

LIBERACION EXIGE ORGANIZACION

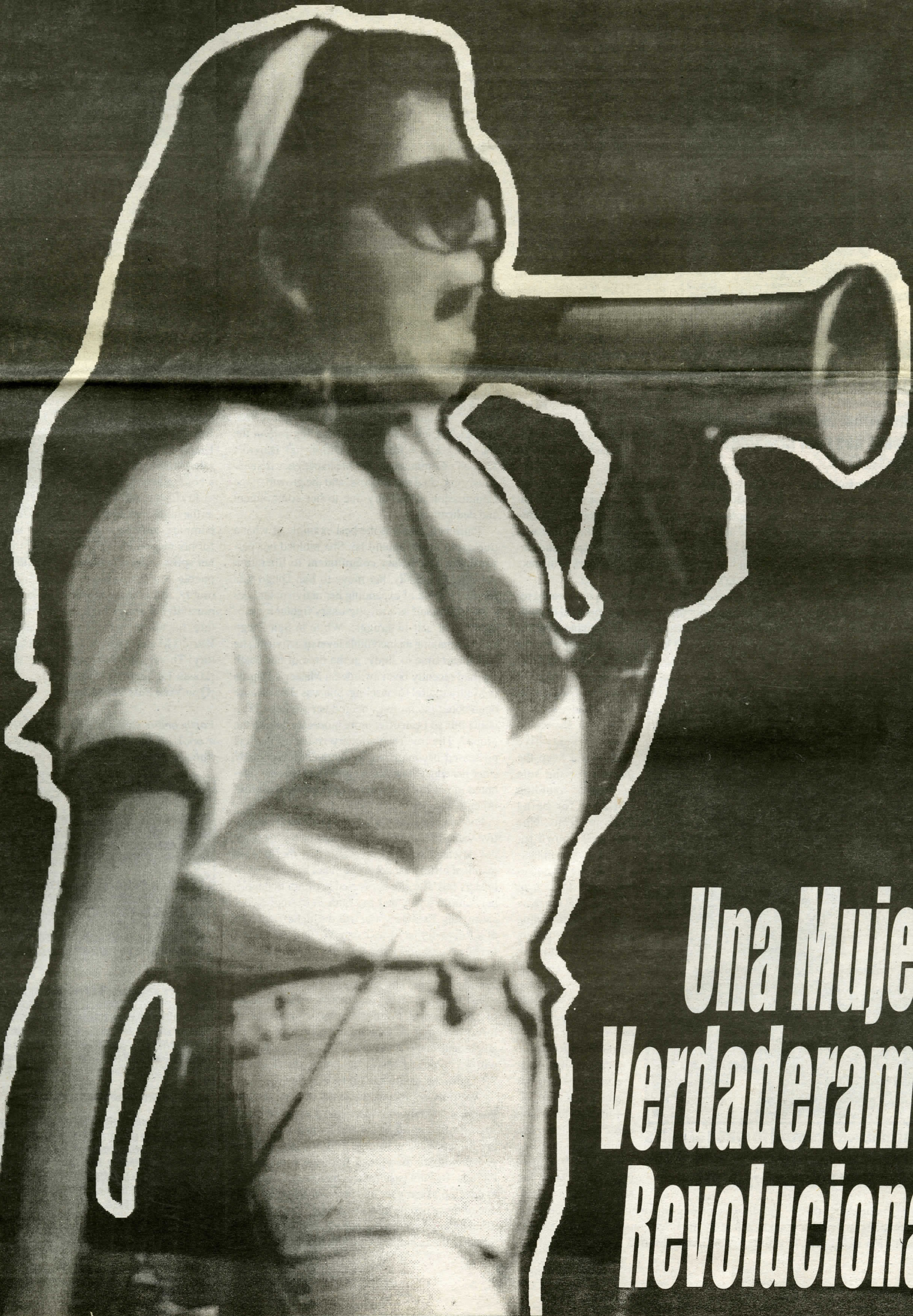
¡LA VERDAD!

UNION DEL BARRIO

OCT-DEC 1995



In Memory Of Patricia Lynn Marin 1952-1995



***Una Mujer
Verdaderamente
Revolucionaria***

Patricia Marin 1952-1995:

Una Mujer Verdaderamente Revolucionaria

Editors Note: In the early morning of December 19, 1995, Patricia Marin passed away in her sleep. Patricia was a leading member of Unión del Barrio, the National Chicano Moratorium Committee, the Chicano Mexican Prison Project, Unión del Barrio Women's Commission, the Raza Rights Coalition, and participated in many other ways in the struggle for Mexican Liberation. The following is a brief synopsis of her life and what she meant to Unión del Barrio and our gente's struggle for freedom. We proudly dedicate this issue of ¡La Verdad! in her honor.

We first came into contact with Compañera Patricia Marin in 1986, while she was attending Rancho Santiago College in Orange County, California, during which time she was working with the Movimiento Estudiantil Chicano de Aztlán. Patricia served as M.E.Ch.A. advisor during the years 1988 and 1989 - and it was during this period that she began to work more closely with Unión del Barrio. In 1990 the Orange County Chicano Moratorium Committee was formed in which Patricia served as the National Chicano Morato-

and to the revolutionary liberation struggle she died fighting for.

Patricia was a mature woman of forty three years of age. We raise this in order for all to understand that she entered the struggle not led by the idealism of youth nor as a half-hearted, self-serving pseudo-revolutionary. Over time she had come to identify clearly the true nature of the vendido, hispanic, poverty pimp agency mentality and said "chale." She then integrated herself totally into the liberation struggle of La Raza.

Patricia participated in liberation struggle as a woman with an abundance of individual experience and maturity and it was this experience that moved her to action. Before the Movimiento, her life was one of sacrifice and struggle surviving as a single mother with all the contradictions of a colonial society on her back. The well-being of her family was always on her mind, and her activism was forever dedicated towards her children. In other words, Patricia had many years of life experience and also a family to care for - for many other people these things are enough to convince them to give up struggle. For Patricia it had the opposite effect:

she not only dedicated the rest of her life to struggle, she did so in the name of her children and *because* of her life experience.

Even during those first days with M.E.Ch.A. her experience and clear vision placed her in a position of respect, during which time the friendship and warm feelings we have for her were ever increasing. It was this life experience that gave her a true vision of colonialism, and in the last years of her life armed her as an anti-imperialist fighter. This profound spirit of struggle and contempt for imperialism gave her what many of those around her lacked - the hindsight, the courage, and the vision to not only join in the building of liberation struggle but to become a leader in every sense of the word.

A person like Patricia did not require elaborate arguments. It was sufficient for her to know that her people existed in a state of perpetual oppression and that there was an organization that was inspired by genuine revolutionary and patriotic ideals. That was more than enough for Patricia to make her people's struggle her own.

There are countless examples that we could recite that represent the extremely high level of commitment and dedication this Compañera maintained. All of us that knew her also knew how she was always willing to sacrifice to whatever level

was necessary for the benefit of the group. If Patricia had a dollar in her pocket she would donate seventy-five cents - and keep the quarter for the sole purpose of avoiding criticism for being over-generous. She was well known for her habit of volunteering for the most tedious and difficult of tasks while at the same time never demanding recognition. Patricia was never one to seek recognition and she had no interest in titles. Her activism was truly led by a deep internal drive to better the condition of La Raza.

Patricia had spent the week before her death in San José, assisting and providing direction for the compañeros building Unión del Barrio in that region. With her arrival back in San Diego she was full of positive information - energized and excited by the bright future of our organizing efforts in northern California. If she had lived two

weeks longer she would have seen the results of her nomination for the position of Coordinator of the San Diego chapter of Unión del Barrio. Patricia Marin passed away at the pinnacle of her activism and development. There is no doubt in any of our minds that if she had lived she would have easily reached the highest levels of leadership possible in Unión del Barrio - her determination and dedication to La Causa could not have produced any other results.

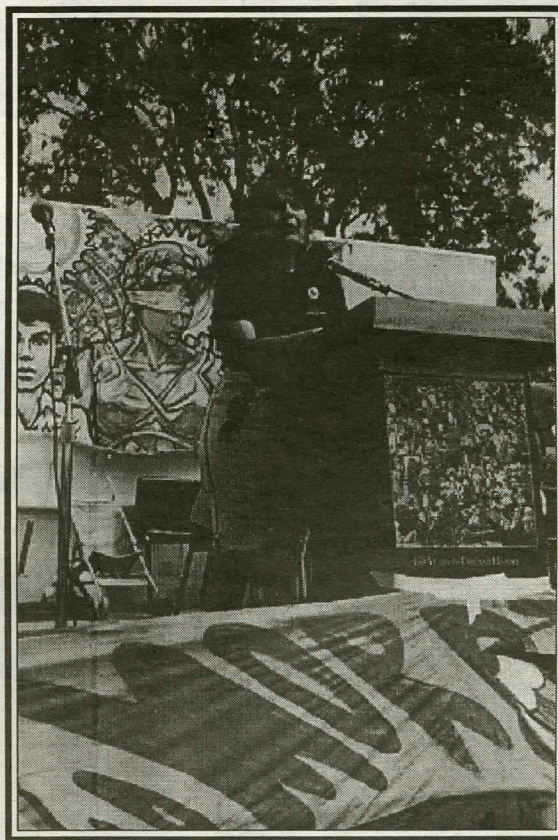
During her activism in Orange County she was chosen to represent the Orange County Chicano Moratorium at the 1990 Twentieth Commemoration of August 29th. Her presentation at this historic event focused on the building of unity and organization towards the betterment of La Raza. "We must build for Unity..." was what she explained during the East Los Angeles event. From that point onward Patricia put her words into action - every year until her passing she served on the national Mesa Directiva of the National Chicano Moratorium Committee. Later, after her move to San Diego, she assumed a leadership role within the Raza Rights Coalition, and at the time of her death she was the Outreach Coordinator for the mobilization against the 1996 Republican Convention.

Patricia joined Unión del Barrio in 1993, and immediately played a central role in several Unión del Barrio projects, most notably the Chicano Mexican Prison Project (CMPP). In many ways, Patricia was the CMPP - she organized meetings, maintained files on all its membership, corresponded with the prisoners, originally served as Secretary on the Mesa Directiva, represented the CMPP by giving presentations, and wrote articles printed in the CMPP newsletter *Las Calles Y La Torcida*. Patricia Marin was central to formulating a vision and purpose for the project in general, and at the time of her death she had recently been elected into the position of Coordinator of the Chicano Mexican Prison Project. Patricia also played a leading role in the founding and building of Unión del Barrio's Women's Commission. Her life experience tremendously enriched this process, and the growth of the Commission is partially due to her commitment and dedication.

Patricia Marin was the best example of what a true cadre is and should be. She molded her personal life around her commitment to liberation struggle. Originally, her move to San Diego was for the purpose of expanding her activism and developing herself as a revolutionary fighter by submerging herself in struggle. While in San Diego and maintaining an incredible level of activism, she still found time to study; at the time of her death she had recently been awarded a Master's Degree in Multi-cultural Counseling. She was always quite open about the motives behind her studies - "I'm doing this so I can offer more monetary help to the group." The true revolutionary character Patricia possessed becomes readily apparent - especially since her educational/career goals had become sidetracked in her life because, in all honesty, the Movimiento was her life.

Patricia also understood that people have a relative value in history - the idea that movements are not defeated when people fall, that the forward march of history cannot and will not be halted when leaders fall. Her life expressed her faith in people, her faith in ideas, and her faith in examples. Because truly, Patricia Marin was the highest example of a Revolutionary Mexicana. We understand that in real revolutionary struggle one wins or dies. Our sister Patricia left us as a revolutionary - up to her last days we see she spent as a builder of Mexican liberation, laying the foundation for the birth of a better world. For those of us that knew her, it rests on us that we take up the banner of her example and make it our own - this, and only this, will give Patricia Marin the honor she deserves. We know she would have it no other way.

We fully appreciate the value of her example. We are absolutely convinced that many people will strive to live up to her example; that people like her will continue to emerge. It is not easy to find a person with all the virtues that were combined in Patricia. It is not easy for a person, spontaneously, to develop a character like hers. We say that she is one of those people who are difficult to match and virtually impossible to surpass. We also understand that it is the example of people like her that con-



Patricia Marin speaking on behalf of M.E.Ch.A. at the 1990 20th Commemoration of the Chicano Moratorium in East Los Angeles.

tributes to the development of people of the same caliber.

While the organizational posts and organizational work of Patricia Marin have ended with her passing, her importance to Unión del Barrio has not ended. Her physical ties to the group may be gone but it is her status as a revolutionary that will forever keep her within our ranks. There are plans that are now being discussed to rename the Women's Commission in her honor. It has also been suggested that we name the date of her passing - December 19, 1995 - Día de la Mujer Revolucionaria, in her honor, and that as long as Unión del Barrio exists this day will be commemorated with a political event of some kind; a forum, a conference, etc.

In closing, we wish to remember Patricia Marin as the highest expression of a mother, sister, friend, comrade, and revolutionary. We must uphold her for her magnitude as a woman, her discipline, and her spirit of devotion towards the liberation of our pueblo. She served our revolutionary struggle honorably, and in these moments of remembrance we must lift our spirits high with optimism for the future, for we know that freedom will be ours - and Patricia Marin is part of our final road towards victory! Therefore we say with pride:

**¡Hasta La Victoria - Siempre!
¡Que Viva Patricia Marin!**

Forthcoming from La Verdad Publications will be a book on the life and struggles of Compañera Patricia Marin.

Dear Patricia,

You are Che, Zapata, Lenin, Mao. You are Huey, Fred, Malcolm, N'Krumah. You are Villa, Marcos, y los Hermanos Flores Magon. You are all of these and much more.

You are M.E.Ch.A., the Moratorium, the Berets, the Unión. You are the EZLN, the FSLN, the FMLN. You are Aug. 29, 1970. You are the students at Tlatelolco. You are the Movimiento 26 de Julio. You are the 16 de Septiembre. You are all of these and much more.

You are struggle. You are the masses. You are the tierra. You are every man, woman and child that has fought and died for what he or she believes in. You are an unwavering spirit that permeates every human being that you have come in contact with. You are all of these and much more.

You are the revolution compañera.

As you sit and talk with Villa, laugh with Che, have a drink with Zapata and discuss dialectics with Huey, we know that you are watching over us. We know that your thoughts are guiding our work. We only wish that you could have seen the fruition of your life's work.

You will be missed compañera.

