

LIBERACION EXIGE ORGANIZACION

¡LA VERDAD!

UNION DEL BARRIO

JULY-SEPT 1995



***La Revolución
No Olvida,
Ni Perdona
los Crímenes
Contra el Pueblo***

***¡Justicia Para
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 slap 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.

THE 25TH COMMEMORATION OF THE 1970 CHICANO MORATORIUM: A NATIONAL DAY OF RAZA RESISTANCE!



On Saturday, August 26, 1995, three thousand Chicano Mexicanos and supporters came together from all over Aztlán/occupied Mexico and the other occupied territories on the continent and marched through the streets of East

Los Angeles to Commemorate the 25th Anniversary of the National Chicano Moratorium of August 29, 1970 and for a National Day of Raza Resistance. This massive action - organized by the National Chicano Moratorium Committee (NCMC) - shows that the resistance of our gente to the US government war on Mexicans is growing by leaps and bounds and that militant politics are back at the forefront of struggle in our community.



Marchers demanding self-determination and Raza liberation.

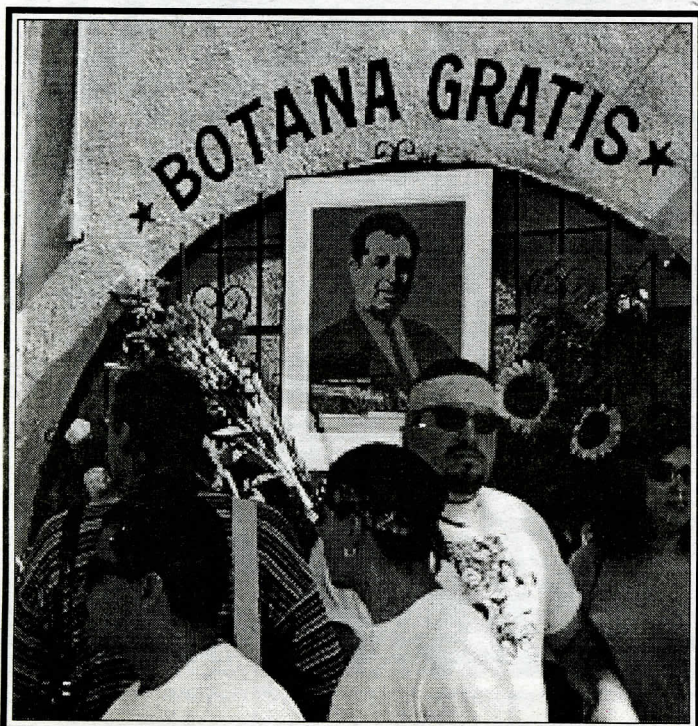
The event began at 7 A.M. in Belvedere Park in East Los Angeles where the marcha to Salazar Park began, as it had in the original Chicano Moratorium 25 years ago, following the historic route of 1970 down Atlantic and Whittier Blvd. All along the way, the NCMC's militant slogans demanding justice and self-determination for la Raza were greeted with support by the East Los Angeles community. At the rally that followed when the march reached Salazar Park, the speakers and those who gave solidarity messages echoed the central theme of this mobilization: we must build

Los Angeles to Commemorate the 25th Anniversary of the National Chicano Moratorium of August 29, 1970 and for a National Day of Raza Resistance. This massive action - organized by the National Chicano Moratorium Committee (NCMC) - shows that the resistance of our gente to the US government war on Mexicans is growing by leaps and bounds and that militant politics are back at the forefront of struggle in our community.

Cultural presentations were given by: Aztlán Underground, Locoed Out Criminals, Agustín y Patricia, Twenty-Nine, Teatro Urbano, Peace and Justice Ensemble, Hoodwatch Massive, and Homebase Aztlán.

IT WAS ENTIRELY APPROPRIATE TO HOLD THIS MASSIVE ACTION ON THE 25TH ANNIVERSARY OF THE CHICANO MORATORIUM OF 1970

Because of the historic significance of the Moratorium and the worsening situation facing nuestro pueblo, it was entirely appropriate and necessary to hold this massive demonstration in defense of our people on the 25th anniversary of the Chicano Moratorium of August 29, 1970. The Chicano Moratorium of August 29, 1970 brought together over 30,000 Chicano Mexicanos and our allies to protest U.S. imperialism's war of aggression against the Vietnamese People and the conditions our gente faced in our own land. It was the culmination of several demonstrations by the Moratorium Committee against the Vietnam War (a war in which Chicano Mexicanos made up 20% of the casualties although we were less than 5% of the total US population). Using a minor incident (according to the pigs, someone had shoplifted some items from a corner store) as an excuse, the marchers were brutally attacked by the Los Angeles Sheriffs who descended on the peaceful demonstration with tear gas, guns, and clubs. The result: hundreds of Chicano Mexicanos injured and unjustly arrested and Angel Diaz and Lyn Ward, both Brown Berets, along with Ruben Salazar - a Chicano journalist who was exposing racism against la Raza in Los Angeles and throughout Aztlán, were murdered by the Sheriffs.



The front of the Silver Dollar, where Ruben Salazar was murdered by the L.A. Sheriffs.

a national movement to defend our gente and fight for our self-determination on our own land.

Speeches and messages of solidarity were given by: Jaime Cruz (Los Angeles NCMC), Ernesto Bustillos (Unión del Barrio), Xenaro Ayala (La Raza Unida Party), Dolores Huerta (United Farmworkers Union) Omali Yeshitela (Af-



National Chicano Moratorium Committee banners at the head of the march.

rican Peoples Socialist Party), Consuelo Manríquez (Unión del Barrio), Rudy Acuña (author of Occupied America, Chicano Studies Department Head at Cal State Northridge), Cecilia Rodriguez (National Commission for Democracy in Mexico), David Rico and Ceferino Garcia (Brown Berets de Aztlán), Enrique Cisneros (editor of El Machete Newspaper and representing CLETA - a group of revolutionary artists south of the gringo imposed border, and CENOSI - Coordinadora de Organizaciones Sociales Independientes), Arturo Rodriguez Jr. (Crusade for Justice, Denver), representatives of Comité Zapata Vive - Los Angeles, Enrique Dominguez (Black Berets), Jimmy Castillo (Tungva Gabrileno), Warrior Woman (Redwind Four Directions), Mzuri Pambali (All African Peoples Revolutionary Party), Saul Figueroa (Los Angeles County M.E.Ch.A. Central), and a representative of the Coalition for Human/Immigration Rights in Los Angeles (CHIRLA), and a representative of Bowie High School M.E.Ch.A. (El Paso, TX.).

In general, the speakers of the day pushed forward the need for self-determination and the need to build a national fightback. We hope that many of these individuals and organizations that are not tied to the NCMC now will continue to communicate and work with the NCMC in the future.

torium Committee which was re-formed around the 20th Commemoration of the Chicano Moratorium on August 25, 1990.

It is also important to commemorate this historic day because today, 25 years after Chicano Mexicanos took to the streets for self-determination, conditions are materially worse in our barrios throughout Aztlán/occupied Mexico. We understand that the defeat of the Chicano Power Movement during the time span of 1974-1975, allowed the US government to reverse many of the gains we had struggled for from 1965-1975 and to effectively demoralize and confuse our people. It was during this period that our Movimiento found itself on the defensive and many of our leaders and activists were killed, jailed, dropped out, burnt out, sold out, etc. It was in this atmosphere of demoralization that organizations such as La Raza Unida Party, Unión del Barrio, Movimiento de Liberación Nacional Mexicano, Crusade for Justice, Committee on Chicano Rights and others continued to struggle in defense of our people. Many of these forces contributed greatly to the re-



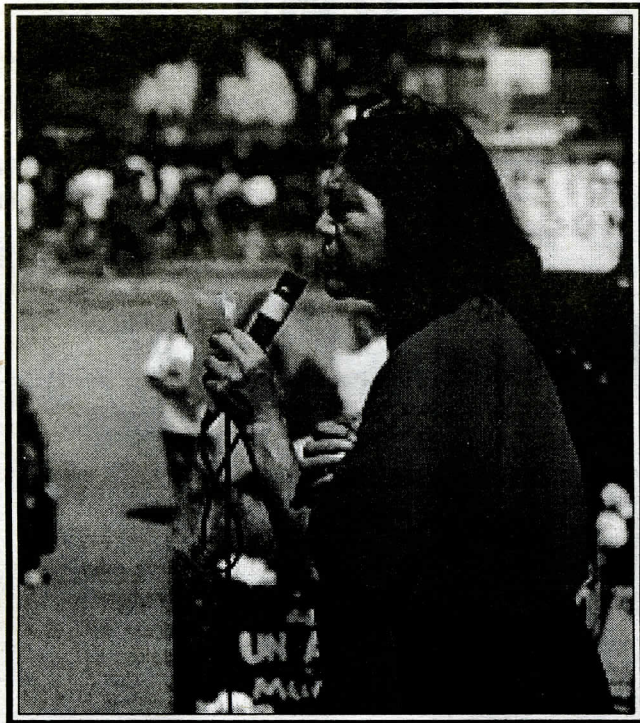
En las calles y en la torcida... Chicano Mexicano Prison Project.

building of the National Chicano Moratorium Committee in 1989 and the coming together of pro-liberation forces throughout Aztlán/occupied Mexico at a time when we desperately need principled unity.

