que las poblaciones sean más propicias a las epidemias y a las enfermedades típicas del subdesarrollo: paludismo, tuberculosis, disentería. . . La falta de higiene contribuye mucho también a la propagación de las enfermedades.

"En toda la formación escolar que se ha dado a estos niños se ha ignorado siempre la cultura bantú —continúa explicándome el misionero—. Ni la

P.R.O. GIVES ORIENTATION TO INCOMING FRESHMEN FALL '75



Students-Incoming Freshmen resting between exams

(Waiting for Instructions)



Bi-lingual Counselor, Pat Gonzalez, addressing incoming Freshmen on C.D. and various services available at S.I.C.C.



Students during lunch break.



Mirta Torres from the Financial Aid Office answers questions.



Students listening to welcoming Committee.

Present at Orientation

- Mirta Torres - Financial Aid Office
- Pat Gonzalez - Counselor C.D.
- Nancy Muntz - Choice Aid Center
- Jose Ortiz - Treasurer of P.R.O.

ALI - Editor of Punto