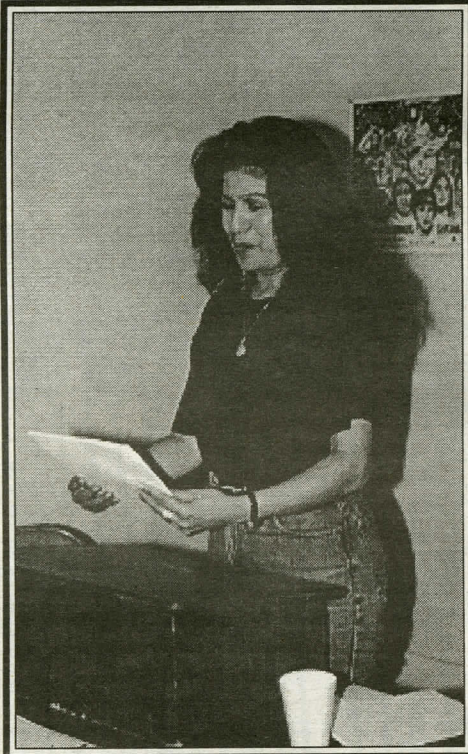


Patricia was one of the finest individuals that our gente and our Movimiento has ever produced.

rium Committee Representative. It was from that point in time - a period of reconstruction of a national Chicano Mexican Movement - that Patricia Marin integrated herself into our peoples liberation movement with a level of dedication and sacrifice that few will be able to match.

Six years have passed since that period of general unity building for our Movimiento. During those last six years our organization and the Movimiento in general has seen many people come and go. But at the same time, throughout those years of building and growth, extraordinary persons have arisen, forged from the gains and setbacks of daily struggle. Patricia Marin shines as the greatest example of those extraordinary comrades.

Patricia was one of those people who was liked immediately, for her simplicity, her honesty, her character, her naturalness, her selflessness, her understanding, and her general comradely attitude. Some of us had the pleasure and honor of knowing her in a personal way - but these traits in her personality were the first and most apparent of her qualities, even to those who knew her only in passing. What must be recognized is that Patricia was so much more than just a beautiful individual - these wonderful characteristics she possessed were only a foundation upon which was built one of the greatest revolutionaries the Chicano Mexican liberation struggle has ever produced. It is only by recognizing this can we express fully what Compañera Patricia Marin truly represented to us, Unión del Barrio,



Patricia was central to much of UdB's work - here she gives a presentation at our First UdB Plenary in 1995.

ego she was full of positive information - energized and excited by the bright future of our organizing efforts in northern California. If she had lived two

A History of Unión del Barrio: 15 YEARS OF STRUGGLE FOR THE NATIONAL LIBERATION OF THE MEXICAN PEOPLE

Editor's Note: In past issues of ¡LA VERDAD! (please see Jan-March 1992 and July-Sept 1993), we summed-up in a general way the organizational and ideological evolution of Unión del Barrio, from its founding in 1981, up to the end of 1993. In these articles we gave a general history of Unión, dividing its history in three stages: (one) 1981-1983, (two) 1984-1986, and (three) 1987-1991. In the next three issues of ¡LA VERDAD!, we will edit and elaborate on each stage and add a fourth, 1992-1996. The objective of this series of articles is to develop a comprehensive text on the history of Unión del Barrio which will include information and descriptions of experiences which can be used by future generations of movimiento activists, and as an historical and political preparation of present Unión cadre for the upcoming "National Unión Congreso" to be held in the early part of the summer of 1996. Also, this historical summation of Unión will also be published in book form as a commemoration of the 15 years of existence of Unión del Barrio.

Union Del Barrio Was Founded In The Summer Of 1981

Unión del Barrio was founded late in the summer of 1981, on August 29, by a core group of about five veteran Raza activists, with each individual having between ten to fourteen years of involvement in the struggle for Mexican self-determination. The first meeting, held at the home

because it limited most of its work around a single issue: immigration. The founding members, as stated in the past, felt that a militant, multi-issue organization was needed to organize large sectors of our community and provide direction on how to address the many issues facing la Raza. Issues such as barrio violence, police brutality, political and economic power, and re-building the movement would be the focus of Unión del Barrio.

Unlike other activists, we did not see our leaving the CCR as an organizational "split." And even though we had fundamental differences as to what direction our movement must take and the political orientation of the organization, we respected the history and activism of the CCR, especially its chairman, Herman Baca. We made a conscious effort not to publicly criticize the CCR as this would be used by gringo colonialism as a way of confusing our gente and place a wedge between our organizations and supporters. La Unión, from its inception, believed that the best way we could prove ourselves correct and worthy of respect from the community and the movement was through concrete work and everyday practice.

Identifying Who We Were And What We Wanted

At the initial meeting, in late August of 1981, we identified several issues that needed to be addressed immediately. These were the development of a name, logo, statement of purpose, and points of unity for the organization. Moreover, we discussed how we were to present and promote this new organization to the community.

We were looking for a name that related to our realities and what we wanted to accomplish. We chose the name "Unión" because we understood that the great majority of our Raza were working class people and we wanted to carry on the tradition of labor organizing. Because the word also represented

"unity," which was something that was (and is) desperately needed among the various movement activists we agreed on its use. We included "Barrio" in our name because most of us lived in the barrio and because we wanted to ensure that the organization was always rooted in the community. We had seen how some activists had taken on "middle class" (petit bourgeois) lifestyle and had no relationship to the masses of gente; their politics became irrelevant to the real conditions under which our Raza lived.

As far as a graphic that represented our organization, the group was looking for something that was connected to our past, both as a people and a movement - something that was both his-

torical and represented militant action. We embraced the "Aztec Eagle Knight" because it represented our indigenous reality and because the Eagle Knights were one of the elite warrior formations of the Aztec army, and the last defender of Tenochtitlán (capital of México), Cuauhtemoc, belonged to this particular military order. Also, we considered the fact that some of the leading formations of our movement had eagles (or birds) in their organizational symbols: United Farmworkers Unión, Crusade for Justice, La Raza Unida Party, CCR, and so forth. We wanted to carry on the historical legacy from those who had sacrificed and struggled before us.

There was also discussion as to what colors we would use on our symbol. After some plática on the subject we concluded that we use red and black. This decision was based on the fact that in México and the rest of Latin America, red and black were synonymous with labor struggles and revolutionary organizations. We were also aware that here too, among the movimiento in Aztlán, these were the colors most used by movement organizations.

Formulating The Founding Principles of Unity

As to the principles of unity and purpose, at the first meeting we outlined a general program that would include who we were and what we wanted. Central to this discussion, based on the previous experiences of the membership, we came up with several things we did and did not want the organization to be like.

First, we understood and were critical of the "caudillo" structure of past and some presently existing organizations. We saw a situation where the whole organization depended on one personality for leadership and guidance as problematic for many reasons; one being that when the leader decided to call it quits or was neutralized by the colonial government, the organization was destroyed. Thus we stressed the need for building an "organization of organizers," and one where everyone would be accountable to the organization.

Second, we were also critical of those organizations who were involved on issues that were not concretely related to the struggle of the masses of the Mexican people. Specifically, those individuals/organizations who would support self-determination in Central America or Palestine, but would not support the self-determination of the millions of Raza in Aztlán. Also people who would spend time organizing movement music events and art festivals instead of dealing with the question of economic exploitation, police and migra terror, violence in the barrios, and self-determination for Raza here in Aztlán. We wanted to focus on barrio-related issues and the liberation of nuestra Raza.

Third, we understood that a fundamental problem facing our communities was the lack of political and cultural consciousness as to our reali-

ties as Mexicanos. Therefore, we wanted to engage at all times in promoting the real history and political realities of our Raza. We wanted to return culture to its original role, to liberate people and not to serve as a pacifier in the face of oppression. (read 1983 document "Victory is A Process Which Begins With Concientización," found in the book by La Verdad Publications, Education, Chicano Studies, and Raza Liberation)

Fourth, we understood that our movement was also a class struggle and that capitalism was the fundamental enemy of our people. Yet, we had seen how the "socialists" or "leftist" multi-national organizations such as the Communist Workers Party, League of Revolutionary Struggle, Socialist Workers Party, CPUSA, etc. (or KKKommunists as correctly coined by the African People's Socialist Party) had completely turned-off the masses and most movimiento activists to the ideas of socialism. Therefore, it was decided for the time being (for tactical reasons), not to use the term "socialism," while at the same time identifying our struggle as one based on class-struggle and against capitalist colonialism.

And fifth, we wanted to advance unity, not only among Raza in general, but we saw the need for re-building and uniting the various groupings which were at that time involved in struggle. We understood, unlike some politically naive people, that the movement had been destroyed and what we were witnessing was scattered, disunited, and mis-directed, resistance.

While discussing who we were and the reasons for us coming together to form a new organization, we were conscious of the future and that the road to accomplishing it would be a long and difficult task. Exactly what the future held, obviously we didn't know, but we knew then that we were embarking on a protracted struggle for liberation. At our tenth anniversary of the founding of the organization, Juan Parrino, a founding member of Unión, summed-up the feeling of some of the people present at the first Unión meeting:

"It's hard to believe that 10 years have passed since a handful of activists gathered in the backyard of a Logan Heights (barrio in San Diego) home and began the formation of Unión del Barrio. In all honesty, and I have never shared these recollections before, I remember a feeling of great expectation that August evening in 1981. A profound sense of self-determination pulsed through me. I felt as if our coming together to form Unión del Barrio would amount to something far more significant than the sum of our previous contributions to Raza struggles.

"We had come together to help rebuild the Chicano Liberation Movement and set the stage for heightened Raza Resistance. We were departing from an organization that primarily focused

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1st Barrio Unity Conference, co-sponsored by Unión del Barrio, at S.D. City College April 17, 1982.

of Ernesto Bustillos, in Barrio Logan, San Diego, was attended by Jesse Constancio, Howard Holman, and Juan Parrino. This small group was soon (within weeks) to be joined by Jeff Garcilazo, Leticia Jimenez, Clemente Diaz, Catalina Diaz, David Rico, Marcelino Frias, Irene Canedo, Liliana Garcia, Rico Pachaco, Liz Guillen, Geno Jimenez, Abe Suarez, and Rigo Reyes. All of these camaradas already had experience in barrio-based organizing. Together, this group was to form the first general membership of Unión del Barrio.

The core-founding members, several who held leadership positions in the Committee On Chicano Rights (CCR), had recently left the CCR

Organizational Overview of Unión del Barrio

Almost since our founding in August, 1981, Unión del Barrio has defined its ideology as Chicano Mexican Revolutionary Nationalism. Through this ideological base Unión del Barrio has been able to analyze and acknowledge the class question within our gente throughout the hemisphere. We recognize gringo colonialism as the main contradiction and enemy confronting Raza in Aztlán/Ocupado México.

The long struggle of Unión del Barrio and other nationalist organizations was instrumental in the resurgence of Chicano Mexican self-determination politics in the 1990's. However, we must put this growth into proper perspective so that we may avoid the

errors of the last period of struggle (1965-1975). One of the principle errors of that period was political practice without theory or a clear analysis of the realities of liberation struggle.

We recognize that imperialism is the highest level of capitalism. We recognize that as a colonized people we make up over 90% of the working class and impoverished population of this land. Revolutionary Nationalism is based on the struggle against imperialism and colonialism and is an integral part to liberation movements in Latin America, Africa, Asia and the Middle East. Freedom and self-determination are the goals of Revolutionary Nationalism, and therefore demand an end to gringo imperialism.

Unión del Barrio Eleven Point Program
Unión del Barrio is a pro-independence

Revolutionary Nationalist organization based in San Diego, Calif/Aztlán. We have identified the following eleven points as central to our internal development and political direction; essential to the formulation of an independent Mexicano political line, and as a necessary source of practical clarity for organizations involved in the Movimiento for Mexicano Liberation.

- 1) MEXICANOS IN AZTLÁN ARE A COLONY OF THE U.S. ILLEGAL SETTLER NATION.
- 2) MEXICANOS IN AZTLÁN MUST SELF-DETERMINE OUR DESTINY.
- 3) AZTLÁN/MEXICO OCUPADO IS THE HOMELAND OF THE MEXICANO.
- 4) SOMOS MEXICANOS.
- 5) THE CHARACTER OF OUR MOVEMENT IS REVOLUTIONARY NATIONALISM.

- 6) MEXICANO INTERNATIONALISM IS AN INTEGRAL PART OF OUR MOVEMENT.
- 7) CONCIENTIZACIÓN OF OUR GENTE IS CRITICAL TO OUR LIBERATION.
- 8) COLLECTIVISM, ORGANIZATION BUILDING AND ACCOUNTABILITY ARE FUNDAMENTAL TO OUR STRUGGLE.
- 9) A UNITED FRONT IS CRUCIAL IN OUR STRUGGLE FOR LIBERATION.
- 10) THE ABSOLUTE AND UNEQUIVOCAL LIBERATION OF RAZA WOMEN IS A FUNDAMENTAL COMPONENT OF OUR STRUGGLE FOR LIBERATION AS A PEOPLE.
- 11) DIALECTICAL/HISTORICAL MATERIALISM IS KEY TO FORMING STRATEGIES AND TACTICS FOR OUR LIBERATION.

Unión del Barrio's 15 Years Of Struggle Continued

on a single issue and organized from a human rights mode. We set out to create an effort that would help regenerate Chicano Mexican Nationalism, and instill the fighting spirit of Raza Self-determination so necessary for attacking the multitude of issues affecting the Chicano Mexican Nation" (from *Advancing The Chicano Mexican Movement* by Juan Mexicuahtli Parrino).

Building An Organization Of Organizers

In the first document printed (which we would later revise several times), where Unión attempted to explain what our political orientation was, we outlined who we were and what we believed as:

"Unión del Barrio was founded by veteran Chicano activists committed to helping educate La Raza and organize on issues of importance to la comunidad Chicana."

"La Unión's purpose is to help La Raza take control of the social, economic, and political institutions that daily affect our lives. Through its organizing activities La Unión will provide a means of involvement in our gente's struggle for liberation. "We believe:

- in developing an organization of organizers!
- that our energies should be directed towards the liberation of our people!
- in promoting the history and culture of the Chicano people!

- in controlling our communities, to include social, political, and economic institutions!
- in the unification of the Chicano movement for the liberation of Aztlán" (edited from original dated Sept. 1981, printed in *Unión del Barrio Newsletter* June 1982).

During the first three years of our existence, Unión del Barrio was basically a locally-based "mass formation" (extremely inclusive, with broad principles of unity, and lax in our accountability to the directives coming from the organization), which was structured and functioned in an ultra-democratic fashion. The chairing of meetings were rotated from meeting to meeting and extraordinary efforts were made to encourage and allow all general members to hold leadership positions and speak publicly on behalf of the organization - no matter their political development. The rationale for this ultra-democracy and liberalism, was that we felt it would counter elitism/caudillismo and push forward the collective above individualism, tendencies which were detrimental to our movement in the past. These factors proved, initially, to benefit the organization, but as we will explain later in this narrative, it was to lead to contradictions which were to be resolved as the organization progressed politically.