SINCE ITS FORMATION, THE NCMC HAS BEEN

THE MOST ACTIVE MASS-BASED FORMATION IN AZTLAN/OCCUPIED MEXICO

Since the founding of the NCMC, it has been, without a doubt, the most active mass-based formation in Aztlán/Occupied Mexico. From the 20th Chicano Moratorium Commemoration on August 25, 1990 which was attended by over 7,000 to the anti-quincentennial demonstration in San Ysidro, Califas on October 10, 1992 which brought together over 4,000 and was the only Chicano Mexican demonstration



Dolores Huerta of the UFW.

against the celebration of 500 years of colonialism, to the countless conferences, meetings and encuentros the NCMC has sponsored with other organizations to discuss unity and organization and to fight for Raza self-determination to the everyday work that is done to defend the Chicano Mexican community on a local level in each of our 9 regions; one thing is clear: the NCMC has played a leading role in putting struggle back at the forefront of our peoples consciousness. The march and rally on August 26, 1995 was part of that process. It was a march that the sistema tried it's best to prevent and undermine from day one.

THE REPRESSIVE CAMPAIGN OF THE LA SHERIFFS TO UNDERMINE OUR ORGANIZING EFFORTS IS SYMPTOMATIC OF THE ATTACKS OUR GENTE SUFFER AT THE HANDS OF THE U.S. GOVERNMENT

In organizing this marcha, the NCMC (the Los Angeles Region directly) found itself under attack immediately by the City and County of Los Angeles and the politicians who would hate to see la Raza organized for our own power and in our own defense on our own land. At one point the L.A. Sheriffs tried to charge a ransom of \$30,000 for march permits and declare the event "non-sanctioned." It was only



With fists in air, our Raza marched proudly.

through the tireless efforts of the Los Angeles Moratorium Committee and the National Chicano Moratorium Committee in our regions in exposing this extortion campaign by the Sheriffs that they finally were forced to concede to the demands of the NCMC in marching through our own community and demonstrating in our own defense.

This attack on our basic human right to organize and express ourselves as a people is symptomatic of the repression our people suffer today at the hands of the U.S. government. This is a time when Prop. 187 seeks to take vital

social, health, and educational services away from our community. The Clinton Crime Bill and fascist initiatives like the Three Strikes Law seek to imprison and criminalize our entire community. The militarized Border and migra attacks against our people is at an all-time high. Our people are the victim of economic violence at the hands of this capitalist system that grows rich off our labor. For all these reasons, the system wanted anything but to see us march for Chicano Power on August 26, 1995 and attempted to repress us in this endeavor. We understand that in the racist climate of today, it is a crime to be Mexican. It is even more of a crime to say that we are not happy with this plantation system of terror we are forced to live under and that we want a change. For this reason and no other, we were forced to launch a campaign to struggle for our basic right to demonstrate.

The response of the regions and the activists in Los Angeles showed that more and more, people are recognizing that only through a united front can we struggle for our self-determination. We know that the constant press releases and press conferences, phone calls and faxes to the Sheriffs and Supervisor Gloria Molina's office are what made the difference in this struggle. Unión del Barrio understands that it is only through this type of principled unity that we can achieve our goals against the system and the sellouts who try to stop us from organizing.

WE MUST BE OBJECTIVE IN ANALYZING THE POSITIVES AND NEGATIVES FROM THE 25TH COMMEMORATION

Above all, we must objectively analyze the 25th Commemoration and National Day of Raza Resistance and learn from both the positives and the negatives of the event.

The 25th Commemoration represented a tremendous victory for our gente. The ability to bring together 3,000 people to a march organized without government funds, without movie stars or politicians, and without the backing of the Democratic Party, is truly a victory in these times of increasing repression and imposed demoralization in our community. The fact that a militant, pro-self-determination line was maintained throughout the program and the march, is a testament to the political clarity of the NCMC in spite of it being a broad, mass-based formation. It is also a testament to the strength of our movement that we were able to overcome the obstacles put in our way by the system at every turn, as well as the obstacles the NCMC, Unión del Barrio, and other independent, pro-self-

determination Raza formations face everyday in trying to gather the resources to effectively organize and defend our gente. In these times, this is not a feat to be underestimated.

At the same time, we must understand that errors are going to be made in this kind of process. In analyzing this event, we found some short comings, weaknesses, and contradictions. One we realized was that the program was far too long and had too many speakers. This, coupled with the fact that the day was probably the hottest of the year, prevented us from keeping people longer to listen to the speakers. We must also be critical of the attitude and actions of some participants of the march and speakers at the rally. Though we heard many strong solidarity messages and speeches that supported the platform of the NCMC and supported the marcha, we noticed that there were speakers whose agenda for the day had nothing to do

with the NCMC and the campaign in defense of our people. They failed to recognize the importance of this historic event, show respect to the organizers, advance Raza unity, or bring any clarification on how we must liberate ourselves.

There were also many who did not see the event's importance and did not buy into the process. Many forces looked at the inherent problems with organizing it and decided to pull away and criticize the event later. Some organizations failed to endorse the event, while others spread rumors about saying that the marcha had been canceled.



Raza from throughout Aztlán came to this historic marcha.

These forces did not help one bit with their defeatist attitude and their pontificating about how "incorrect" our decisions were. We must say here, that if these forces had put the time and effort into building this event as they did finding fault and tearing it down, the marcha would have been that much more successful.

We must bring this to the forefront for the purpose of avoiding this type of error in the future. The concept that not participating wholeheartedly in an effort because one "knows it won't be successful" creates a self-fulfilling prophecy which does the Movimiento no good. The criticism



The stage at the 25th Commemoration of August 29, 1970 Chicano Moratorium.

that is warranted during organizing is that which is constructive and offers solutions and support.

THE CONSOLIDATION OF THE NCMC IS CENTRAL TO THE FUTURE OF OUR MOVIMIENTO

Unión del Barrio sees the consolidation of the NCMC as a viable mass based organization that can bring together movement forces on a national level as central to the advancement of our struggle and the daily survival of our people. Now more than ever, we must build a national fightback in our own defense. This has been central to the NCMC's work in our regions for the past 9 years. Unión del Barrio calls on all honest, progressive, pro-liberation forces to join and strengthen the NCMC process and build a campaign that can fight for our gente and roll back the attacks which we suffer and which worsen every day.

¡ADELANTE CON UN MOVIMIENTO
COMPROMETIDO AL PUEBLO!
¡TIERRA Y LIBERTAD!
¡MEXICA TIAHUI!



Presentation given by Ernesto Bustillos, chairman of Unión del Barrio, at the 25th Commemoration of Aug 29th, 1970, Dia de Resistencia de La Raza, East Los Angeles

We're Here To Remind All The Oppressors On Planet Earth . . . THAT YOU CAN KILL A REVOLUTIONARY, BUT YOU CAN'T KILL THE REVOLUTION!

**QUE VIVA LA RAZA! . . .
SE VE SE SIENTE, ZAPATA ESTA PRESENTE! . . .**

First of all, we want to thank all of the organizers of this march. As compañero Xenaro [chairman of La Raza Unida Party] said, they've done a tremendous job in putting together this commemoration. We would also like to recognize the delegation from the African People's Socialist Party and their Chairman, Omali Yeshitela, . . . who for many years have demonstrated a tremendous and principled solidarity with our Raza's struggle for liberation . . . Uhuru!

We would also like to give a strong revolutionary embrace to our camarada organizations present today: La Raza Unida Party, The Crusade For Justice, Mexicanos Unidos En Defensa del Pueblo, Brown Berets de Aztlán, and the M.L.N.

**LA RAZA UNIDA,
JAMAS SERA
VENCIDA! . . .**

Compañeros y Compañeras . . . On Aug 29th -1970, 25 years ago, here in East Los Angeles, La Raza marched against the U.S. imperialist war in Vietnam and the racist oppression faced by Raza here in Aztlán. They said, "chale con la guerra en Vietnam!" . . . "our struggle is here, for self-determination and liberation of our people!"

But the Aug 29th demonstration was too big and too powerful for the gabacho ruling class. It put fear into the minds of our oppressors. This is why the police launched a vicious . . . bloody attack against the Aug 29th Chicano Moratorium March.

After the attack -when they (pigs) had killed Angel Diaz, when the pigs had killed Lyn Ward, when the pigs

had killed Ruben Salazar . . . and when the pigs had arrested hundreds of Raza militants . . . the pigs thought that the Chicano Moratorium was dead . . . they really thought that our movement was dead.

But today, we are here to tell all the pigs in the world . . . that the Chicano Moratorium is alive! . . . That our movement is alive . . . That our struggle is alive. We're also here to remind . . . all the oppressors on planet earth . . .