An Ideology To Live By

In another paper, which originally was to be presented to the CCR, that was adopted as a working document by the Unión to serve as an ideological guide, we summed-up our political understanding as:

"The political involvement and experiences of Unión del Barrio membership has led us to an essential conclusion: for our people to break the historical bonds of oppression and exploitation, we must self-determine and actualize our own destiny through Chicano Nationalism. . . . The dominant Anglo society has consistently and structurally denied us our true political and cultural history. This denial is consciously committed in an attempt to hide the vicious Yanqui take over and continuing subjugation of Aztlán, México, and Latin America. . . . The Unión del Barrio recognizes Chicano Nationalism as the only legitimate avenue for achieving Chicano Liberation. . . . For the Chicano, nationalism means: the survival and growth of culture, our right to social, political, and economic self-determination, and the right to control our land of Aztlán. . . . Chicano Nationalism does not claim superiority over other nationalisms, but it does demand equal rights. Chicano Nationalism must be

used to direct our daily and future activities, both as individuals and as an organization" (excerpts from "Chicano Nationalism: An Ideology To Live By," 7/19/80, by Parrino, Garcilazo, Bustillos and incorporated as an Unión document winter 1981).

As we can see from these documents, the political line of the Unión was vague and poorly developed. It was a line that represented the philosophies of the three political tendencies found within the Unión, which contended with each other during its first historical period: progressive reformist, progressive nationalism, and revolutionary nationalism. It attempted to combine these three types of nationalism for the first three years of its existence (1981-1983). These three distinct lines co-existed within the Unión until 1984, when revolutionary nationalism would be the political principle guiding the strategy and

tactics of the organization.

Roots In The Community And Adherence To National Liberation Was The Key To Survival For Our Organization

But as vague and as undeveloped as our political line was, it planted the seeds which would help the development of a political base that would enable it to survive and, at times through leaps and bounds, grow

tremendously. Critical to its growth were the continuous ties and loyalty to the community, the honesty and un-selfishness of its membership, the experience of its founders during the Chicano Power Period of 1965-75, and that the majority tendency always adhered to revolutionary nationalism. These factors allowed the Unión to come to terms with its strengths and weaknesses and allowed it to be open and learn from the political views and experiences of other organizations and revolutionaries world-wide, while enabling it to be grounded on the necessity for national liberation if there was to ever be real social, political, and economic change.

During the first stage of our development we placed heavy emphasis around the work to end barrio youth violence. Several "end barrio violence" conferences and marches were held and we worked directly with at least five barrio youth groups (Lowrider Car Club Council, Las Uncas, Sherman Unidos, Stylistics, and the Originals). At our first Barrio Unity Conference (held at San Diego City College on April 17, 1982, and co-organized with the above mentioned groups) 500 Raza from 22 different barrios came together to discuss the question of education, culture, legal defense, barrio organizing, and their relationship to Chicano Mexican self-determination (see *Unión del Barrio Newsletter*, June 1982).

Working closely on the question of barrio violence and organizing youth, brought us into a collision with a recently government funded and police sponsored program called the San Diego Street Youth Program. The program had as its staff ex-movement people, and thus claimed to be Movimiento based. In early 1982, in a joint declaration with *Vivo Magazine*, we criticized the short-comings and the negative impact that such a project could have on the Raza community - as the program guidelines required that the staff work with the police, probation/parole officers, and keep files on youth. Unfortunately, the criticism was never understood by some honest, but politically unsophisticated staff and supporters of the program. This led to several near confrontations between Unión/Vivo and the staff and supporters of the street program. Also, Unión received letters, written in a sick, vulgar, and small minded fashion, attacking us for creating "disunity" and jamming-up "good carnavales" - these

things were never our intent. There was also an attempt to isolate Unión through gossip, slander (such as questioning the racial make-up of members and their spouses) and urging others to stay away from any events organized by the Unión. Much of these attempts to isolate us or keep people from working with us came from the poverty pimp agencies (social service agencies) who felt threatened by anyone who would challenge their right to claim that they were "movement gente." The Street Youth Program was later "defunded" as a waste of taxpayers money (charges raised by a San Diego State University research student and the *San Diego Union*, and supported by poverty pimps who wanted the funds of the program for their own agencies: fighting for the gringo colonial crumbs) and the last several months of existence a San Diego police sergeant was placed as its director. Later (after it was dissolved) a staff member, who kept the struggle around this issue at a political level, was to later confirm some of the criticism we had raised as correct and actually worked on Unión projects. As time passed and our organization began to politically advance, we understood that the program was part of the counterinsurgency to neutralize the work that Unión del Barrio was doing with barrio youth. In addition, the experience gained from this particular struggle (the attacks and tirades from backwards elements hiding under "carnalismo and unity," the social service-poverty pimp efforts to isolate us, plus internal debates as to how to best handle this situation) consolidated and strengthened the unity and political maturity of La Unión.

Struggle Against Police/Migra Terror Has Always Been Central To Our Work

While the social service agencies wanted to cooperate with the police as a way of ending police brutality, Unión del Barrio called for community control of our safety and initiated several actions to call attention to the police and migra brutality of the Chicano Mexican community. The barrio unity conferences and marches were used to bring attention to police brutality. These events exposed the fact that police were using barrio violence among youth as a scapegoat for harassing Raza and creating a concentration camp environment within the Mexican community (read *San Diego Union*, Aug 8, 1982 and *Los Angeles Times*, May 23, 1983). In a statement that was produced out of the legal workshop of the second Barrio Unity Conference we explained: "The . . . abusive conduct of the various police agencies . . . are nothing less than a war declared on the Chicano Mexican residents of San Diego County" (see *Unión del Barrio Press Release*, June 23, 1983).

During this particular time we also expanded the Coors Boycott locally and nationally. We co-organized a state-wide retreat, several demonstrations, and a local "teach in" as a means of bringing together those forces actively boycotting Coors. We successfully raised (along with other activists) the connection between the Coors Company and the CIA Contras (counter revolutionaries in Nicaragua), and right-wing groups operating in the U.S. and world-wide. This particular work was significant as it enabled us to see the economic (international corporations) and world-wide question behind the oppression of nuestra Raza. Specifically the role of the hispanic elements as lackeys of the Coors Company. For example, the role of LULAC (League of United Latin American Citizens), Mexican American Foundation, and the local hispanic paper *La Prensa*, played in covering-up the colonialist-fascist character of the Coors company and the U.S. government.

It was also during this first stage of development that we began to retake historic symbols and events as property of the Mexican community and the movement. For example, in 1982 we organized the "12th Commemoration of the Chicano Moratorium of August 29th" (and since then, we have been the only formation in San Diego who annually organizes commemorations around this historic date), the "16 de Septiembre" at Chicano Park, and published a 1982 calendar with the image of Benito Juarez. Organizing these events began to place the Unión on the map of the movimiento in San Diego and throughout Aztlán.

Constant Activism Was Our Political Education

By early 1982, we set into motion a type of

activity which was to lead to a tremendous growth in the political and organizational education of Unión: the Barrio Foros. The first barrio forum was around the question of Chicano Studies and was held on Dec. 1, 1982, at the Padre Hidalgo Center. The foros, which were to serve as a political school for the community and our membership, as well as a way of uniting our movimiento, were to become monthly events held in different barrios throughout San Diego. The forums, led to house meetings, teach-ins, and pláticas. These were activities that raised our political education around issues such as Chicano Studies, U.S. colonial/military involvement in Central America, need for Raza controlled schools (Escuela Aztlán), and the role of multinational corporations in the oppression of Raza and other nationalities. It was these events that also brought us into contact with individuals such as Rudy Acuña (Chicano Studies professor and author of *Occupied America*), Ernesto Vigil (former co-chair of the Crusade For Justice), Jose "Dr. Loco" Cuellar, Xenaro Ayala (La Raza Unida Party), Arnulfo Casillas (co-founder of *Voz Fronteriza*, *Si Se Puede*, and other publications), Carlos Montes (Brown Beret and one of the "Biltmore 13"), and many other individuals. As well as organizations such as *Voz Fronteriza*, *VIVO Magazine* (a progressive barrio-lowrider publication), the Coalition To End Barrio Violence, CADENA, CISPES (Committee in Solidarity with the People of El Salvador), DIA (Draft Information Alliance), La Raza Unida Party, and many M.E.Ch.A.'s.

Learning How To Deal With Isolationism Imposed By The Colonial State

It was also in this first stage of development that we gained the experience of coalition work. While we had worked with (and were in the leadership of) the Law And Justice Committee of the Chicano Federation (which we quit because the Federation made the police chief a guest of honor at one of its annual banquets), our first actual coalition work was when we joined CHISPA (Chicanos In Solidarity with the People of Central America). It was a "broad based" coalition that included the Chicano Federation, Chicano Moratorium Committee, M.E.Ch.A. Central, and CISPES. CHISPA was able to organize a march of over 500 participants through the community, a culture and solidarity program attended by over 400 people, and publish several issues of a newspaper entitled *CHISPA*. It was our practical experience that enabled us to differentiate between progressive and reactionary elements, and time and time again, allowed us to break the many attempts - by the state and reactionary forces claiming to be part of our movement - to slander, isolate, and neutralize Unión del Barrio (for a more detailed description of our coalition work, read "A Brief History of Unión del Barrio Coalition Work," *¡LA VERDAD!*, July-Aug 1989).

As a sample of the tremendous activism coming out of the Unión, during the first half of 1983, the Unión del Barrio organized and/or played an important role in over 20 different events, ranging from pickets to fundraising events (see "Unión del Barrio 1983 Update," July 1983). An internal memo, circulated among the membership read:

"For the last two years, La Unión has played a key role in the liberation struggle of the Chicano Mexican people. In Aztlán, there are probably not more than one or two organizations that have been as active as the Unión or that have consistently provided our gente involvement in self-determination activities. Through the Unión's organizing efforts [such as] the conferences, marchas, demonstrations, barrio forums, speaking engagements, and outreach to other Raza activists in Aztlán, we have been a role model providing our Raza with alternatives. The alternative of sincere politics, self-respect for Raza, and true liberation from gringo controlled politics." (internal memo, June 29, 1983)

While still ideologically and structurally weak, the Unión had become the most active movement organization throughout Aztlán as the year 1983 closed.

Next Issue: The years 1984-1986.



Reviewing Unión del Barrio's Eleven Point Program As Way of Preparing Ourselves and Our Movement for the First Unión del Barrio Congress and The Struggles To Come

Build and Consolidate The Unión and The Movimiento Through Struggle: Part II

Editor: In the last issue of ¡LA VERDAD!, we summed-up what we see as the basic characteristics of a vanguard-type organization and a brief explanation as to why the Unión del Barrio is moving towards becoming this type of formation. We also explained that this process calls for a vigorous study and critique of our political program by our own membership as well as by other forces involved in the struggle for Raza liberation. To facilitate this examination of our political line and prepare our membership for our First Unión del Barrio Congreso, we began printing our "Eleven Point Program" in ¡LA VERDAD! In the last issue we printed points one to four. In this issue we are printing points five to eight, along with a continuance of our understanding of what is a vanguard-type formation and other related comments.

Our decision to print our "Eleven Point Program" in the pages of ¡LA VERDAD!, was well received by many forces presently active in the struggle for Raza liberation. In light of all the confused, unclear, backward, metaphysical (mystical/religious), and parochial (regional, narrow minded) politics presently practiced by a great majority of those who claim to be part of our movement, Unión del Barrio has committed itself to forging a revolutionary Mexicano working class organization with a political line based on the realities of the conditions in which the masses of our gente exist. We hope to do this by upholding a scientifically developed strategy and practice which will win the independence of the Mexican nation and unite us with the liberation struggles of oppressed people throughout the world.

The Unión del Barrio General Program, as outlined in our Eleven Point Program, sums-up who we are as nation, the nature of our economic, social and political existence, our relationship to the land question, as well as our struggle compared to other oppressed nations. The current program is a working document which will be critiqued and revised at our First Congreso, which is set to be held in mid 1996.

A primary objective of the Congreso will be to expose and eliminate incorrect tendencies and positions found in our political orientation and in our practice, and to develop a plan of action that will liberate our people from capitalist-colonial oppression. We are confident that the resolutions coming from our Congreso will be a major step in preparing our organization for a leadership role in our struggle - towards winning over the majority of our Raza to supporting a revolutionary-independence based agenda. While we envision the Congreso to be small (in number of participants), it will never-the-less be a significant contribution to the science of struggle towards building the Mexicano liberation movement.

The Time Is Near, When Cheering Or Criticizing From The Sidelines Will No Longer Be Tolerated

We strongly urge all of our readers, supporters, and current members to critically study our program (along with other positions taken by our organization) and give us some concrete-solution oriented feed back as to any strengths or weaknesses found in our positions. This information will enable us to more effectively wage struggle and bring us closer to victory.

We also want everyone to compare our political line and stance on the burning issues

(such as the national, gender questions), to the stance and practices active within our movement. Moreover, we challenge you to take a public stand and decide which organization currently has the best program and strategy as it relates to the questing all of nuestra Raza. Most importantly, if

are in agreement with the strategy, positions, and tactics presently advanced by Unión del Barrio, we urge you to join our organization. The terrible suffering in which La Raza exists (on both sides of the militarily imposed border), demands that every decent and honorable Mexican join the struggle for liberation. The violence, poverty, despair, and racism that the great majority of our gente face on a daily basis, makes it shameful for any of us to waste our time and energy, to procrastinate, or to live in cowardice - while we could be contributing to winning justice and freedom for all our people. We believe that the time is near, when cheering or criticizing from the sidelines will no longer be tolerated.

The following are parts five to eight of Unión del Barrio's Eleven Point Program:

V. THE CHARACTER OF OUR MOVEMENT IS REVOLUTIONARY NATIONALISM

Historically, nationalism has consistently emerged as the leading factor in unifying Raza to combat the source and symptoms of colonial oppression. Like all political movements, Mexicano nationalism has gone through a process of evolution and change in response to the conditions or our oppression. However, since the struggle for Mexicano liberation is a struggle first and foremost against national (national in the total meaning of the word) oppression and for complete national independence, nationalism best describes the political emphasis of our movement.

For the last 150 years of U.S. colonialism, it has been the politics of nationalism which have pulled and held Mexicanos as one people (nation) in our struggle against terror, poverty, and all other forms of oppression. It is the basic elements and historical commonalities of a nation: culture, economic realities, geography, oppression, and struggle, that bind us together as a people.

While we fully understand that nationalism can lead to reactionary and racist politics, especially nationalism within an oppressor nation (i.e. nazism/fascism), we uphold that nationalism within the oppressed nation is generally speaking, a progressive development and an effective weapon in the struggle for liberation. Furthermore, it is the

most progressive elements within nationalism that Unión del Barrio upholds.