**THAT YOU CAN KILL A
REVOLUTIONARY, BUT
YOU CAN'T KILL THE
REVOLUTION!**

Compañeros y Compañeras . . . we understand . . . that as long as organizations such as the African People's Socialist Party are alive . . . the Black Revolution is alive! We also understand, that as long as the Crusade For Justice, Mexicanos Unidos, the Brown Berets de Aztlán, the MLN, M.E.Ch.A., Unión del Barrio and other organizations are alive, OUR MOVEMENT IS ALIVE.

And we know . . . that as long as you . . . all of you here today are alive . . . Then The Mexican Revolution is Alive!!!
**¡AQUI Y ALLA . . . LA RAZA
VENCERA!**

Compañeras y Compañeros . . . The pigs really thought they had killed our move-

ment on Aug 29th-1970. But our movement is alive . . . it's alive in Tejas . . . it's alive Arizona . . . it's alive in Nuevo Mexico . . . it's alive in Colorado . . . it's alive in California . . . it's alive where ever Raza live. It's alive throughout Mexico . . . and it is being led by the glorious **Ejército Zapatista de Liberación Nacional!**

**SE VE SE SIENTE . . . ZAPATA ESTA
PRESENTE!**

Compañeras y Compañeros . . . the demands for justice and self-determination raised by Raza on Aug 29th -1970 are valid and true today. In fact, we all know, that the situation and conditions in which the great majority of nuestra Raza find themselves, is worse today, than they were 25 years ago.

Today, we are witness to the implementation of the most racist-oppressive anti-Mexicano government laws and policies. And things continue to get worst by the day.

We know what Prop 187, the anti-affirmation action movement, and the 3-Strikes You're Out laws, are all about . . . they are about a program to keep us in poverty, as slaves, in ignorance, in prison, and from developing the capacity to liberate ourselves.

Compañeros y Compañeras . . . we need to come to terms . . . in a very clear and straight forward fashion as to (1) what is it that our movement wants . . . (2) we need to know clearly . . . who our enemy is . . . and (3) we need to define clearly how we are going to fight back and win our liberation.

Our movement must be a struggle that calls for the self-determination of the Mexicano people . . . our demands must be the liberation of our lands . . . and re-unification of Aztlán and Mexico! Porque . . . **SOMOS UNO PUEBLO . . . SIN FRONTERAS!**



Members and supporters of Unión del Barrio at this historical marcha.

Compañeras y Compañeros . . . Our Movement must come to terms once and for all . . . that the principle enemy of our people and our movement is U.S. capitalism and its political and military supporters . . . we're talking about the Democratic Party . . . the Republican Party . . . the FBI . . . and the CIA . . . and the Los Angeles Sheriffs!

We must also deal with the enemy within us. Because our enemies are not only the ones who go around wearing a uniform. We must deal with those elements and tendencies that are negative and detrimental to our struggle.

**WE MUST UNDER-
STAND THAT . . .**

-the time for working within the system is over!
-the time for hispanic/vendido politics is over!
-the time for egotism within the movement is over!

-the time for opportunism, chisme, and infantile politics is over!

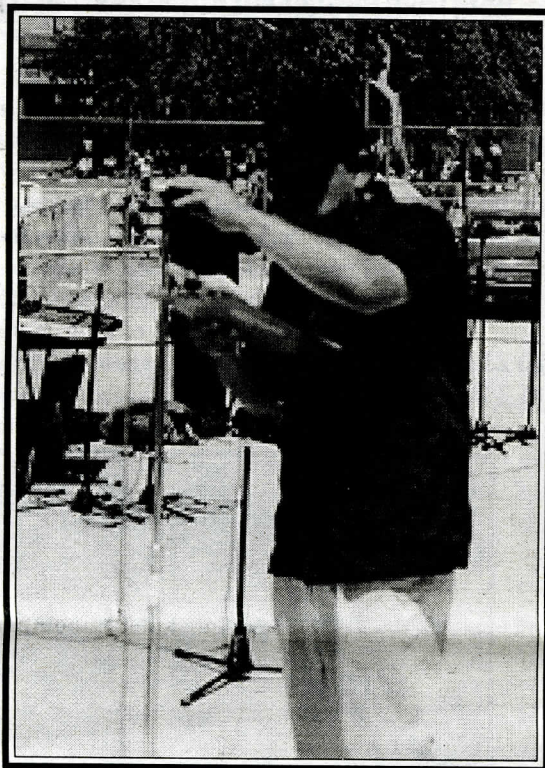
-the time for lazy and disorganized politics is over!
-the time for sectarian and regional politics is over!

-the time for claiming that there is a labor movement . . . a so-called student movement . . . a cultural movement . . . is over . . .

**WE ALL BELONG TO ONE MOVEMENT . . . AND
THIS IS WHAT WE CALL A NATIONAL LIBERA-
TION MOVEMENT !!!!**

Compañeros y compañeras . . . the only way we are going to win our national liberation . . . is to unite under one organization . . . and anyone who thinks otherwise is puro pedo and nothing but bullshit! Because what we need is . . . an organization that has a liberation program . . . and a liberation strategy . . . an organization that is national . . . that includes our sectors of our community -the workers, the pintos, and the students . . . an organization that is militant . . . and most important of all, an organization that is REVOLUTIONARY.

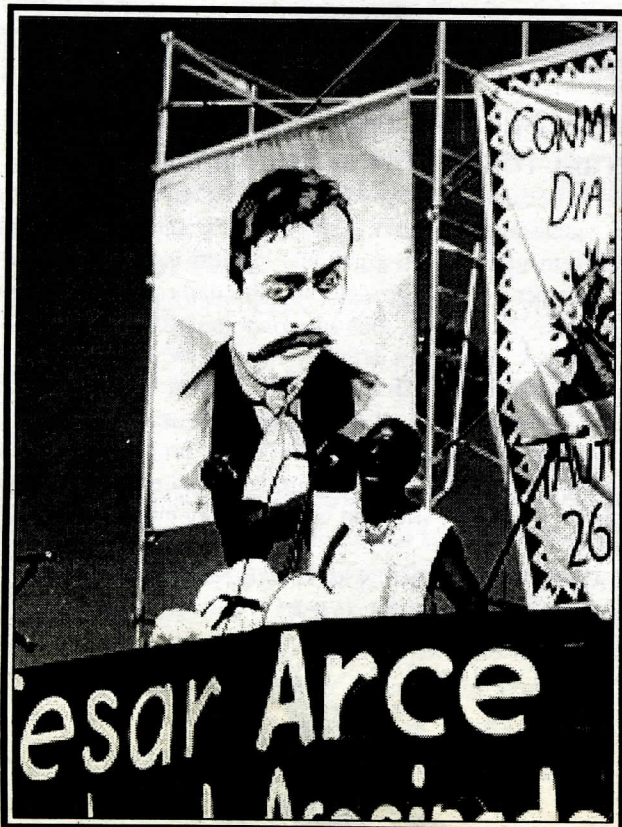
Join us in forming this organization.....
Gracias y . . . **Que Viva La Raza!**



**Chairman Ernesto Bustillos
of Unión del Barrio.**



**Chant leader Patricia Marin at the
25th Commemoration.**



**Chairman Omali Yeshitela of the African
Peoples Socialist Party, giving a solidarity
speech at the 25th Commemoration.**

Es el tiempo de organizarnos y es el tiempo que la mujer tome el liderazgo en la lucha por nuestra liberación nacional

Nota del Editor: lo siguiente es la presentación que Consuelo Manríquez dió en la Marcha de la Conmemoración del 25 aniversario del Moratorio Chicano de 1970, que tomó lugar en el Este de Los Angeles el 26 de agosto de 1995. La presentación fue dada en español.

¡Que Viva La Raza! ¡Que Viva el Moratorio!

Compañeras y compañeros en lucha, mi nombre es Consuelo Manríquez, y estoy aquí en este día histórico

trabajo que la gente y las regiones que forman el Comité Nacional del Moratorio Chicano hicieron. Más de un año tomó en organizar esta fecha tan importante e histórica, gracias a las regiones del Moratorio del Paso, Oxnard, San Fernando, San Diego, Riverside, San José, Oakland, Fresno y Los Angeles sin su ayuda este día no pudo ser posible.

Como compañera Elba dijo, soy parte del Comité Central de Unión del Barrio. Unión del Barrio está basada en San Diego con unidades en varias partes en Aztlán a lo que se le llama el Suoeste, Califas, Tejas, Arizona, Colorado y etc.. Unión del Barrio es una organización Revolucionaria Nacionalista que lucha cada día en defensa de nuestro pueblo mexicano y lucha por ganar la auto-determinación de nuestra gente. Lo que significa todo esto, es que nosotros debemos tomar control de nuestra política, economía y servicios sociales en nuestra tierra aquí. Porque la tierra que en que hoy estamos parados orgullosamente, es del pueblo mexicano y NADIE nos puede negar este hecho.