We call this "revolutionary nationalism." A nationalism which calls for the establishment of a socialist society - the collective economic, social, and political development of the Mexicano people, based on our historical, cultural, and present conditions and realities - and opposes capitalism, which is a system where a small, rich ruling class controls all the wealth and power of a nation. This revolutionary nationalism demands fundamental change and a complete transformation of the social, economic, and political

institutions that presently form the basis of our oppression. It is a revolutionary nationalism which we define as a struggle for the total transformation of our lives; from a colonized and dependent people, to a life and future of a truly liberated and sovereign nation in the world community.

VI. RAZA INTERNATIONALISM IS AN INTEGRAL PART OF OUR MOVEMENT

The term "La Raza" (the people) encompasses all of the people of Latin America and acknowledges the different cultures which have shaped its development. It unites the various nations into one large mass of people sharing a similar culture, history, and political reality. The term "Raza Internationalism" best describes our political relationship to the rest of the oppressed peoples of the world, and because of historical and present conditions, this holds especially true to Latin America.

In relationship to Latin America, our struggle is not one of mere "solidarity." We are one indigenous gente (Raza) from Alaska to Tierra del Fuego, with externally imposed borders that are a result of European colonization. Therefore, we uphold the principle of emancipation and Raza internationalism as put forth by Bolívar, Cuauhtemoc, Magón, Sandino, Amaru, Guevara, Castro, Martí, and other Raza patriots. We will carry forth the struggle on all fronts to bring about a democratic and unified Latin America.

It is clear as well, that our history as Raza parallels the experience of what some people call the Third World (Africa, Asia, and Latin America): a history of intervention, conquest, exploitation, and a common struggle against colonization. It is our duty to recognize these ties and our common enemies, and support all peoples struggling for self-determination and against imperialism.

We caution those active in our movement, however, not to fall into the trap of opting for the safe, liberal and abstract struggle against imperialism elsewhere, while refusing to struggle against imperialism here in Aztlán.

We fully recognize that our liberation is our priority, while we must still support and commit resources to aid those nations who are fighting for decolonization, against all forms of foreign aggression, and for the right to non-intervention. We must also recognize that the most powerful contribution we can make to the struggles of our brothers and sisters of the "Third World" is the creation of Aztlán Libre. Unión del Barrio upholds the principle that revolutionary nationalism is the highest expression of internationalism.

VII. CONCIENTIZACION OF OUR GENTE IS CRITICAL TO OUR LIBERATION

Control of knowledge and information is one of the keys to maintaining effective control over

a colonized people. Through the domination of all means of transmitting knowledge and ideas (schools, newspapers, television, radio, etc.), the colonial institutions have been able to dictate and manipulate our gente's way of thinking and acting. Without understanding our true history, culture, and identity as a people, self-determination is impossible. This is why the Unión del Barrio has put forth that the most pressing task confronting our Movement is to make our people aware of the basis of their oppression, to develop a national consciousness, and to concretize the revolutionary process to the masses.

Critical here, is the necessity to raise class contradictions to develop a correct understanding of our social, economic, and political interests in order to effectively combat narrow nationalism, sexism, and vendido hispanismo.

VIII. COLLECTIVISM, ORGANIZATION BUILDING, AND ACCOUNTABILITY ARE FUNDAMENTAL TO OUR STRUGGLE

For years, Mexicanos have been a majority population in many areas of Aztlán. But even with these numbers, we continue in the state of virtual powerlessness. As Mexicano activists and progressive revolutionary nationalists, if it is truly our intention and goal to free our people from terror and oppression, then we must involve every progressive element of our community in the struggle for self-determination. We must recognize the proven truth that only with a well organized, mobilized, and politicized gente will we develop the power necessary to achieve liberation.

A critical aspect of this point is the need to channel our people's energy and resources into accountable and disciplined organizations. In political struggle, individualism is a bourgeois, elitist, egotistical, and backward trait. We must raise the shortcomings and contradictions to those who profess being active in political work without accountability to an organization.

Central to this point is the combating of liberalism, which in our movement represents itself as unprincipled, irresponsible, opportunistic, and inconsistent struggle. Liberalism stems from selfishness and places personal interests above the interests of the Movement. It is negative and objectively has the effect of helping our enemy as it creates disunity, inconsistent work, and weakens the organization.

Unión del Barrio upholds the importance of engaging in constructive criticism and self-criticism, as a way of identifying our weaknesses and shortcomings. In order to advance the struggle effectively through Movement formations, we must acknowledge and assume the responsibility for organizational errors and work with those who do not merely point fingers on the sidelines, but are actually involved in the day-to-day struggle for our empowerment.

Finally, we must adhere to the principle of collective decision-making within our organization and in our daily work. This is done through the adherence to previously agreed upon principles of unity, which is especially important within coalition work. Only through this process can we achieve organizational, practical, and ideological unity.

¡HACIA EL PRIMER CONGRESO DE UNION DEL BARRIO!

¡ORGANIZADOS VENCEREMOS!

Next Issue: We will cover the last three points of our program and include more analysis on the question of vanguard organization and our first Congreso.



Concientización Y Liberación

COLONIALISM AND PROFITS FORM THE BASIS FOR:

The Political Economy of Prisons In Occupied America

• **Concientización y Liberación** is the section of *¡La Verdad!* in which we publish our analysis on specific questions facing the struggle for Raza National Liberation. We understand that only by bringing clarity to the struggle through criticism and self-criticism will we be able to advance as a movement.

In 1993 we took time to seriously analyze and critique the work of Unión del Barrio, the national liberation struggle, and what needs to be done to bring victory to our struggle. After a series of discussions we recognized the critical necessity of establishing a "vanguard-type" formation; one that would have the capacity to develop a clear ideology, strategy, and actual organization to lead our liberation movement to victory.

In the July-Sept 1993 issue of *¡La Verdad!* we wrote: "We understand that during this period of struggle there is no strong leadership found within our movement. While at the same time we are witnessing a growing activism in occupied Mexico (Aztlán). Basically [what we have] is a movement without direction - [like] a ship without a rudder, sailing endlessly.... We firmly believe that only a vanguard-type organization can concretely move our struggle forward. By vanguard we mean an organization composed of disciplined, committed, serious, and politically advanced membership and with a well thought out, scientific strategy and tactical program for winning the liberation of Chicano Mexicanos and all Raza, from Alaska to Chile."

Prisons Are Tools Of Colonialism

Central to developing the leadership for our movement organizationally is to come to terms, in theory and practice, with a materialist strategy that will lead our struggle to victory. To achieve a correct strategy it is necessary to clearly analyze the characteristics and identify the foundation of the colonial-capitalist system that oppresses the great majority of nuestra Raza.

Our analysis have led is to the conclusion that that prisons are a tool of colonialism. Therefore, our revolutionary goals for liberation call for analysis on the question of prisons - its affects on our movement and impact on the whole Mexicano community - by clearly defining the political, social, and economic value of the prison system to gabacho-settler colonialism and capitalism, as well as what needs to be done in order to deal with this particular question in defense of our gente.

In 1986 - for the purpose of understanding what were the causes that led to the defeat of the Chicano Power Movement of the late 1960's and early 1970's - we published a brief document that identified several key factors. They included the lack of a clear revolutionary theory, lack of organization, isolation from other liberation struggles, individualistic approach to struggle, and the vicious attack led by various U.S. government law enforcement/military institutions (read Unión del Barrio pamphlet, "Summing Up The Last Period Of Struggle: The Chicano Movement 1965 to 1975," June 1986). It is within this last factor, that we find the role that the prison system plays in the continued oppression of our gente.

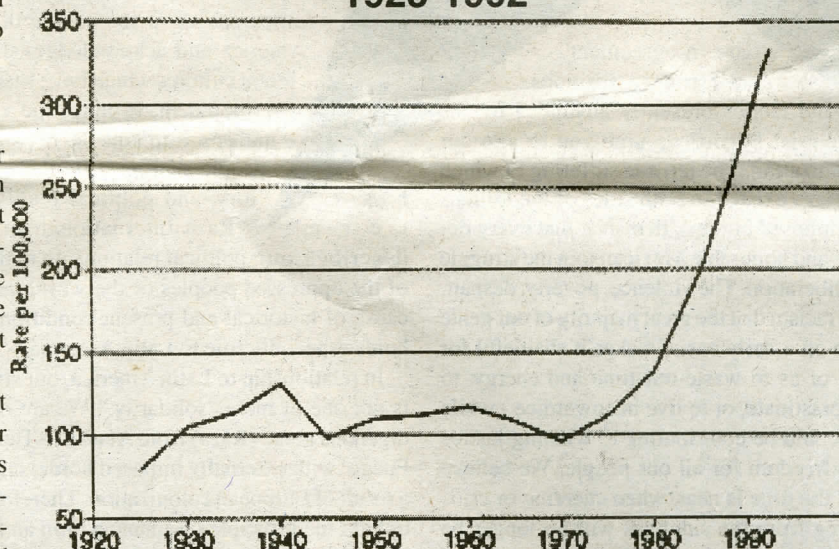
In the late 1960's and early 1970's the U.S. government, with the support of the general white population, unleashed all of its police-military might against the Chicano/Indio Movement, the Black Power Movement and other liberation struggles. Organizers and militants were murdered, brutalized, harassed, arrested and imprisoned. Raids on the headquarters of progressive and revolutionary organizations, setting-up of people on petty or phony charges, getting people fired, threats of losing jobs, and creating splits and divisions within organizations were constant realities of that period of struggle. If the militants couldn't be "neutralized" (forced into exile, give-up struggle, or selling out), they were either murdered or imprisoned (read the chapter "The Black Revolution of the Sixties," *Izwe Lethu i Afrika!*, by Omali Yeshitela; *Occupied America*, by Rodolfo Acuña; and *Agents of Repression*, by Churchill and Vander Wall).

Therefore, as we came to understand the causes which led

to the defeat/decline of the Chicano Power Movement and the on-going colonial oppression of Mexicanos, we saw how along with police attacks and government drug pushing came the incarceration of activists and whole sectors of our community. Once the leading organizations of the movement were destroyed and most militants neutralized, murdered, or imprisoned the colonial state carried its vicious counterinsurgency war to the whole colonized communities within its borders.

The state wanted to insure that the movement would not rise again, and thus they implemented a community-wide strategy of oppression (low intensity warfare) that would keep La Raza from ever developing a force that could lead it to liberation. This required imprisonment of large sectors of the oppressed community and the construction of prisons of a "new type" - a type that would exercise maximum control over prisoners.

U.S. Colonial Imprisonment Rate 1925-1992



Graph taken from: *Crime & Prisons*, by the Prison Law Project of the National Lawyers Guild, Fall 1994

As the Chicano and Black Power Movements were destroyed in the 1970's, the rate of incarceration of the masses skyrocketed.

Historically, we have witnessed how many of nuestra Raza's best minds have been locked up in colonial-occupied America. Some of these individuals, even while still in prison, became leaders in the struggle for Raza liberation. The great revolutionary, Ricardo Flores Magón, was imprisoned and killed by guards in Leavenworth Federal Prison in 1922. In the late 1960's and early 1970's, various Chicano Movement organizations were active in prisons throughout Aztlán. To keep both the community and the prisoner under control, a new strategy of community and prisoner control had to be put into action.

This strategy (low intensity warfare) served, and continues to serve, a political and social purpose for U.S. colonialism. Beyond the social and political though, in a most parasitic fashion, low intensity warfare brings tremendous economic profits to the ruling class as well to its collaborators: the white masses and vendido hispanic elements within our own communities.

Prisons, Genocide, And The New World Order

This low intensity warfare being waged against Mexicans - and other indigenous people - and Africans fits nicely within the imperialist "New World Order" and the political economic strategy of "Neo-liberalism" (a new version of laissez faire capitalism) practiced by the U.S. It is around this question where we find the answer to the massive prison construction of the last 25 years - capitalism's need to keep our people oppressed and from developing the organizational capacity for liberation, while at the same time make billions of dollars in profits.

We address this fact in an article titled "The Clinton Crime Bill: A Vicious Program to Keep Our Gente Poor, Exploited, and Colonized" (*¡La Verdad!*, July-Sept 1994). The new U.S. government's counterinsurgency program, waged in the form of low intensity warfare "... also forms part of the 'New World Order' where the European population under the leadership of the white bourgeoisie (the rich ruling class) will become the supervisors and managers of the wealth and labor of the peoples of the world. The large Mexicano and African population within the borders of the U.S. is not part of this world scheme; thus we see a whole campaign to reduce the population and lock-up Mexicanos, Africans, and other non-European peoples. This campaign includes deportations, murders, spreading of AIDS, disarming of people, importation of drugs into poor communities, and the mass criminalization [and incarceration] of our peoples."

In a recent presentation given at California State University Fullerton, Philip Agee, former CIA agent and author of *Inside The Company* (aired on C-SPAN, Nov. 1995), called the attacks on Mexicanos, Africans, and other nationalities, as a way for the United States government to eliminate its "excess population." We see more references to the genocide of non-European people throughout the world in the book *Excessive Force: Power Politics and Population Control* (published by the Information Project for Africa).

Some Facts Regarding Prisons In The U.S. Settler State

History has taught us that the role of prisons, since the rise of capitalist societies, has been to socially and economically control the masses and maintain the power of a small, rich ruling elite. In contrast with the old colonial society, where the white ruling class openly (and shamelessly) oppressed the masses of our people, capitalism has legally/constitutionally codified and masked the role of prisons to make us think that their primary function is to protect society from criminal elements. Yet nothing can be further from the truth, as we witness the fact that the great majority of the people in prisons are the poor or those who rebel against the injustices of the state.

For example, consider the following:

- The imprisonment rate has increase close to 500% within the last 20 years. (see *Crime & Prisons*, produced by the Prison Law Project of the National Lawyers Guild, Fall 1994 and *San Diego Union-Tribune* 12/4/95). This is no coincidence since colonialism has imposed a war on the masses under the cover of getting tough on crime and the war on drugs - arresting thousands upon thousands of people.
- Presently close to two million people - the great majority Mexicano Indios, African and poor people of other nationalities - are in U.S. prisons (see *Crime and Prison*) and millions more tied to the legal system (in the form of parole and probation). In fact, the U.S. has more people in prison than any other nation on earth. (*San Diego Union Tribune* 12/4/95).
- While the actual crime rate, relatively speaking, is going down, the media has distorted and sensationalized crime as ever-increasing and more violent. Over 70% of those getting 25 to life are doing so not for serious crimes (read *North Coast Xpress*, Dec. 1995/Jan 1996). Information from the system itself shows that most people doing time are not in for violent crime, but as a result of drug busts and burglary arrests. White collar crime (business and corporate crime) far exceeds costs and has far more impact on society than all burglaries, robberies and auto thefts combined. The difference is that business and corporate crimes are generally by the gringo. These crimes which are rarely highlighted by the media, are never put into any kind of perspective that consider their actual impact on society. This is especially impor-

Unión del Barrio

tant, since most of the time the activities of these gringo crooks run into the millions of dollars and impact many lives (savings and loan scams, stock market rip offs, environmental crimes, etc.). Yet, when some poor Mexican or African rips off some liquor store or gets caught selling a twenty dollar bag of dope, our picture ends up all over the evening news and on all the "Cops"-style shows - thus keeping us on the minds of every simple minded redneck who thinks they are going to be the next victim. On top of that there is fact that Mexicans and Africans are nine times most likely to be convicted of a drug related crime - yet drug use is proportionately much higher among whites (Crime and Punishment). As if this was not enough proof to clearly demonstrate that the whole war on drugs has been used to criminalize and imprison Raza and other poor oppressed peoples there is more to this vicious plan of low intensity warfare.