Hace 25 años el pueblo mexicano tomó las calles e hizo la misma marcha que hoy marchamos en protesta de la guerra en Vietnam y de los abusos policíacos contra nuestra gente y de la falta de los servicios sociales. Y después de multitudes de marchas, protestas, manifestaciones y la pérdida de mucha de nuestra gente que murió en la Lucha, este sistema nos dió concesiones para calmarnos, nos dieron educación bilingüe, servicios sociales, y acción afirmativa, etc. ya que todas las infiltraciones que logró meter en el Movimiento Chicano no fue suficiente. Cuando digo infiltraciones muchas de las personas que se encuentran aquí fueron testigos de lo que hizo el sistema gringo para parar nuestra lucha. Eso fue hace 25 años, y

hoy sabemos que ¡La Lucha Continúa compañeros! y ¡Ya Basta!

¡Ya basta con la 187!, ¡Ya Basta con las leyes "English Only"!, ¡Ya Basta con la destrucción de Acción afirmativa y de Educación

bilingüe!, ¡Ya Basta con los abusos diarios de la migración y de la policía!, ¡Ya Basta con los vendidos! No tenemos que ir muy lejos para comprobar esto, la mayoría de nuestra Raza se encuentra en la cárcel, bajo drogas ó en la calles. La mayoría de nuestra Raza vive en pobreza sin educación adecuada, sin servicios de salud y en viviendas inadecuadas. También podemos ver estas injusticias preguntándole a nuestra Raza en Lincoln Heights donde uno de nuestra Raza fue asesinado por la placa hace pocas semanas. Este sistema racista tomó la vida de José Gutierrez de 14 años cobardemente como ha tomado las miles más.

Entonces ya sabemos lo que enfrentamos, lo que vivimos y lo que debemos que hacer es ¡ORGANIZARNOS! Organizarnos bajo una organización que representa nuestros intereses. Unanse o formen una región del Moratorio Chicano, ó de las organizaciones que se encuentran aquí como Unión del Barrio, El Partido de la Raza Unida, Las Bonias Cafes, el MLN, La Cruzada por Justicia, MEChA. MEChA siempre ha sido muy



Over 3,000 Raza participated in the 25th Commemoration Marcha.

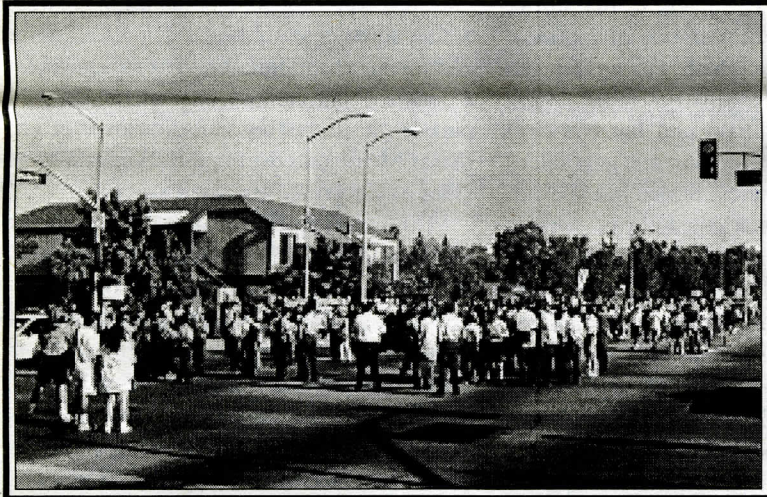
importante en nuestra historia y en nuestra lucha. Muchos de nuestros líderes militantes han salido de MEChA y para todos los mechistas que se encuentran aquí trabajen duro bajo MEChA en la escuela para cuando salgan se unan a otras organizaciones revolucionarias. Todos los que estamos aquí no valdriamos nada sino fuera por el Movimiento, la mayoría de nosotros no tuvieramos lo que tenemos hoy sino fuera por el Movimiento. Es tiempo de organizarnos, y luchar por justicia para el futuro de nuestros hermanos, e hijos.

Y por último esta llamada va para todas nuestras compañeras en la lucha, a toda compañera que se encuentra bajo este gobierno imperialista, capitalista y racista, que por solo este hecho se encuentra en la lucha. Todos sabemos que hay cuestiones de la mujer que tienen que ser dirigidas, pero sin la participación de la mujer no podemos solucionarlas. Es tiempo que la mujer tome liderazgo principal en la lucha de Liberación Nacional en defensa de nuestro pueblo, como nuestra compañeras lo hicieron en la



"Coffins" of Raza martyrs Cesar Chavez, Ruben Salazar and youth recently killed by L.A. pigs.

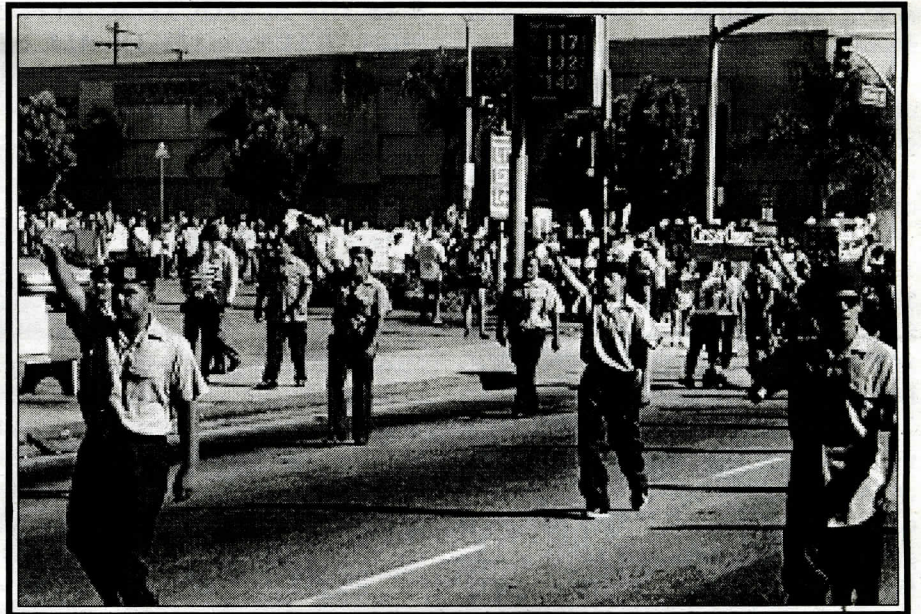
representando la organización Unión del Barrio. Es un honor formar parte del programa de hoy y de compartir esta plataforma con las personas de las organizaciones que hoy



The Marcha extended for many blocks.

se encuentran aquí como El Partido de la Raza Unida, Las Boinas Cafés, Movimiento de Liberación Nacional, La Cruzada por Justicia, El Partido Africano Socialista, la Comisión de Democracia Nacional en México y muchas más que hoy se unen aquí.

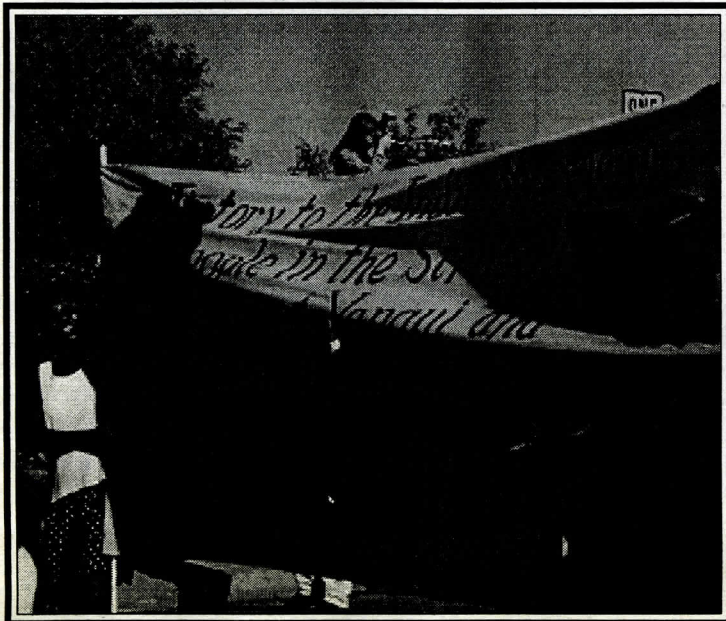
Primero tenemos que reconocer que esta marcha no pudo ser posible sin la ayuda, dedicación, energía y el



The Brown Berets de Aztlán marching for self determination and total Raza liberation

revolución mexicana, como las compañeras lograron en la revolución cubana, a lo igual en la revolución de Nicaragua con los Sandinistas, y lo que hoy vemos en el EZLN con los Zapatistas en Chiapas. Pero hay que unirnos con nuestros compañeros en la lucha y no tomar la posición de las feministas reaccionarias que son una replica del feminismo gringo que es el poder blanco. Nuestro enemigo no son nuestros compañeros sino el sistema gringo que nos ha inculcado en odiar a nuestros hombres bajo el feminismo gringo. Tenemos que organizarnos y luchar por nuestro pueblo, porque nuestra liberación tomará lugar cuando todo nuestro pueblo este libre. ¡Compañeras es tiempo de formar parte del Movimiento! y es tiempo en organizarnos porque la lucha continúa!