- Woman imprisonment, relatively speaking, is growing at a faster rate than men. Over two thirds of women inmates in the U.S. are non-white women, the majority of these are Mexicanas and Africans. Over one-half of the women in prison have children. This perpetuates the break down of the family - a necessary factor in maintaining colonialism and advancing the genocide of a people (Crime and Punishment). As Unión del Barrio has explained in the past, the intent of the various new laws, the Democratic Party "Crime Bill" and the Republican Party "Contract With America," are attempts to "control the growing Raza population by targeting the family and thus maintaining white supremacy" (see *¡La Verdad!*, Oct.-Dec. 1994 and *La Opinión*, 11-25-1994).

- In relationship to the "Clinton Crime Bill" and the "Three Strikes You're Out," we see laws where at 13 years old you can now be legally tried as an adult (*Turning The Tide*, Fall 1995). This is key because it psychologically puts fear into youth and locks down a generation of potential revolutionaries. It attacks Mexicans as most are under 18 years old and keeps us from replenishing the ranks of militants. In this "legal" attack against our youth, we see that in some cases prison sentences are increased to 10 years if crimes were committed by known gang members. This

and 46th in public school spending (*North Coast Xpress*, Dec. 1995/Jan 1996). Yet, when the great majority of public schools students were white, California led the U.S. settlement in public school funding. Now that Raza and other non-white people form the majority of the student population, the colonial administrators have implemented plans to keep us under-educated and in prison.

- Time and time again through research by bourgeois groups themselves, studies have proven that prisons do not protect the public or rehabilitate the prisoners - rather it breeds anger and frustration against society (The Fortress Economy: The Economic Role of the U.S. Prison System, by Lichtenstein and Kroll, 1990). The fact that the cost of incarcerating one person can put 10 people through community college, five in the Cal State University system, and 2 in the U.C. system (*North Coast Xpress*, Dec. 1995/Jan 1999), leads us to understand the tremendous value, to the system, of keeping us imprisoned rather than educating us. Therefore, it is not surprising to know that there are more Raza in prisons, than there are in colleges and universities.

From Consultants To Prison Guards, Thousands Gain From Prison Industry

Generally, most people know very little about the political-economic benefits of prison construction and maintenance. To get an idea of what is the economic basis for the existence and growth of prisons we need to take the following into account:

- Over 80 billion dollars - a sum larger than annual budgets of most nations in the world - is spent annually by the U.S. capitalist-colonial criminal justice system (*Focus*, National Council on Crime and Delinquency, July 1989 and The Fortress Economy).

- Within the last twenty years, 21 prisons have been built in California alone, and by the year 2,000 (four more years!) 22 more will be completed (Los Angeles Times, 1994).

- With the enactment of laws such as the Crime Bill, Anti-Terrorist Acts, Three Strikes, etc., "We project 4 to 6 million people, most of them black and Hispanic [sic] imprisoned nationally," explains Jerome Miller of the National Center on Institutions and Alternatives (quoted from article of Prisons, by the African People's Socialist Party).

- The FBI, CIA, DEA, INS and countless other police and military institutions in the U.S. have dossiers (personal files) on millions of people currently residing in what currently is the U.S. Eleven

sites, presently empty, that are maintained and could serve as concentration camps for "radicals," have been identified. Most are strategically located in rural communities (check out The Pig Society, by Dean and Koontz, 1970).

- Recently, the INS (migra) along with other elements of the colonial police, held a massive three-day field exercise in case of a large flow of "illegal immi-

grants." In an article entitled "Border Patrol gets ready, just in case", (December 8, 1995, the *San Diego Union-Tribune*) the military exercise was upheld as "...the Clinton administration's top immigration policy-makers tested new plans to control the border in case Mexico's financial and political problems worsen dramatically... Their field radios crackling through a border canyon here [Nogales, Arizona], scores of Border Patrol agents practiced erecting cyclone-fence corals, herding immigrants through them for emergency processing, and loading them onto bus convoys for travel to mass detention centers."

Based on the history of setter America, we know racist-colonialist-capitalists have always worked to maintain the Mexicano and other non-European people in state of oppression and subjugation. They have been active agents in crushing the many uprisings of our people and of revolutionary movements, and staunch supporters of the prison industry.

We know that the growing incarceration of Raza is tied to the super profits made by businesses such as engineering, construction, medical services, waste removal, maintenance, consultants and academics (who do the research on prisoners), food preparation and delivery services, arms (special tear-gas and riot equipment producers) and security systems, and other companies and syndicates; corporations such as AT&T, G.E., American Express, Kitchel Capital Expenditures Management, etc. Also cashing in on the profits to be made by imprisonment are the correctional guards, counselors and psychologists, parole and probation officers, wardens and assistants, etc. We see the whole criminal justice system, lawyers, D.A., judges, police/sheriffs, etc. living off our colonial situation. Even business around prisons, such as hotels, restaurants, and travel/transportation business such as train, bus, airlines, are making profits from the colonial concentration camps known as prisons. There is so much money to be made that private corporations are getting into the prison and jail business, establishing privately owned, for-profit prisons! (The Fortress Economy)

The Great Majority Of Gringo America Is Politically Or Economically Tied To The Prison Industry

Prison construction is "sold" to white, economically depressed communities (gladly accepted by them) as a source of employment and tax revenue and the solution to their problems. This sick complicity and unity between the rich white ruling class and its brothers and sisters, the general white population, is concretely expressed in their joint support of locking-up more Raza, African, and other non-white peoples. This cross-class, racial unity of white people around mass imprisonment of people is brilliantly summed-up by Omali Yeshitela (chairman of the African People's Socialist Party) as, "...the U.S. government and whites are making so much money off our genocide that the massive U.S.-wide prison-building alone is responsible for the current economic prosperity which flows to the majority of the white population. . . . White people making their prosperous livings off the suffering of African people is not new. . . . This is why the majority of the white population enthusiastically backs all of the genocidal anti-black legislation today - from the Crime Bill to the welfare cutbacks, attacks on affirmative action, to and the theft of our babies through the foster care program."

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The Current Situation Of A Great Number Of Raza Presently Locked Down

Daily acts of brutality (physical and mental) by guards or intentional "set-ups" as a

way of promoting confrontations between prisoners, forced inducement of mind altering drugs, and censorship of reading material, are common practice. Since 1963, starting with the construction of Marion, several Maximum Security Prison have been built (Pelican Bay, CA, etc.) and over 36 state prisons have created "prisons within prisons" known as super maximum security sections (Crime and Punishment). Everyday, rights of prisoners, won through uprisings, strikes and legal actions are being annulled. Access to legal advice, rights to file suits, visits by family and friends, literature and other information, exercise equipment, access to educational opportunities, etc. are basic fundamental rights being denied to prisoners. This whole movement to further punish and control prisoners has as its objective the use of terror of imprisonment as a psychological tool to keep the rest of the population in line - as a center for controlling those who dare to rebel, and an attempt to keep prisoners from organizing themselves and uniting with the liberation movement "outside" of the prisons.

Our Work Around This Particular Question

If we are serious about bringing about revolutionary change and liberation for nuestra Raza, then those involved in the movement must identify those forces which oppress us and unite with those forces which struggle to defeat and destroy colonialism. This calls for including the question of prisons and prisoners as something that our movement must address. This is precisely the reason that Unión del Barrio founded the Chicano Mexicano Prison Project.

In the last issue of *¡La Verdad!*, we outlined the objectives of the Prison Project as the following:

"The work of the CMPP is guided by three basic principles. One, to raise the political consciousness of Raza locked up in the U.S. colonial jails and prisons. Two, to expose to our communities, groups, students, and the families of prisoners, the political and economic realities of the prison system, which is set up to keep our gente colonized and oppressed, while at the same time making huge profits for the gringo capitalists and their vendido-puppet allies. And third, to advocate for the rights of all prisoners." (*¡La Verdad!*, July-Sept. 1995).

We currently have 500 members of the CMPP who get literature from our organization on a regular basis. As a way of advancing the objectives of the CMPP, through the Barrio Defense Committee (a component of the CMPP) in San José (see related article in this issue), we have launched a campaign to free a young Mexicano (Jose Luis Aviña) convicted for defending himself against a white vigilante. We have also supported the work around the defense of Ramsey Muñoz, a former leading member of La Raza Unida Party, presently in prison after being set-up by DEA agents on phony drug charges.

The Unión has also made it a point to raise the questions of police brutality and the role of prisons at all movement events in which we participate. In addition, a series of documents on the question of prisons is being developed and will be presented to the community and published by La Verdad Publications in January of 1996. We have committed ourselves to bringing this question up for discussion and action at the first Unión del Barrio Congreso which will be held mid 1995.

IMPRISON THE OPPRESSOR, LIBERATE THE OPPRESSED!

¡EN LAS CALLES Y EN LA TORCIDA, LA RAZA VENCERÁ!

On the Vanguard Party and Mexican Liberation Struggle...

WHAT DOES IT TAKE TO BE AN UNIÓN DEL BARRIO CADRE?

Over the past three years, Unión del Barrio has experienced tremendous growth organizationally, politically and ideologically. We have seen our organization branch out with different members in various parts of Aztlán/Mexico Ocupado. We have been witness to an organizational strengthening as projects which were once a dream have become a reality, and we begin to develop the economic base to sustain our work in a more consistent way. There is a growing disgust among our people towards the hispanic vendido politic, and we are seeing a growing openness to the politics of liberation in general and the politics of Unión del Barrio in particular. Within our own organization, we see greater levels of political education and ideological development.

The Changes We Have Undergone Have Not Been By Accident: Putting Our Growth Into Perspective

We must stress here that the changes we have undergone as an organization have not been by accident. They have been based both on the necessities of struggle due to our current conditions (the worst we have suffered during any time in our recent history) and upon the willingness of the membership and leadership of Unión del Barrio to analyze the situation and to meet these challenges. It is with this in mind that Unión del Barrio held its first plenary session in January of 1995. It was here that we approved a working structure and program for consolidation. What was critical is that our membership decided to take the step of committing themselves towards this consolidation. This meant a greater commitment to struggle on all levels.

In an effort to make real the decisions of the Plenary we have developed and expanded our organizational structure. This new structure has created the situation where the work of our members has become much more effective - the success of the Chicano Mexicano Prison Project, Security Brigades, Women's Commission, and La Verdad Graphics are perfect examples of this. At the same time the shifting of responsibilities has forced the creation of new leadership within

our ranks. Within this tremendous organizational growth we find the root of our present efforts towards the consolidation and internalization of a political education plan. Our moves towards organizational consolidation have created the conditions where we find our general membership making greater demands on our leadership, while at the same time demanding a more intense approach towards political education - so that they themselves may step forward and assume leadership positions within the organization. This situation is more than just positive - it represents materially and theoretically our commitment towards organizational and political unity - the essence of a vanguard party. All of these righteous efforts are being focused towards our upcoming Congreso.

What Does It Take To Be An Unión Del Barrio Cadre?

Three years have gone by since Unión del Barrio made the decision to move towards building ourselves into a vanguard party. Since that decision was made we have confronted literally hundreds of contradictions, suffered dozens of setbacks, accepted the resignations of several members who had been central to our organization, and recently we mourned the death of one of our best compañeras. Those of us that have survived so much internal crisis look back on 1995 almost with a sigh of relief - and look forward toward 1996 with nervous anticipation. Today, when we sit back to consider the question "What does it take to be an Unión del Barrio cadre?" we can understand how profound a question that it really is... Daily it becomes more clear to us just what a tremendous challenge it is to build a true revolutionary vanguard organization. One thing that we have come to understand is the real meaning of the term "cadre." In a solidarity presentation given at Unión's Plenary session Efeoma Odumusu of the African People's Socialist Party summed it up as such:

Indispensable to any discussion of the vanguard party is the question of revolutionary cadre - the instruments in whom the revolutionary tasks must be entrusted.

Revolutionary cadres are the most advanced, conscious elements

of the class without whom the victory of the oppressed class can not be attained.

As quoted from V.I. Lenin by Chairmen Omali Yeshitela in the pamphlet Build and Consolidate the African People's Socialist Party, "without a 'dozen' tried and talented leaders (and talented men [and women] are not born by the hundreds), professionally trained, schooled by long experience, and working in perfect harmony, no class in modern society can wage a determined struggle." Central to any party building process is the selection and training of cadre. For the cadre is the selfless servant of the people who leads the people to victory, as well as it is the political leader capable of organizing and establishing countless ties to the masses. Every cadre has the responsibility of carrying the political line to the people wherever they are, actively participating in real life and arming the people with revolutionary theory in the course of confronting their everyday conditions and illuminating the path to the future. Every cadre must follow the discipline of the party line, while at the same time fighting to use it as a tool to interpret the real world and organize the people in the struggle to transform it. Revolutionary cadre are among the rarest of human beings and are years in the making...

The power of these words are only underscored by the difficulty of making them real. This has been our mission - to develop ourselves into cadre for the purpose of building Unión del Barrio into an organization capable of bringing liberation to our gente, ultimately towards a final vision of a better world for all people.

The Nature Of The Cadre

Unión del Barrio has many times put forth definitions on what must be expected of cadre. Cadre is a term used to define members of a vanguard or advanced political organization. Just as the organization is the leadership of the colonized masses, the cadre is working to be what is called the "shining example" of the struggle. Development and growth of a cadre is done through rigorous, positive criticism/self-criticism, through political study and through practical work in the organization and among our gente.

The cadre understands the line and can defend it, exhibits leadership among La Raza by applying the theory to everyday practical work, shows initiative and drive in starting and finishing projects, strives to constantly improve herself or himself, and engages in intense political study and criticism and self-criticism.

This touches the surface of the responsibilities of the cadre. Overall, the cadre must carry herself or himself in a manner that sets an example for our gente and for others in

struggle. The cadre must also use a scientific approach to struggle at all times. This means that the cadre understands that struggle is a long process. A cadre's vision of the organization is not clouded by an idealism that demands that the revolution start tomorrow. The cadre realizes that the process towards liberation is a long, difficult struggle and that all of us who have grown up in a capitalist society have handicaps as a result. The cadre operates on the principles of dialectical and historical materialism.