¡Que Viva La Raza! ¡Que Vivan los Zapatistas! ¡Que Viva Marcos! ¡Que Viva la Revolución Mexicana! ¡Que Viva el Moratorio Chicano! Gracias.



An APSP banner showing solidarity with the struggles of the Mexicano people.



REFLECTING ON TLATELOLCO: 27 YEARS LATER, LA LUCHA CONTINUA

October 2, 1995 marks the 27th anniversary of the massacre of students in Mexico City by the Mexican army in the Plaza de las Tres Culturas (Tlatelolco). While much has been written about this atrocity against el pueblo Mexicano by the PRI government

"student" movements that took place throughout the spring of 1968.

When we look at the "movements" that took place in Europe (France, etc.) during this time period, we are looking at a white peoples movement to basically question some aspects of the world economy (capitalism) which gives them privilege at the expense of the rest of the peoples on the planet earth. This is the same phenomenon that drove white students to opportunistically try to define and lead the African, Chicano Mexicano and other colonized liberation struggles during the sixties and break with and slander them when they were not allowed to direct them. It was this same phenomenon of opportunism that had white youth protesting the war not in solidarity with the heroic Vietnamese people as were Africans, Chicanos and other Native and colonized peoples (who were in fact dying in record numbers)-but so that they would be able to protect their narrow asses from gunfire. For this reason, the movement of Mexican students during the summer and early fall of 1968 stands apart from the convulsions that shook universities all over Europe during this time period.

THE SPARK FOR THIS TRAGEDY WAS THE SUFFOCATING REPRESSION THAT EXISTED ON ALL LEVELS OF MEXICAN SOCIETY BUT WAS HIDDEN FROM THE WORLD

In fact, the spark that touched off the demonstrations and eventually the repression would appear minor. We must understand, however, that it was part of the struggles that were going on in Mexico during the sixties not only from students, but from workers, and campesinos to form their own organizations and challenge the PRI dictatorship.

In fact, the demonstrations began in May of 1968 when the Granaderos (a special unit of the military which exists to repress demonstrations), more specifically los Halcones (a special unit of the Granaderos created during the Diaz Ordaz administration) when they invaded the San Cosme Preparatory School (comparable to a high school) chasing

students who had long hair. In doing so, they had violated the autonomy of the school (in certain Universities, Preparatories, etc., the word Autonomia-autonomous-is attached because they are supposed to be free of government control, this implies

that they cannot be invaded for any reason by any government or outside force).

Quickly, students of the Universidad Nacional Autonoma de Mexico (UNAM) and the Politecnico joined the demonstrations against the repression and were in turn joined by the workers at the UNAM who were on

strike for their labor demands. This became the spark that lit the massive movement. Almost before the PRI government knew what was happening, the movement had snowballed into a massive popular movement that was paralyzing the city, gaining popular support all over Mexico, and exposing the repressive nature of the Diaz Ordaz regime.

In fact, the Diaz Ordaz regime had characterized itself as especially repressive. The fact that there were political prisoners was basically known by all. Despite the public relations job the PRI tried to do, resentment was boiling over from all popular sectors by 1968. More important, it was boiling over during the preparations for the Olympics which were to be held in Mexico City that year.

The dictatorship in Mexico was probably one of the best-kept secrets in the world. Hidden in its constitution-one of the most socialist of all time which was written before the hijacking of the Mexican revolution by Yanqui Imperialism and the National Bourgeoisie- and the democratic guarantees of its laws and statutes. It also hid itself in the supposed civilian character of government and its supposed support by hand-picked, bought-off worker and campesino "leaders." It was the constant, relentless exposure of the true, repressive, antidemocratic, greedy nature of the PRI government that scared Diaz Ordaz and his cronies in government and the military to no end.

The fact that Mexico was hosting the Olympics that year was even more ominous. Generally put forth by the capitalist world as a success story and a showcase of democracy in Latin America, it's supposedly independent foreign policy and well nurtured facade of prosperity as well as its demagogic manipulation of the socialist principles on which the revolution was built were enough to keep many off balance in their analysis of Mexico. It was for these reasons that the Olympics of 1968 had so much importance to the PRI government and the ruling class in the US which propped them up.

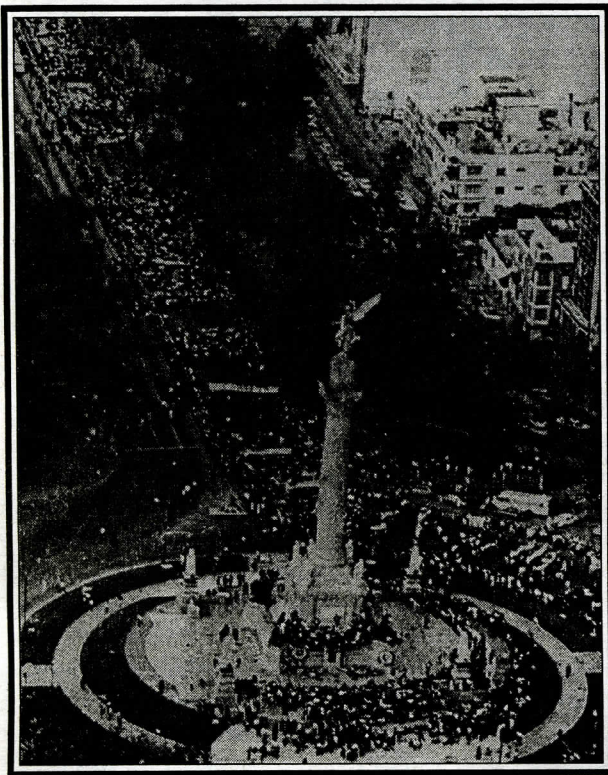
THE MOVEMENT OF 1968 HAD A WORKING CLASS, POPULAR CHARACTER

Important here is the class character of the movement. While the movement had support from all sectors of the student population, the bedrock of this struggle was grounded in the Mexican working class. The

students of the Politecnico were overwhelmingly working class and they played a major role along with the UNAM workers in forming the CNH (Consejo Nacional de Huelga, National Strike Committee). Students of the UNAM who were of more comfortable cir-

cumstances were gaining consciousness every day and uniting with the demands not only for students and not only for the UNAM workers, but for a Workers Democracy in Mexico, for an end to US Imperialism. The demonstrators carried banners with Che Guevara and slogans of revolution as well as the sickle and hammer. Far from just a call for better conditions and more academic freedom on the campus, this movement was part of the deepening consciousness of las masas Mexicanas during the sixties on both sides of the gringo-imposed border.

The movement of 1968 also had a striking parallel to the ferrocarrileros movement of 1958. The ferrocarrileros (railroad workers) had battled both the government and the bought off unions ten years prior to Tlatelolco, but had been repressed and ultimately defeated by the government. This was the first movement in ten years that had captured the imagination of all of Mexico. It quickly



Some demonstrations were as large as three hundred thousand people.

through the years, it is necessary to understand its role in our struggle today as Mexicanos on both sides of the gringo-imposed border. Rather than see it as an isolated incident or an aberration (as many PRI apologists make it out to be today), we must see the massacre at Tlatelolco as a de-masking of the PRI government's barbarism toward our gente and toward the popular, democratic movement for the transformation of Mexican society.

THE TLATELOLCO MASSACRE WAS THE PRI GOVERNMENT'S RESPONSE TO THE GROWING CONSCIOUSNESS OF THE MEXICAN STUDENTS AND THE MEXICAN MASSES

We must understand that the massacre of the students in the Plaza de las Tres Culturas on October 2 was the response of the neo-colonial, vendido PRI government to the growing consciousness of the Mexican People. This was a movement that went far beyond just the reaches of the University, and



PRI dictator Gustavo Diaz Ordaz, known as "el Chango."

the Government of Yanqui Puppet Gustavo Diaz Ordaz (hated all over Mexico and openly called el Chango) knew that all too well. It was a part of the historic movement of las masas Mexicanas for self-determination and for liberation from European Colonialism. This was in fact unique among the



These spontaneous mass demonstrations were unprecedented in Mexican history.



"The army should defend the people not attack it."

exploded all over the country with University students as far north as Sonora supporting the demands and actions of the students in Mexico City.

MEXICAN SOCIETY HAD BEEN BUILDING CONSCIOUSNESS THROUGHOUT THE SIXTIES

We have mentioned the ferrocarrilero movement as a parallel with the movement

of 1968. It is also important to understand that despite the public relations work of the PRI to give to the world the myth of social peace, struggle had been breaking out in all parts of the republic during the sixties.