Just as an organization which takes on the tremendous task of becoming a vanguard or advanced formation for a people struggling against colonialism does not become that vanguard until the people make it so, the cadre must struggle at all times to attain the level of commitment, education, etc. necessary to participate effectively in the vanguard organization.

In order to do this, the leadership must know the cadre and their skills, strengths, and weaknesses. Plans for each comrade must be charted to ensure maximum development. When this happens, cadre develop their skills to the fullest, they are able to minimize weaknesses, and they are more of an asset to the organization and the struggle for liberation.

We cannot stress enough that the principal feature of the cadre is constant growth and development. She or he is willing to learn and improve. The cadre enters the organization and from there works toward being more effective and to serving in the best way possible the struggle for liberation.

¡Ni Un Paso Atrás!

There is no confusion as to why we consider the question "What does it take to be an Unión del Barrio cadre?" to be the most important question that can be asked at this particular time.

Unión del Barrio is at a crossroads. The hundreds of contradictions and our internal crisis over the last three years are only overshadowed by the obvious revolutionary growth among those of us who have survived. Many contradictions we have avoided for too long are presently being openly exposed and overcome. As an organization our revolutionary capacity has grown tremendously while at the same time our tolerance for liberalism and lack of discipline is shrinking. As we build towards the first Unión del Barrio Congress, just one question remains that we have to ask ourselves and those that wish to join us in our struggle: "Am I being honest with myself and those around me when I say 'Revolution is the only solution; ¡Hasta la Victoria - Siempre!'" Those of us who answer "Yes" to this question should step forward, leave our old childish habits and assumptions behind, resolve our internal individualistic contradictions, and assume our responsibility as true Mexicanas and Mexicanos because the future is ours.

¡ADELANTE HACIA LA CONSOLIDACION DE LA UNIÓN DEL BARRIO!
¡HASTA LA VICTORIA - SIEMPRE!

Join Us In The Struggle Against Racism And In Defense Of La Raza
National Raza March Against The Republican National Convention

MONDAY AUGUST 12, 1996
SAN DIEGO, CALIFAS

Demands:

- Rescind Proposition 187!
- Rescind All "English Only" Laws!
- Annul The "Clinton Crime Bill!"
- No Social Or Education Cutbacks!
- Abolish The I.N.S. And The Border Patrol!
- Demolish The Border!
- Annul NAFTA!
- U.S. Out Of Mexico!
- Impeach Pete Wilson!



National Raza Unity Convention
Sunday August 11, 1996

Endorsed by:

•Brown Berets de Aztlán •Voz Fronteriza •La Raza Unida Party •
Unión del Barrio •Mexicanos Unidos en Defensa del Pueblo •S.D. Mesa
College M.E.Ch.A. •Raza Rights Coalition •San Diego State
M.E.Ch.A. •San Diego City College M.E.Ch.A. •
National Peoples Democratic Uhuru Movement-S.D.

Organized by the
National Chicano Moratorium Committee
For more information call: (619) 280-8361

THIRD ANNUAL NATIONAL RAZA YOUTH LIBERATION CONFERENCE

Defend The Barrios, Defend Aztlán ... Raza Youth Take A Stand!



Under the slogan "DEFEND THE BARRIOS, DEFEND AZTLÁN... RAZA YOUTH TAKE A STAND," close to 100 movement activists came together at the "Third Annual National Raza Youth Liberation Conference" to discuss the key issues facing Raza youth and how the whole question of youth is concretely tied to the national liberation of the Mexican people.

Held at Evergreen College, in San José, Calif/Aztlán, on December 9, 1995, the conference was organized by the Brown Berets de Aztlán, Mexicanos Unidos en Defensa del Pueblo (MUDP), the Oxnard Region of the National Chicano Moratorium Committee (NCMC), and Somos Raza/Unión del Barrio, and hosted by Evergreen College ENLACE-Student Association. The conference was also endorsed by all the regional committees of the NCMC, the Raza Unida Youth Organization, M.E.Ch.A. Oxnard College, M.E.Ch.A. Hueneme High School, United Farmworkers-Oxnard, C.M.M.E.C., Crusade for Justice-Denver, and M.E.Ch.A. San Diego City College.



Maria Ortiz, Barrio Defense Committee/Unión del Barrio, chairs conference.

The Raza Youth Conferences Expose The Tactics Of Colonial Oppression

In an effort to continue the work of the historical "National Chicano Youth Liberation Conferences" of 1969 and 1970 (organized by the Crusade For Justice in Denver, Colorado), the Unión del Barrio, in early 1993, brought together Raza activists for the purpose of organizing national gatherings for those active in youth related work and tying them to the struggle for Mexican liberation. After several meetings, there was a consensus to organize a national conference on the question of Raza youth and the struggle for liberation and to "institutionalize" (organize them on a yearly basis and make them an integral part of our movement) these conferences as way of organizing and building our struggle. The first conference was held in San Diego, organized by Somos Raza/Unión del Barrio, on December 4, 1993, the second, co-organized by Mexicanos Unidos en Defensa del Pueblo (MUDP) on November 19, 1994 in San Bernardino, Califas.

Both conferences tremendously advanced our knowledge of the struggle for liberation and the role that youth play within our movement. Workshops on culture, education, organizing in the barrio, police/migra brutality, prisons, and many other burning issues were summed-up and defined from a liberation perspective (see the Oct-Dec 1993 and Oct-Dec 1994 issues of ¡LA VERDAD! and Somos Raza magazine for details of these conferences). Together, these conferences exposed the many tactics that colonialism (gabacho exploitation

of the Mexican people and our lands) uses to continue its oppression of La Raza.

As has been the case with the previous liberation conferences, the conferencia in San José was an independent, pro-liberation effort, which utilized only the resources of those groups who organized the conference and was not co-sponsored by any corporation or government institution. In fact, the organizers of the conference recognize that the capitalist-colonial government and the corporations which it serves, are the principal enemies of not only nuestra Raza, but oppressed people throughout the world.

How We Understand The Question Of Youth And Liberation

Since the founding of Unión del Barrio in August of 1981, we have recognized the importance of youth in our Raza's struggle for national liberation. We understood then, as we do now, that youth are a central component to any liberation movement. But unlike some groups, we do not view them as "outside forces," but as an integral part of our movimiento.

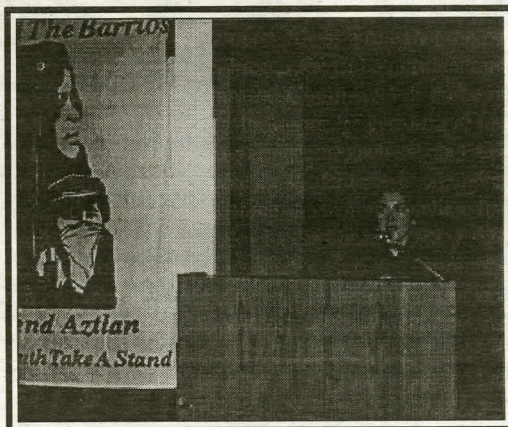
Raza youth, along with all other sectors of our community (workers, la mujer, pintos, progressive intellectuals, etc.) must be won over to the understanding that they are part of our movement and must unite under a broad organization that takes into account the interests of all Raza and adheres to a strategy that calls for the total liberation of our gente and our lands. History and contemporary realities teach us that every liberation movement has its youth wing; and out of this sector comes its troops and future cadre. Only by coming to terms with these lessons, can Raza youth fulfill their obligation to the liberation and unification of the Mexican nation.

The gabacho-colonial system also understands the critical role youth play in the liberation struggles. This is why they have launched a vicious psychological-military campaign to keep our youth ignorant, on drugs, into barrio violence, locked-up in la torcida, dysfunctional and confused, or brainwashed into wanting to join the system as petit-bourgeois hispanic vendidos who only care about the gringo dollar and their own egos. The primary objective of this "low intensity warfare" is to keep youth from joining the movimiento and depriving our struggle of the ability to replenish its ranks.

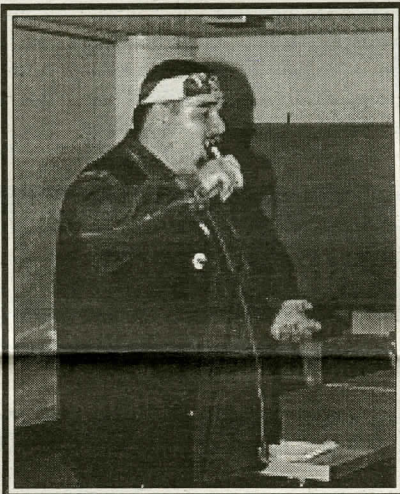
This colonial campaign against Raza youth can also, objectively speaking, be seen in some of the politics coming from elements within our own movement when they push "student elitism and exceptionalism." This is a neo-colonial (colonialism hiding behind brown faces) politics that urges Raza students to limit their work to campus and petit-bourgeois (middle class) issues such as affirmative action, gay rights, feminism, and registering people to vote. It is a politics that actually discourages students from working in the barrio/community or in non-student organizations, from taking a revolutionary anti-capitalism-colonial stance, and which refuses to recognize that sexism, racism, and all other forms of oppression stem from capitalism and colonialism, and only by destroying these systems can nuestra Raza be truly liberated.

It was precisely to win over youth to national liberation, to expose colonial warfare, and to struggle against neo-colonial politics that the Unión formed Somos Raza (a youth project) and has worked to institutionalize the "National Raza Youth Liberation Conferences" as a central component of our struggle for national liberation of Mexicanos, and advancing a tradition of learning from concrete struggle and everyday realities.

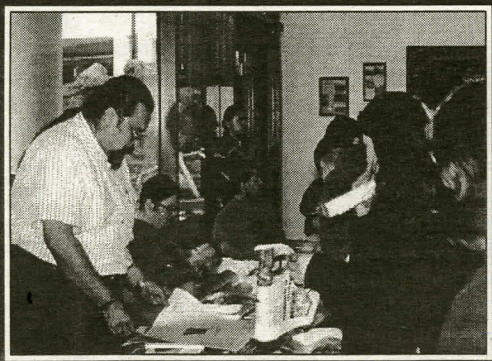
Brief Description Of Co-Organizers And Conference Program



Adriana Jasso, of NCMC-Oxnard, giving one of the keynote presentations.



Compañero José Moreno summing-up a workshop at the end of the conference.



Guillermo Suarez (MLNM), Brent Beltran and Eric Gonzalez (both UdB) at literature tables.

The work towards organizing this conference consisted of several meetings of the organizing committee (representatives of the four organizations). At these meetings, the objectives, theme, and program were collectively developed. A mail-out went out to key individuals and organizations throughout Aztlán. Thousands of leaflets were printed and circulated. A T-shirt was developed as a promotional and fund raising tool for the conference.

The primary objectives of this year's conference (December 9, 1995) were to:

1. Discuss, analyze, and find solutions - from a national liberation perspective - to the burning issues and questions facing Raza youth.
2. To win over people to the struggle for Raza self-determination and national liberation.
3. To advance the ideological and organizational capacity of our movement.

4. Unite participants to follow-up on conference resolutions.

The workshops consisted of:

• Razalogía: Cultura, Educación y Liberación

This workshop summed-up the many ways culture and education can be used as tools for the liberation of the Mexican people and end all forms of oppression (racism, sexism, etc.). The panelists were: Ismael Avilez (MUDP), Manuel Cerda (Oxnard-NCMC), Consuelo Manríquez (Unión del Barrio), and Roberto Tijerina (Brown Berets de Aztlán).

• Organizing In The Barrio: Uniting Raza and Building The Movement

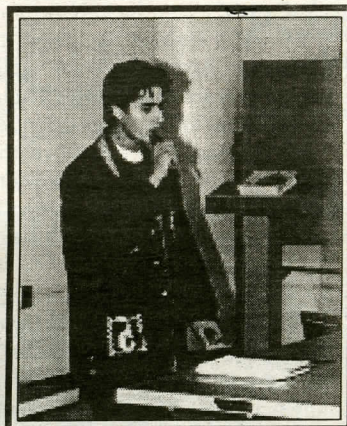
This workshop centered its discussion around the strategies and tactics of bringing barrio youth (hombres y mujeres) into unity, organization and connecting them to the struggle for national liberation. The workshop panel consisted of: Serena Enrique (Somos Raza/Unión del Barrio), Michael Geck (Brown Berets de Aztlán) Adriana Jasso (Oxnard-NCMC), Daniel "Nane" Alejandre (Barrios Unidos), and Froilan Mercado (MUDP).

• The Struggle Against Anti-Raza Laws: Prop 187, Three Strikes, Anti-Affirmation Action and Social/Education Cutbacks

Discussion in this workshop centered around the need to critically analyze the current campaign to further deny the democratic/civil rights of Raza and how these realities affect our struggle for self-determination. Panelists were: Patricia Marin (Chicano Mexican Prison Project/Unión del Barrio), Hector Muro (MUDP), Demetrio Silva (Oxnard-NCMC), and David Rico (Brown Berets de Aztlán).

• ¡Ya Basta Con Police/Migra Brutality!

This exposed how the Police, Migra, CIA, FBI, Prisons, and other gringo law enforcement agencies serve as the "military wing" of the colonial war against the Raza community. The panelists in this workshop were Noe Hernandez (Oxnard-NCMC), Maria Ortiz (Barrio Defense Committee/Unión del Barrio), David Ramirez (MUDP), and a representative of the Brown Berets de Aztlán.



Fernando Tapia delivering hard-hitting message.

The keynote speakers of the Third National Raza Youth Liberation Conference were Adriana Jasso (a leading member of the Oxnard Region of the National Chicano Moratorium Committee), Fernando Tapia (chairperson of M.E.Ch.A. at San Francisco State), and Nicolas Crisosto (from the Barrio Defense Committee, San José). The conference chairperson was Maria Ortiz (a leading member of the Barrio Defense Committee/Unión del Barrio).

A follow-up meeting of the conference organizing committee



Raza youth listening to speakers jamming-up colonial system as the principle enemy of La Raza.

will be held in February, at which time an evaluation of the conference will be made, resolutions identified, and a follow-up plan of action will be developed. Those wishing more information on the Third Annual National Raza Youth Liberation Conference can write to: Somos Raza, P.O. Box 620095, San Diego, CA 92162.

PROJECT UPDATES

Unión del Barrio Women's Commission Update:

The Only Solution to the Oppression of Raza Women is a Revolutionary Solution!