During the sixties and before Tlatelolco, we can see evidence of intense and even armed struggle in various parts of Mexico. In Guerrero, Genaro Vasquez and the Asociación Civica were beginning to organize for campesino demands and against the PRI repression in the region. Also, Lucio Cabañas would also form the Partido de Los

the repression was caused by student violence. Throughout the summer of 1968, the participants and supporters had avoided studiously the provocation's of the Granaderos and the army. The Massacre on October 2 was planned weeks before and equals premeditated murder on a political scale.

The climax of this confrontation came on October 2, 1968 when the troops of the Mexican army in tanks and other vehicles armed to the teeth fired on students assembled in the Plaza de las Tres Culturas

(Tlatelolco). A demonstration had ended when the Batallon Olimpia attacked first and shot into the crowd. This was the beginning of a massacre in which the students were corralled into an area from which no escape was possible, and shot down mercilessly. Those who managed to

escape into the apartments around the plaza were hunted down ruthlessly by the army and different security forces. Journalists were attacked and anyone who was in the general area—whether they had anything to do with the demonstrations or the movement at all—were shot and beaten. This savage repression caused some students to confront the army and they were met with more bullets. Ambulances that tried to get in to help the wounded were forcibly detained for hours by the army. The final result of this repression: thousands of Mexicans murdered, detained, wounded and tortured by the PRI dictatorship.

TLATELOLCO WAS NOT AN END, BUT A BEGINNING

Far from the end of the struggle that the army, the gringos, Diaz Ordaz and his cronies expected, the Student Movement and the massacre unlocked a new era in the liberation struggle. The massacre was the unmasking before all of Mexico and the world of the PRI as a gang of fascist thugs who had betrayed the Mexican Revolution and were capable of any atrocity to preserve their power and the power of their gringo masters.

The movement of '68 also opened a new level of discussion in Mexican society. It challenged the carefully choreographed assumption that the president was above all criticism and untouchable. After this heinous act, attacks on Diaz Ordaz and his successors (including Luis

Echeverria who, as secretary of government actually gave the order for the massacre) came under attack by the public as never before during the subsequent years.

The intended effect of shutting down all

criticism and having the perfect Olympics was also shot. Protests continued to erupt. The Mexican and gringo government were then embarrassed as African athletes like John Carlos upheld the anti-colonial struggle and the demand for Black Power within the Olympic arena. Things could not have gone worse for Yanqui imperialism during the fall of 1968.

It was out of this heroic movement and repression in response to it that there flourished different armed struggles in the seventies which understood that peaceful struggle could only go so far and that armed struggle was not only justified to change the conditions but in fact a vital component of the movement. It was in the post-Tlatelolco era that we saw the formation of the heroic formations such as the Frente Urbano Zapatista, the Partido de los Pobres (PDL), the Liga Comunista 23 de Septiembre, Partido Proletario de la Union Americana, Partido Obrero Clandestino Unión del Pueblo (PROCUP), and other heroic formations whom, with all their errors, represented the struggle of Mexican people to be free of colonialism. We must say here that the Ejército Zapatista de Liberación Nacional is the logical extension of this struggle and that the tactics of the seventies in response to the PRI are more valid than ever today.

We must constantly say this to elements who try to push pacifism in response to the PRI dictatorship and to US government attacks on our people on both sides of the border. The fact is that Tlatelolco is a lesson on how far Yanqui imperialism and its stooges are willing to go to protect what they have stolen from us. We must never forget this.

MAKE NO MISTAKE, THE US PLAYED A ROLE IN THE REPRESSION

It would be naive to believe that this repression went on without extensive coordination with the CIA. In fact, documents are being disclosed now regarding the actual US role in this atrocity. We must be clear that the massacre is far from something the Mexican government did in a moment of insanity. Rather, it was part of a forceful pacification plan by the US government in Latin America.

It was part of the same plan that overthrew popularly elected president Jacobo Arbenz from power in Guatemala in 1954 to make that country safe for the United Fruit Company. It was part of the same plan that led to the assassination of President Salvador Allende in Chile. It was part of the same plan under which US special forces and CIA operatives led the charge to defeat and kill Che Guevara and the insurgent movement in Bolivia. We must understand this or we cannot understand that what is really needed so that another Tlatelolco never happens again.

THE STRUGGLE CONTINUES TODAY

27 years later, the struggle continues with a vengeance. At a time when repression of las masas Mexicanas on both sides of the US imposed border is at an all-time high, so is the combative spirit of our gente. Wherever

we live, we see rebellion. Whether it is 3,000 Raza marching through the streets of East LA, thousands of ambulatory vendors facing down the Granaderos and occupying el Zocalo, workers from SUTUAR Ruta 100 taking on the government, the struggle of the 2500 political prisoners and the 810 disappeared, the struggle of Raza prisoners in the occupied territories, the struggle against mi-



Most bodies had to be identified by friends or relatives.



After the massacre, cempazúchitl flowers were placed by mourners on the Plaza de Tres Culturas.



Over three hundred Mexicans were killed in cold blood by their very own government.

Pobres which would take on armed struggle also and inspire all popular sectors of Mexican society. In Chihuahua, Arturo Gamiz formed armed bodies to take on families in the state who owned lumber companies and took land away from poor campesinos. In fact, his assault on a military garrison in the region which later led to his very death gave rise to the Liga Comunista 23 de Septiembre which would play a pivotal role in the struggle of las masas Mexicanas during the seventies.

All of these movements and mobilizations and others that took place throughout Mexico bear mentioning to understand that the Student Movement of 1968 is not something in a vacuum to be analyzed apart from the rest of our gente's reality. The fact is that all of Mexico was boiling below the surface with the indignation of economic colonial violence and savage political repression. As the summer wore on, and the demonstrations and marches grew larger and broader—attracting more gente and paralyzing Mexico City—tensions began to mount with the Olympics only weeks away. When a silent march was attended by thousands of people, the army and Diaz Ordaz and his clique were close to panic. This led them to the conclusion that the only way to stop the tide was through a



The Mexican army killed or beat anyone they could get their hands on.

savage repression that would supposedly break forever the will to struggle.

We must say this to counter the age-old argument put forth by the tame Mexican left and the government and its apologists that

gra/police violence and the racist Proposition 187, or the heroic struggle of the Ejército Zapatista de Liberación Nacional, the PROCUP-PDL, or the independent mass movements, el pueblo Mexicano is mobilizing as never before. Even as we go to press, there is a struggle by conscious, heroic students against the unfair, selective admission policies by the UNAM. The struggle of the Rechazados is one we must all unite with.

Most of all, the Chicano Movement has a duty to strengthen its ties to the popular struggles south of the imposed border. The archaic, reactionary, chauvinistic, simpleminded notion that we have no business participating with these compañeros and that some imaginary line put there by the gringos should define our political boundaries is not only wrong, but dangerous. Now is the time to make deeper contact with honest forces, to foster transborder work, and to struggle against the isolationist and subjective notions of the past. We must all participate together in the struggle for the transformation of our patria.

¡Que Viva el Movimiento de 68!
¡Que Vivan los Rechazados!
¡Que Viva el Ejército Zapatista de Liberación Nacional!
¡El Trabajo Politico no Tiene Fronteras!



Concientización Y Liberación

We must caution those active in our movement, not to be led to fight for the interests of the vendido elements found with the Mexicano middle class.

WHAT DOES THE CALIFORNIA CIVIL RIGHTS INITIATIVE REPRESENT TO OUR MOVEMENT AND TO OUR PEOPLE?

• **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.

Once against the gringo colonial system and its supporters (the white masses) are on the move to defend their class interests and save themselves from a complete collapse by mobilizing people around the "California Civil Rights Initiative" (CCRI). With major contradictions facing U.S. Capitalism, its leadership (Republicans and Democrats) is doing everything within their power to save itself from imminent demise. Our role, as a vanguard within our movement, is to expose the contradictions facing the system, give an analysis of the present conditions, and give direction and solutions to nuestra Raza's problems.

During the 1960s and early 1970s, the "Chicano Power Movement," the "Black Power Movement," and other progressive and revolutionary movements took to the streets to demand civil and human rights for all oppressed people. Although defeated by the mid 1970s, these progressive movements were able to win some concessions and victories for our peoples. In order to avoid complete revolution within its borders, U.S. Capitalism conceded some of the demands of these movements. Bilingual Education, Chicano Studies, Social/Community Services and Centers, and Affirmative Action - are but a few examples of the civil rights won by the revolutionary movements of that period of struggle (1960s and 70s).

Affirmative Action Programs and Laws (laws forcing the system to open employment and educational opportunities to non-white people) and other concessions were in reality nothing more than petty reforms designed to save the system from collapsing and to fool the people into believing that the system was actually working in their interests. However, groups such as the Black Panthers, Brown Berets, Crusade for Justice, the National Chicano Moratorium Committee and others understood this movida and struggled for self-determination until their defeat (or demise) in the 1970's.