Editors Note: In the last few issues of ¡LA VERDAD! we have printed several articles explaining how we see the question of women's liberation within the context of the liberation of the whole Mexican Nation. In the process of laying out the contradictions and what needs to be done to address the oppressive conditions in which the majority of Mexicanas exist, we exposed the backwardness and reactionary tendencies found in both the petty bourgeois "hispanic feminism" and what some call "radical Chicana feminism." As we expected, those who adhere to these tendencies responded in a most anti-scientific, unprincipled, infantile, and individualistic-egotistical fashion. On the other hand, those involved in the day to day struggle for Raza survival and against the capitalist-pig-society overwhelmingly supported our position. In future issues we will print some of the correspondence we have received as a way of deepening our understanding of this critically important issue.

We are convinced that the question of Mexicana Liberation rests in the hands of Mexican National Liberation struggle and thus in the hands of our own community. Therefore the main focus of Unión del Barrio's building of the Women's Commission is to take the all important issues that face Mexicana women in the occupied territories and place them squarely in the center of liberation struggle. We understand that

in order to do this we have to expose the backwards and reformist character of feminism as it exists today.

Towards this end, we printed an analysis of Mexicana liberation struggle that exposed the opportunist role that white feminism/reactionary feminism plays in maintaining colonialism/capitalism and supporting the continued oppression of the Mexican people as a whole. Though it made some very uncomfortable, we know that there is no truth more concrete than the statement "We are our own liberators," and thus we do not apologize nor backslide on the positions we uphold towards the emancipation of Mexicana woman.

To begin, Unión del Barrio has never tried to "define" feminism (as some have claimed), rather we critique the practice and statements coming out of those who adhere to this politic. While we understand that there are different kinds of feminism, our position has been developed over time and the conclusions we derive come directly from years of contact with individuals who call themselves "feministas." Throughout these years there have been consistent contradictions, and it is these contradictions which we highlight and analyze.

To our knowledge Chicana feminism differs from other forms of feminism only by superficially raising the questions of race and class, but essentially is rooted in the same movement that emphasizes the destruction of male power. Unión

del Barrio understands that any individual, any organization, or any movement whose central principle of unity is combating oppression based on gender is fundamentally reactionary since it leaves the real oppressor off the hook.

Feminism by its very nature is divisionist - as it assumes that the oppression of Mexicana women is rooted in some biological factor. We say no. The oppression of Mexicana women is and has always been a sociological by-product of a system born from slavery and genocide; a system that thrives on violence, poverty, and ignorance; a system whose principal of unity is profits. This system is capitalism, it is built upon a pedestal of colonialism and survives through a strategy known as imperialism. We do not consider this analysis simplistic nor ignorant. . . we have based our whole understanding of the world around it.

Our analysis in no way negates the existence of sexism, nor does it liquidate the vicious conditions Raza women are forced to endure. Our conclusions have led us to the understanding that in order for Mexicana women - all women for that matter - to express their full humanity and womanhood - calls for the eradication of colonialism, imperialism, and capitalism from the planet earth. The destruction of colonialism, imperialism, and capitalism is the goal of Unión del Barrio.

The objective of the Women's Commission,

founded in January of 1995, is to develop a strategy towards this general organizational goal. Clearly, there is no prioritization of "nationalism," nor are women's issues excluded. Quite the opposite is true - we are trying to integrate Mexicana liberation themes into all of our organizational work, in order to make that work more effective.

We have noticed that the discussions and comments coming down around the positions we have taken and published in ¡LA VERDAD! have taken an "academic" and pseudo-theoretical turn. While we always uphold the importance of theory, we also understand that theory without practice is nothing more than rhetoric. Unión del Barrio applies our theories in day to day work directly in our community - just look through the pages of ¡LA VERDAD! Our words and practice come from nearly fifteen years of organizational struggle and we hope all those who come in contact with our political line recognize this history. And it is this history that teaches us that criticism, self-criticism, must be based on realities, honesty, and from the point of view of the oppressed.

The Women's Commission continues to meet on Every 2nd and 4th Sunday of each month. We will be having our second retreat on January 20, 1996 where we will be finalizing our platform, naming of the commission and addressing overall concerns.

¡QUE VIVA LA MUJER!

CHAPTER REPORTS

Unión del Barrio - San José Report:

The U.S. government has sentenced José Luis Aviña to 16 years to life for defending himself

Central to the Mexican liberation struggle, especially in Aztlán, is the struggle to free our people who are held in chains and locked down in the prisons of the gringo colonial U.S. government. This part of our combative struggle is manifested through the Campaign to Free José Luis, Now! - organized by the Barrio Defense Committee, a committee under the leadership of Unión del Barrio.

For the last year and a half the Campaign to Free José Luis, Now! took on the task of exposing the U.S. government's attack against Raza. This attack is done by criminalizing our community in order to lock our people up. The 22 prisons the government is planning to build - just in California by the year 2000 (4 years from now) - is proof of this attack. This has been done under the movida of the U.S. declared "War on Drugs" and "War on Crime." This movida is designed to save the U.S. government from an economic crisis it is facing; this crisis is coming down as: massive lay-offs, runaway shops, military bases closing down, etc. Because of this crisis, the colonial establishment plans to bring back legal slavery with the use of a cheap labor force in the prisons. At the same time, the prisons are designed to take away our gentes right to self defense. A perfect example of this is the self defense act of José Luis - Raza youth have been consciously or unconsciously fighting back. The case of José Luis Aviña is crucial in order to expose this movida by the U.S. government.

José Luis Aviña Ortiz, a 23-year old Evergreen Community College student from San José and three other young men went to the San Francisco's Haight-Ashbury district on March 27, 1994. This district is well known as an Anglo drug Disneyland. For the last 35 years drug dealing in this area has been allowed by the San Francisco city government because it has been a service to primarily Anglo people. The "War on Drugs" is reserved for Raza and African communities only.

One of the long-time drug dealers (who the S.F. police call "Chicago") John Kreimier was

selling fake marijuana and sold some to José Luis. José Luis was upset when he found out that it was fake and took the drug dealers backpack to expose the drug dealer's scam, and ran. The drug dealer yelled for help and, coincidentally, an Anglo man on a bike chased after José Luis. When this man caught up to José Luis, he crashed against him beating down on him. José Luis immediately reacted by defending himself from his attacker and swung back in desperation with a chisel he had found and stabbed the man in his chest and ran. The man later died.

Immediately, the bay area media turned it into a high profile case, calling it the "Good Samaritan" because the man that died came from a very wealthy family from Marin County. The politicians came to the aid of the wealthy family. Angela Alioto, the bourgeois feminist S.F. County Board of Supervisor, hired a bounty hunter (paying \$10,000) to track down José Luis.

One month later, José Luis was picked up by two Uncle Tom detectives from San Francisco, well known in the community for their brutality, and interrogated José Luis convincing him that he did not need an attorney to represent him. They manipulated José Luis to declare he was guilty even though a community attorney was trying to represent José Luis. José Luis, not knowing his rights and not knowing what was going on, admitted that he was guilty. He was immediately charged with felony first degree murder - 25 years to life in prison.

At José Luis' preliminary, the Polly Klaas Foundation (a reactionary anti-crimme organization) was representing the wealthy family. This allowed for the media to further criminalize, not only José Luis' family but the Mexican community.

José Luis' appointed public defender, Douglas Schmidt waited to have the trial during the elections of the ex-Chief District Attorney Arlo Smith and the racist ex-Mayor of S.F. Frank Jordan. They did this in order to show their racist constituency their harshness on Raza and that they

were doing their job by locking Raza up. The public defender selected a jury that consisted of only one Mexicano. During the trial he put José Luis on the stand (knowing José Luis had no experience in court) to testify without even preparing him and allowed the prosecutor Peter Cling to attack José Luis in the most vicious way for three days.

The court bailiffs consistently harassed José Luis' family and supporters. The bourgeois feminist Judge Lucy McCabe allowed the harassment to continue throughout the trial. The judge adamantly refused to include in the jury instructions involuntary manslaughter (considered an accidental death). The San Francisco Sheriffs put José Luis in solitary confinement five days before his trial and five days during his trial in order to demoralize and harass him and his family. Schmidt, the public defender, didn't even protest the harassment by the sheriffs nor by the bailiffs. Throughout the trial, Schmidt refused to work or communicate with the family or the Barrio Defense Committee. He would not allow any of the organizations input and would shun away from the family during the trial. In his final statements to the jury, he told them to convict José Luis on second degree murder and did not argue involuntary manslaughter, much less self defense.

What was crucial in this case was that the state-paid public defender did not expose the drug trafficking within the police department and the city government, much less the U.S. government, and allowed the criminalization of the Raza community - he did not put the police on trial for it's criminal acts.

La Raza, throughout Aztlán organized in defense of José Luis. We brought together numerous fundraisers in San Francisco and San José to raise money for organizing efforts. The National Chicano Moratorium Committee endorsed the Free José Luis, Now! Campaign and massively mailed and faxed letters of protest to the courts, Chief D.A. and mayor, who at the time were campaigning for their positions. Thousands of flyers

were passed out in San Francisco and San José in order to raise the struggle of Raza locked down in Aztlán.

The Barrio Defense Committee took a step forward by incorporating into the Chicano Mexicano Prison Project, which is a project of Unión del Barrio.

One of the many dynamics in the Free José Luis, Now! Campaign was that the Oakland-based African People's Socialist Party militantly and consistently participated in the protests organized in front of the San Francisco Courthouse, at the trial and at sentencing. These were truly impressive demonstrations in which the African community and La Raza came together, side by side, against a repressive judicial system - arm of the U.S. government - in order to lock our people up.

The African Peoples' Solidarity Committee, who organizes white people to take a stand for Raza and African liberation, also courageously and consistently were present at the protests and trial and sent letters of protest to the court system.

During the sentencing, the state felt so much pressure from the community that José Luis was sentenced in an unannounced heavily guarded courtroom with shielded windows protecting the judge, bailiffs and state attorneys. The state believed the community was going to free José Luis that day. This was truly a victory because the state felt the pressure of the people in an organized manner and felt the power of the people.

The campaign to Free José Luis, Now!, will continue in the appeals process exposing the repressive judicial court system, the war on drugs scam by the U.S. government and the prison slave industry, by locking our gente down. The struggle will continue.

For more information on the Campaign to Free José Luis, Now! or on the Barrio Defense Committee, call (408) 223-0938, or write to: Barrio Defense Committee, P.O. Box 1523, San José, CA 95109.

MASS BASED WORK

As a member of the Raza Rights Coalition, Unión del Barrio provides the following synopsis of the work of the RRC:

Raza Rights Coalition Update

Editor's note: the following is the RRC update for the last six months due to the extensive coverage of the 25th Commemoration of August 29th Marcha in the last issue of ¡LA VERDAD!

Since its formation in the summer of 1989, the Raza Rights Coalition (RRC) has been in the forefront of the struggle in defense of the Mexican community. The RRC is the San Diego Region of the National Chicano Moratorium Committee. We understand that the attacks on our people will continue like it has been since the U.S. invasion of our land in 1848, and the only way to combat these racist attacks is by building a national organization which truly represents the democratic rights of our people.

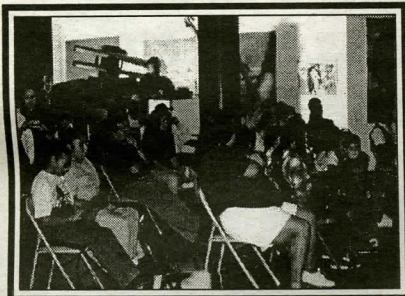
For the past 6 years the RRC has taken on many struggles, not only locally but also nationally. From the 20th anniversary of the August 29th Marcha in 1990 to the 25th Commemoration of Aug. 29, to organizing the National Raza Unity Convention and National Raza March Against the Republican National Convention to be held in August of 1996. The RRC continues its activism in our barrios and continues outreach to the community, M.E.Ch.A.'s and different forces to join in and help organize our Raza.

The RRC sees 1995 as a crucial and important year for our Raza. While we commemorated 25 years of struggle, we also acknowledge 25 years of continuous attacks. During the '70s we saw our Movement at its peak of activism where our people, from abuelitas to our juventud, took their demands to the streets. 25 years later, we see our movement somewhat dormant due to the lack of activism in all sectors and abundant liberalism within some forces. The RRC understands that the laws, attacks, Propositions, etc. against our people will continue coming and the concessions we were granted during the '70's will gradually vanish. We saw these contradictions during this year, as we celebrated the 25th Commemoration of Chicano Park Day we also realized that this is the only park where our murals are displayed and it is in danger of being destroyed by the state of California due to earthquake-proof reconstruction. We also celebrated 25 years of the Centro Cultural de la Raza, while the cutbacks in the arts threat to shut it down. We also saw the cessation of Affirmative Action in the University of California school system as well as the continues cutbacks in bilingual education. ¡La Lucha Continúa! and the RRC will continue fighting for the self-determination of our people.

The following is a synopsis of the work of the RRC:

JULY 1995

- **July 3, 1995**, the RRC held a picket in front of the Mexican Consulate in protest of the massacre in Guerrero, México, on June 28 by the Mexican government. The RRC understands that our people are under constant attack on both sides of the border.
- **July 8, 1995**, Unión del Barrio's Chicano Mexican Prison Project held a fundraiser at Chuey's Restaurant in Barrio Logan.
- **July 14, 1995**, the RRC held a picket in Tecatito protesting the increasing harassment of Raza on both sides of the militarily imposed border by the terrorist migra and the recently installed Border Patrol checkpoint in Dulzura. The RRC knows that the augmentation of migra in the Tecate area only means an increase of violent attacks on our Raza, not only by the migra, but also by the racist vigilante residents of that area. The RRC made a strong presence in Tecatito even though the migra pigs tried to intimidate our members. Maria Brenes, resident of that area, spoke on behalf of the RRC.



Audience members at the 4th Annual Somos Raza Barrio Art Show, held at the Centro Cultural de la Raza.

- **July 15, 1995**, RRC participated in the NCMC Regional meeting in Los Angeles for the organizing of the 25th Commemoration of the August 29th Chicano Moratorium March of 1970.
- **July 16, 1995**, Unión del Barrio's Women's Commission held its first retreat at Centro Aztlan. The Women's Commission is a project of Unión del Barrio. This project was one of the outcomes of Unión's Plenary in January of 1995.
- **July 21, 1995**, the RRC held a forum on the 25th Commemoration of August 29th. The forum was held at the Centro Cultural de la Raza in Balboa Park. The speakers were David Rico from the Brown Berets de Aztlan, Maria Brenes, and Consuelo Manríquez from the RRC. Héctor Rios of the RRC was the MC.
- **July 22 and 23**, Unión del Barrio and the RRC had a booth at the Latin Jazz festival in Barrio Sherman and Golden Hills. All funds raised went back to the many RRC projects in our communities.
- **July 29, 1995**, the RRC held a press conference regarding their work on the issue of the August 29th Commemoration Marcha. Los Angeles NCMC held a fundraiser for the 25th commemora-

tion of August 29th in East L.A. Pablo Aceves and Jaime Cruz spoke on behalf of the NCMC and Consuelo Manríquez represented the RRC. All regions of the NCMC played important roles in the organizing of the Marcha that was held on Saturday August 26, 1995.