THE WORLD IS CHANGING DRASTICALLY

Currently the world is changing drastically. The leading agents of change are not found in Europe or among white people in the United States, but amongst the colonized people of the world. Because of the crisis of capitalism (economic competition, political divisions, unemployment, uprisings and revolutionary movements, etc.) the United States has had to close (in order to compete with other capitalists powers) literally thousands of labor intensive factories and bureaucratic agencies, and move most of these plants to the colonies: Mexico, Latin America, Africa and Asia. (see article "Bombing...Shows How Deep The Crisis In U.S. Imperialism Really Is," *¡La Verdad!*, April-June 1995). This has forced U.S. capital to shift the mode of its production (within its present borders) from labor intensive industry (big factories) to a service, research and technological development oriented economy.

Since the "educational system" is

tied to the economic orientation of the state, a change from what is known as "traditional curricula" (children learning basic math, English, social sciences, etc.) to more technical oriented curricula is taking place. The educational system is now producing a sector of the "working class" (or technocrats) who will become highly skilled in order to support research and development related jobs. Heavy industry and the extraction of natural resources will be regulated to the external colonies (Latin America, African, and Asia) while the profits of the finished products will return to the capitalists in the imperialist countries, where some of this stolen wealth will be used to pay-off the technocrats (so-called white working class).

Knowing the history of the U.S. colonial system we can bet that it will set aside the service oriented jobs (fast food restaurants, hotel maids, cooks, gardeners, etc.) for Mexicans and Africans, while it buys off as many white people as they can with the high skilled-technological and white collar (managers, executives, etc.) positions. These dead end jobs set aside for our gente and the inability to absorb all the unemployed Mexicans and Africans, will create a tremendous discontent among the masses. This discontent will manifest into a militant and radicalized population willing to engage in revolutionary action. This system is aware of this and is currently making plans to keep Mexicanos (and other oppressed people) demoralized and unable to take up the fight for their democratic and human rights. Already, plans to "exterminate" the excess population of Mexicans, Africans, and other "undesirables" have been put into effect (drug trade, AIDS, etc.). These actions are known among movement circles as a "low intensity war" (which include the use of vendidos, drugs, police, prisons, anti-Mexican laws like Prop 187, etc.) directed against the colonized people.

LOW INTENSITY WARFARE BEING WAGED AGAINST LA RAZA

This "low intensity warfare" is supported by the great majority of white settlers (gabachos) because the more oppressed and unemployed we are, the more jobs and wealth they have. This is why we find the unity between the ruling class and the general settler population around measures such as Prop. 187, the Clinton Crime Bill (which gives billions of dollars to the police, migra, and for prison construction), Three Strikes Laws (which is locking up more Mexicanos and Africans and other oppressed nationalities in prison), English Only laws and the elimination of Affirmative Action (CCRI) and bilingual education. A particular benefit of prison construction is that it not only provides more money to the private sector (capitalists) but it creates centers all around the country ready to house our people in case of open rebellion.

Part of the "low intensity warfare" or counterinsurgency, is the California Civil Rights Initiative (CCRI), which according to the bourgeois/colonial media (read *San*

Diego Union Tribune, Sept. 14, 1995) is a measure which would "prohibit the use of race, sex, color, ethnicity or national origin as a criteria for discriminating against or granting preferential treatment to individuals." Supposedly, it is a measure that would eliminate "reverse racism." This measure is supported by the great majority of California voters. Among its strongest supporters are Republicans (78%) and the white masses (*San Jose Mercury News* Sept. 14, 1995).

But anybody with any kind of common sense, knows that the CCRI has nothing to do with "reverse racism" or ending any kind of "preferential treatment," but rather it is the latest attack aimed at the Mexican people living north of the militarily imposed border. Following in the footsteps of Prop. 187, the CCRI will be "approved by the voters" and Mexicans will fall victim to more unfair, racist laws. While racist gringo politicians who support CCRI "say they simply seek the principles of a color blind society embodied in the 1964 U.S. Civil Rights Act" (*San Diego Union Tribune* 02/06/95), in reality, it will keep, at even higher rates, Mexicans from attending college and getting hired at skilled and professional jobs - the kind of employment historically reserved for whites. It is in the interest of the white population to create and adopt such a racist initiative in order to conserve their political economic and cultural (white superiority) interests. Therefore, the CCRI of 1996 must be viewed as one more attack against our people.

What do these attacks mean and how do they fit into the world crisis? As mentioned earlier, the system realizes that capitalism is the root of this world crisis and that it must do everything in its power to make sure that nothing usurps their world dominance. By demoralizing the most revolutionary classes (Mexicanos and other oppressed nations) in the United States, they believe that Mexicanos will not struggle in their self interest which is to end this exploitive system, to get their land back, and establish a just political economic system. But the truth is, that when the system begins to take away our most basic civil rights, it is an indication that the system can no longer exist like it once had because it is in deep crisis. It means that the entire colonized world is percolating with revolution once again and U.S. imperialism fears revolution within its borders and around the world. Its only solution is to deny the oppressed every possible right and to render us completely demoralized and unable to fight.

We must caution those active in our movement, to not be led to fight for the interests of the vendido elements found within the Mexicano middle class. We must educate ourselves and the masses of our gente to the fact that the current opposition to the CCRI is being led by the sell-out vendido elements within the Mexicano middle class, as they are presently the most harmed by the elimination of affirmative action programs. The vendidos do not care about the masses of the people, only the comfortable jobs they

got from our people's struggles. We see them "posturing" and pretending that they oppose the elimination of Affirmative Actions programs because it would harm all Raza. But the truth is that for 20 years (since the defeat of the Chicano Power Movement in 1975), the great majority of hispanic lawyers, doctors, professors, teachers, principals, police, judges, correctional/parole officers, and poverty pimps (social service agency administrators) who owe their positions or careers to the struggles of the Chicano Power movement, have not done a damn thing as far as fighting for the rights and needs of the Mexicano people. Never have they risked anything for the well being of the Mexicano community. Instead, most have collaborated with gringo colonialism by actually acting as servants of the oppressor; time and time again, we see them defending the system and carrying out the orders of the gringo boss (hispanic judges, wardens, principals, D.A.s, businessmen/women, etc., behave exactly like their gringo counter parts).

But as the masses become frustrated with the sell-out's greed and selfishness (as they are fighting mainly to keep their middle class jales and positions, not because they support the poor and working class) - they will naturally gravitate toward more militant actions led by *Unión del Barrio* and other movement forces. No longer needed because of the deep crisis of capitalism, the hispanic neo-colonialist class in effect is being destroyed by the very system which gave them birth.

WHITE LEFT OR SO-CALLED COMMUNISTS SERVE AS ANOTHER FRONT FOR U.S. COLONIALISM

Another dynamic that we must sum-up, as a way of understanding the war being waged against our Raza, is the role that the so-called "left" or white socialist/communist formations play in keeping our people oppressed. In fact the white left played a role in the decline or defeat of our movement in the 1970s. They were constantly causing "splits" within our movement and confusing activists as to what the struggle was really about claiming to adhere to the ideas of righteous revolutionaries such as Marx, Lenin, or Mao - a practice they continue today.

Currently the white left is organizing the "October 12 Movement" (it "conveniently" happens to fall on Día de La Raza, which allows the white left and liberal sectors to co-opt an important date) which will focus on the CCRI. This multinational-led event is being organized by something called the "Four Winds Movement" (which to us appears to be a front for the anti-Mexicano grouping known as the RCP or Revolutionary Communist Party - which in fact, is neither revolutionary, nor communist) which proposes to shut down campuses across Amerikkka. These types of events are designed to gain popular support under a non-Mexicano liberation platform, thus leading the people toward non-struggle and allowing for the survival of capitalism-colonialism.

Continued on page 14

Unión del Barrio

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**

In January of 1995, Unión del Barrio held a plenary (a meeting of all leading forces of the organization) with the objective of preparing its membership for its transformation into a vanguard-type organization. Our decision, which was unanimously decided on May 15, 1993, to move from a regional progressive organization to a highly disciplined national revolutionary formation was summed-up in an article titled "Unión del Barrio Moves Towards Becoming A Vanguard National Formation" (see *¡La Verdad!*, July-Sept. 1993). In this article we wrote:

"Within the struggle for Chicano Mexican liberation, Unión del Barrio has a 12-year history of going through dialectical change based on the real conditions facing the organization and our movement (dialectical change is a process of change and development that comes from interaction and dealings with contradictions). Historically, Unión del Barrio has been among the few Raza liberation organizations who have adapted to the ever-changing local, national, and world conditions as they relate to our gente. Though we have evolved and adapted to changing conditions - we have always remained committed to the fundamental principle and objective of winning the total and complete liberation of Mexicans in the occupied territories of Mexico, and from this objective has come the strategic and uncompromising support of all Raza, from Chile to Alaska - and support the struggles of all the world's oppressed nations and peoples."

A vanguard formation, as defined by Unión, is an organization of committed, disciplined, and honest comrades, who are armed with the science, strategy, and organizational structure that will enable it to win the liberation of our gente. And as we have stated in the past, no organization convenes one day and decides its a vanguard organization or the vanguard of any movement. An organization becomes a vanguard through the most difficult of struggles and only when the majority of the people themselves recognize it as their vanguard. It is only this type of organization that can unite the workers, students, barrio youth, and the pinto/as, into one united and strong movement. And it is only through this type of movement can we defeat our oppressors, the gringo capitalist-colonialists, and win the liberation of all Mexicanos.