AUGUST 1995

- Throughout the month of August members of the RRC and NCMC leaflet in Los Angeles for the 25th Commemoration Marcha.
- Throughout the month of August members of the RRC participated in the disbursing the EZLN questionnaire in several communities in San Diego.
- Members of Unión del Barrio traveled to San José, San Antonio, and Corpus Cristi, Texas, to organize for the 25th commemoration of the August 29th Marcha.
- **August 11, 1995**, the RRC held a fundraiser for the 25th Commemoration of the August 29th Marcha. All of the events held by the RRC are done by our Raza with absolutely no funds coming from this racist government.
- **August 26, 1995**, 25th Commemoration of the August 29th 1970 Chicano Moratorium Marcha. See last issue of ¡LA VERDAD! for report.



Nov. 18 picket against La Migra and in support of Cecilia Rodriguez.

- **August 27, 1995**, the National People's Democratic Uhuru Movement held a forum on the question of African Prisoners. The keynote speaker was Akua Njeri, former Black Panther and mother of political prisoner Fred Hampton Jr., who is the son of slain Chicago Black Panther chairman Fred Hampton. The RRC co-sponsored this forum. The late Patricia Marin gave a solidarity statement on behalf of the RRC.

SEPTEMBER 1995

- **September 15, 1995** the RRC set up a table at San Diego City College in M.E.Ch.A.'s celebration of 16 de Septiembre.
- **September 16, 1995**, the RRC held a press conference in Chicano Park announcing the work on the National Raza Unity Convention and National Raza March Against the Republican Party National Convention. Pablo Aceves spoke on behalf of the RRC, Ernesto Bustillos spoke on behalf of Unión del Barrio, Humberto Rosales spoke on behalf of Voz Fronteriza, and Tony Ramirez from M.E.Ch.A. City College.
- The RRC held their first fundraiser at Chuey's Restaurant to help raise funds for the organizing of the Anti-Republican March to be held in August of 1996.
- **September 19, 1995**, the RRC held a community patrol (where members of the RRC follow the police with video cameras to make sure that police don't commit violent acts against our people) in Sherman and Golden Hill. The RRC understands that it is up to the community to protect our civil rights in our own barrios. Police and migra brutality is always high in the Mexican and African communities.
- **September 23, 1995**, the RRC attended the NCMC regional meeting. The NCMC meeting was hosted by the Oxnard Region of the NCMC.

OCTOBER 1995

- **October 12, 1995**, the RRC and San Diego City College M.E.Ch.A. organized a protest against the racist Congressman Duncan Hunter for his attacks on the Mexican community. Hunter has been building his political career with his racist legislature, like building a triple fence along the border. The RRC will not tolerate any racist politicians, like Hunter, to come into our communities and push their reactionary agenda. Roberto Martinez from the American Friends Service Committee (AFSC) spoke as well as Pablo Aceves from the RRC.
- Christian Ramirez spoke on behalf of the RRC at the celebration of Día de la Raza, organized by San Marcos M.E.Ch.A.
- **October 15 and 16, 1995**, members of Unión del Barrio participated in the Walk Against Genocide organized by the African People's Solidarity Committee. Chairman Omali Yeshitela from the African People's Socialist Party was the keynote speaker in the Walk and in the Teach-in on October 16. Héctor Rios and Maria Ortiz spoke on behalf of Unión del Barrio.
- **October 20, 1995**, the RRC and San Diego City College M.E.Ch.A. had a fundraiser in Golden Hill for both organizations. All proceeds of our fundraisers go back into our communities.
- **October 25, 1995**, San Diego City College M.E.Ch.A. and Unión del Barrio organized a forum on the question of "Raza Women in Struggle." Ericka Zamora was the MC. The speakers were Iris Blanco, a community activist, Maria Posas from San Diego City College M.E.Ch.A., and Patricia Marin from Unión del Barrio. The Unión del Barrio understands that women's involvement is very crucial for our movement.
- **October 27, 1995**, Somos Raza gave a presentation in the workshop entitled "Mi Vida Loca" at the Association of Chicana Activists Youth Conference at San Diego State University. Patricia Marin and Serena Enrique spoke on behalf of Somos Raza, a project of Unión del Barrio.
- **October 28, 1995**, the RRC hosted the annual NCMC retreat at Centro Aztlan. The NCMC will be concentrating on region building and the upcoming anti-Republican Marcha in August 1996.

Many issues were discussed in the retreat, from having a youth committee to establishing a Raza prisoner sub-committee. The NCMC sees the importance in organizing all over Aztlan, if you don't have an NCMC in your area, you can help organize one.

- The Chicano Mexican Prison Project, a project of Unión del Barrio, held a fundraiser at Chuey's Restaurant in Barrio Logan.

NOVEMBER

- **November 4, 1995**, Unión del Barrio participated in the SDSU M.E.Ch.A. Youth Conference. La Unión held three sessions on the workshop "The Chicano Movement." Pablo Aceves spoke on behalf of Unión del Barrio.
- **November 12, 1995**, Somos Raza, the youth project of Unión, held a breakfast fundraiser. The RRC understands that our youth need to take a stand in defending our barrios since many of the laws or propositions are affecting heavily our youth.
- **November 15, 1995**, the RRC and San Diego City College M.E.Ch.A. organized a forum on "The Situation in Chiapas." Even though the mainstream media has stopped the coverage of the situation in Chiapas, the RRC understands that conditions have not change for our brothers and sisters in Chiapas and the struggle waged by the courageous EZLN. ¡Que Vivan Los Zapatistas!
- **November 18, 1995**, the RRC organized a picket at the frontera in protest of the rape of Cecilia Rodríguez (the official representative of the EZLN in the U.S.) in Chiapas, México. We understand that these kind of violent attacks on activists are common tactics of governments that try to intimidate and stop the struggle of their people. We support the work that Compañera Cecilia is doing with the National Commission for Democracy in México (NCDM). Juan Barajas from the RRC led the picket chants.
- **November 20, 1995**, M.E.Ch.A. from San Diego City College organized Unity Day on this significant date: Día de la Revolución Mexicana. The following organizations gave presentations: David Rico from the Brown Berets de Aztlan, Héctor Rios from Unión del Barrio, Serene Enrique from Somos Raza, Patricia Marin from the Chicano Mexican Prison Project, and Tony Ramirez from San Diego City College M.E.Ch.A.
- Members of Unión del Barrio participated in a forum in Riverside, CA organized by Mexicanos Unidos en Defensa del Pueblo. Elba Alvarez spoke on behalf of Unión del Barrio.
- **November 22, 1995**, members of the RRC held their monthly Community Patrol in the barrios of Sherman, Golden Hill, Shell Town, and Logan.



An RRC meeting held at Centro Aztlan.

• **December 3, 1995**, Somos Raza held their Third Annual Barrio Art Show. Chicano artists displayed their art at the Centro Cultural de la Raza. Among the artists were Victor Ochoa (artist in residence at the Centro), Mario Torero, Narciso, and many pieces of Pinto Art from the Chicano Mexican Prison Project were displayed. A panel discussion was M.C.ed by Lilian Mendoza from Somos Raza, the panelists were Isabel Peña from San Diego City College M.E.Ch.A., Adam Straubinger and Serena Enrique from Somos Raza. Victor Ochoa gave a slide presentation on Chicano Art.

• **December 9, 1995**, Unión del Barrio, Brown Berets de Aztlan, Mexicanos Unidos en Defensa del Pueblo, and the National Chicano Moratorium Committee Oxnard Region organized the Third Annual Raza Youth Liberation Conference in San José, Califaztlan. The Conference was hosted by the ENLACE program from Evergreen Community College in San José. The Keynote speakers were Nicolas Crisosto from the Barrio Defense Committee-San José, Adriana Jaso from NCMC Oxnard, and Fernando Tapia from M.E.Ch.A. San Francisco State.

• **December 16, 1995**, the RRC held a Posada fundraiser at Alicia's Restaurant in the College area. All profits from RRC fundraisers go back into the work done in our communities.

DECEMBER

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Oct. 12 picket against racist opportunist San Diego Congressman Duncan Hunter.

The RRC leaves 1995 with strength and determination to welcome the New Year and prepare to defend our gente in more righteous ways. The RRC will continue its activism in our communities, and will be preparing for a chingón Marcha against the racist Republicans in August of 1996. We understand that the many injustices that our people face will only be rectified once La Raza establishes the right to self-determine our own lives and destiny, on our own land.

Join the Raza Rights Coalition in San Diego, or form a region of the National Chicano Moratorium Committee in your area. For more information right to: Raza Rights Coalition, P.O. Box 1842, San Diego, Califas 92112, or Email at MagonBros@aol.com or call: (619) 280-8361.
¡QUE VIVA LA RAZA!

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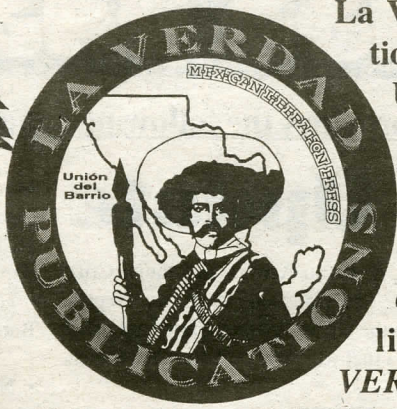
UNION DEL BARRIO JULY-SEPT 1995

TLATELOLECO

October 2, 1968

¡Que Vivan los Mártires de Tlatelolco!

October 2, 1968, days before the 1968 Olympic Summer Games, over 10,000 students gathered in the Tlatelolco housing complex to peacefully protest the neocolonial Mexican government's one-party authoritarian rule and the lack of political freedom for Mexican citizens. In retaliation for this sin in the face to the ruling party PRI, the police and military machine-gunned and bayoneted, in cold blood, over 325 defenseless students and residents of the housing complex. October 2, 1995 represents the 27th memorial to this bloody massacre by the PRI dictatorship.



La Verdad Publications, a project of Unión del Barrio, is circulating an excellent collection of Chicano Mexican Liberation literature. **¡LA VERDAD!**, the political organ of Unión del Barrio, and books such as: Advancing The Chicano Mexican Movement and Ejército Zapatista de Liberación Nacional are available. Also available are subscriptions to: Somos Raza, a barrio youth revista and Las Calles y La Torcida, the newsletter of the Chicano Mexican Prison Project. Back issues of **¡LA VERDAD!** are available for \$2.00 per issue. For more information write to:

La Verdad Publications
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Chicano Mexican Prison Project

The Chicano Mexican Prison Project was formed to deal with the question of Raza prisoners and to develop a network for the purpose of communicating with pintos and pintas and to plug them into the struggle for Raza Liberation. The C.M.P.P. publishes a newsletter, Las Calles y La Torcida, that is distributed free to pintos.

THE MAIN OBJECTIVES OF THE CMPP:

- To Raise The Political Consciousness Of Raza In La Torcida
- To Expose To The Community, Students, And Political Activists To The True Nature Of The Prison System, Which Is To Maintain Our Gente In A State Oppression And Colonization
- To Actively Advocate And Struggle For The Rights Of Prisoners

The CMPP is a project of
Unión del Barrio



For more information write:

CMPP.
P.O. Box 620095
San Diego, Califas.
92162

Barrios Unite! To Win Back Aztlán



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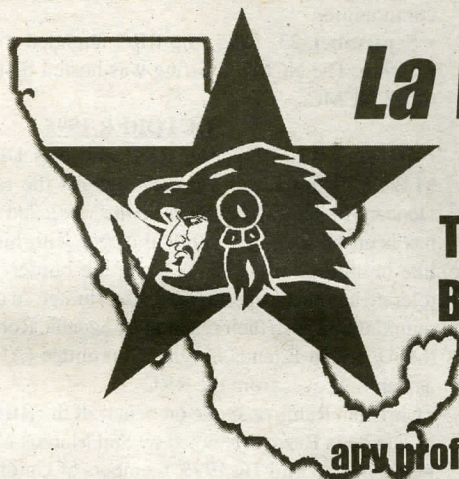
Somos Raza is a project of Unión del Barrio

Those working on Somos Raza are committed young activists who abide by the following principles of unity:

- To utilize Somos Raza as a tool by which to raise the social and cultural conciencia of barrio youth.
- To strive at all times to promote Unity between Raza of all Barrios.
- To always demonstrate respect for ourselves and all Raza.
- To educate and advance our knowledge of society.
- To promote the culture and history of the Chicano Mexican people.
- At all times support the struggle for Chicano Mexican self-determination.

Raza Rights Coalition meetings are held every first and third Wednesday of the month at Centro Aztlán, 2207 Fern St., San Diego. Come and get involved. . . Call 619/280-8361.

The Raza Rights Coalition is the San Diego region of the National Chicano Moratorium Committee. Unión del Barrio is a member of the Raza Rights Coalition



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Join The National Chicano Moratorium Committee Or Create A Region In Your Area!

The NCMC has regions in El Paso, TX, Los Angeles, CA, Oakland, CA, Oxnard, CA, Riverside, CA, San Diego, CA, and San José, CA. The NCMC is united under the principles of independence from government funding or control and for Chicano Mexican self-determination and the following program/demands:

- Full employment with union jobs and wages for all;
 - Quality education for all our children;
 - Affordable healthcare for our families;
 - Decent affordable housing for all;
- Community control of the police and sheriffs;
 - Abolishment of the racist Border Patrol;
 - De-militarization of the Mexico/U.S. border;
- End drug trafficking in our barrios;
 - End barrio violence;
 - U.S. out of Latin America.

For more information on the NCMC write to:
NCMC, P.O. Box 1842, San Diego, CA 92112.

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Chicano Press Association



The primary objective of the Chicano Press Association (CPA) is to advance the struggle for Chicano Mexican self-determination by promoting and unifying the progressive Raza press/media.

¡ADELANTE CON UNA PRENSA COMPROMETIDA AL PUEBLO!

For more info, write:
C.P.A., P.O. Box 620095,
San Diego, Califas, 92162

LIBERACION EXIGE ORGANIZACION **¡LA VERDAD!**

is published by Unión del Barrio as a means by which to provide political education/information to its membership, supporters, and other movement activists. **¡La Verdad!** is presently the most widely read completely independent Chicano Mexican liberation publication and is circulated throughout occupied México / Aztlán from San Diego to San Antonio, Texas. **¡La Verdad!** is the political organ of Unión del Barrio, therefore the writings herein represent the collective voice of Unión del Barrio and its projects.