UNIÓN MEMBERSHIP PREPARES FOR IT'S FIRST CONGRESO

At the plenary and in various public statements, we recognized that central to our organizational transformation and move towards becoming a vanguard, was the need for ideological struggle, both within and outside of the organization, in order to formulate the political theory and strategy that would enable Unión to win over the activists and leadership of our struggle, and lead nuestra Raza to liberation. Critical here, was to make it absolutely clear, that any kind of theoretical or ideological development must come from practice and hard work. And furthermore, that only by building and forwarding the movimiento (liberation struggle) in general, could we build the vanguard of

our struggle. In other words, we can not build the vanguard without day-to-day practice or without intensive participation in the movimiento or in coalitions with other Raza formations.

Part of this ideological struggle calls for vigorous study and critique of our political program by our own membership and by others active

in the struggle for Raza liberation.

Unión del Barrio is not a secret or underground organization. Counter to the slanders being spread by some infantile elements and enemies of our movement, we do not have a secret agenda or hide our political views from anyone, especially the Mexicano people.

We have therefore decided to print our "Eleven Point Program" in *¡La Verdad!* as a way of getting our membership to familiarize themselves thoroughly with its contents and prepare themselves for the upcoming First Unión del Barrio Congreso, as a means of getting feedback from other forces currently active in the struggle for Chicano Mexican liberation, and as a way of preparing the whole movement for the struggles to come. This decision to print our political program of the Unión comes as a way to implement the directive from the Unión's Central Committee, titled "Build and Consolidate The Unión and The Movimiento Through Struggle" (Sept. 15, 1995), which called (among several things) for the concentration of our resources into consolidating our existing cadre through more rigorous political education and more efforts into winning over honest elements into joining or supporting our organization.

Unión believes that at this particular period of our struggle, our principal and fundamental task is to allow for the political development (consciousness raising) and political organization of the Mexicano masses. Central to achieving this task, is to challenge those within the movement who fail to recognize this reality, refuse to subordinate (for egotistic, idealist, opportunistic, or infantile reasons, or just out of plain ignorance) to this all-important task, and by not struggling for the political growth and organization of the people are causing tremendous harm, and whether they know it or not, are objectively doing the work of the colonial pigs. We are referring to those who refuse to join organizations where decisions are made collectively, everybody has a voice, everybody is accountable, work is done consistently, and under a liberation program and strategy; where respect and recognition is not based on gender or age, or mystical/religious beliefs, but on the day-to-day work and contributions of the individual to the liberation struggle. The publication of our program in *¡La Verdad!* is part of this struggle.

In this issue of *¡La Verdad!*, we

cover the first four points of the Unión program. In future issues we will include the rest of the program and other documents which serve as guides for our work in the movement. We welcome concrete criticism from those active in the struggle for Raza Liberation.

I. MEXICANOS IN AZTLAN ARE A COLONY OF THE U.S. ILLEGAL SETTLER NATION

It is fundamental to the understanding of our historical and present condition that we recognize that, we, the Mexicano people, as one of the original and indigenous occupants of this continent and of what is presently called the "southwest U.S.," constitute a colony of an illegal settler nation - an extension of foreign-European imperialism.

The U.S. funded and directed, anglo, illegal alien "rebellion" in Texas in 1836, set the stage for the Mexican-U.S. War of 1846-48 which resulted in the U.S. occupation of the northern half of our nation (Mexico). Since then, Raza have been the victims of racist anglo settlers who: exploit our labor, keep a disproportionate number of our people in prisons, stereotype us through the media, falsify our history and deny us a relevant/productive education, and militarize the border in order to keep out the very same people from which Aztlán (northern Mexico) was stolen.

This, along with police and migrant terrorism, and the ever increasing overt and violent expression of racism by the masses of the U.S. white population, are all characteristics and manifestations of colonialism. Unión del Barrio is also cognizant of the current neo-colonialist tactics of the oppressor, which include the use of our own people against us. These are puppet lackeys (appointed, financially backed by colonialism, or self-appointed, etc.) whose primary role is to confuse the masses of our people into thinking that we are making progress, that we can actually achieve self-determination within the existing system, and that our interests as a people are being protected by them (the lackeys). This ploy is central to the classic colonizer tactic of divide and conquer which pits us against opportunists of our own kind, and oppressed nationalities struggling against each other for bones, petty concessions, and colonial positions.

II. MEXICANOS IN AZTLAN (OCCUPIED MEXICO) MUST SELF-DETERMINE OUR OWN DESTINY

We are determined to decolonize our people. The means to this end is the advancement of Mexicano self-determination which can best be defined as collectively determining our history, economically controlling our destiny; controlling our social development by self-determining our culture,

education and language; independently developing the content and direction of our political orientation; and controlling the political institutions that make the laws that govern us.

As Raza, we are overwhelmingly a working class people. Fundamental to our independence is the development of an economic and social order that will see the masses of our people as masters of the product of their labor and exercising collective control of the economy of Aztlán.

We demand and will accept nothing less than complete self-determination of the Mexicano people and the liberation of our homeland (Aztlán), and its re-unification with a revolutionary Mexican Nation.

III. AZTLAN-MEXICO OCUPADO IS THE HOMELAND OF MEXICANOS

California, Colorado, Arizona, Texas, Utah, Nuevo Mexico, and Nevada, constitute Aztlán-Mexico Ocupado. It is a geographical and political territory belonging to the Mexicano people. These lands were taken by armed force by the racist, terrorist U.S. government, during the Mexican-U.S. war of 1848. Therefore we do not recognize the border imposed upon the Mexican Nation by U.S./European (white) colonialism.

Strategically, the role of Mexicanos in the occupied territories is to create the conditions that will bring about the decolonization and self-determination of Aztlán. This role recognizes the need for the support, unity, and involvement of our organizations in efforts to de-colonize and democratize Mexico, therefore creating the conditions that will bring about the inevitable reunification of our Nation. In other words, the politics of Raza living in the occupied territories, is to concentrate our organizing and struggle in winning victory inside the belly of the beast, while uniting with progressive forces in the southern part of our nation (Mexico).

As indigenous people, we recognize and uphold the right to self-determination of all indigenous nations of the Americas. We (Raza and other indigenous people) are collectively the survivors of the genocidal onslaught of European colonization. We are bound by a common history, culture, struggle, and destiny. Central to our struggle is the principled unification of our forces as indigenous people to end all manifestations of colonization, create a true unity of all indigenous nations and peoples, and return the land to its rightful owners. We understand that the liberation of Mexicanos must, and will, be tied to the liberation of all indigenous people.

Furthermore, we support and will struggle for the self-determination of all oppressed people and nations within and outside the current U.S. borders.

IV. SOMOS MEXICANOS

We hold that Raza in Aztlán are historically Mexicano. However, we also recognize that the colonial experiences of many of our gente in occupied Aztlán has im-

Continued on page 14

Police Murder is a common occurrence in Los Angeles and throughout Aztlán/Occupied Mexico

Los Angeles Pigs Face Righteous Anger of the Mexicano Community After Raza Youth is Murdered

On July 29, 1995, at about 9:30 PM, while responding to a call about "an armed man" (no robbery, no assault, nothing else) in the Mexican community of Lincoln Heights, the Los Angeles pigs shot and killed a 14 year-old boy named José Gutierrez.

According to the pigs, José had pointed a gun at them and that they had found a weapon on the other side of a fence from where José was killed. But according to dozens of witnesses, including his mother, the pigs shot the little boy in cold blood and that the only thing he had in his hands was a small flashlight. A witness, Julie Noriega, told reporters, "They [pigs] didn't even say Freeze," and the mother (who along with Noriega was only 20 feet away from the shooting) said, "They [pigs] murdered my son" (see *Los Angeles Times* and *La Opinion*, July 30-31, 1995).

The Mexican community was outraged, especially the homeboys, and for two days they rebelled and battled the Los Angeles Pigs. Armed only with bottles and rocks, La Raza fought toe-to-toe against the pigs. Police cars were damaged, windows were broken, and fires were started. As Raza expressed their righteous anger, they chanted "we want justice." Close to 100 community people were arrested or detained and many were injured. The fighting was so intense, that on the second day of the rebellion a sergeant was quoted as saying, "We thought we had it restored [Raza attacks against the pigs]. I've been on the job for 18 years and I have never seen anything like this" (*Los Angeles Times*, July 30, 1995).

Since the battle against the pigs, several demonstrations, with hundreds of participants, have been organized by the Brown Berets de Aztlán. As *¡La Verdad!* goes into print (Oct. 1995), not one pig has been charged for the murder of José and the community continues to demand justice.

Those of us who live in the Barrios of Aztlán know that police brutality is a daily occurrence. In San Antonio, Denver, Albuquerque, Phoenix, Tucson, El Paso, Chicago,

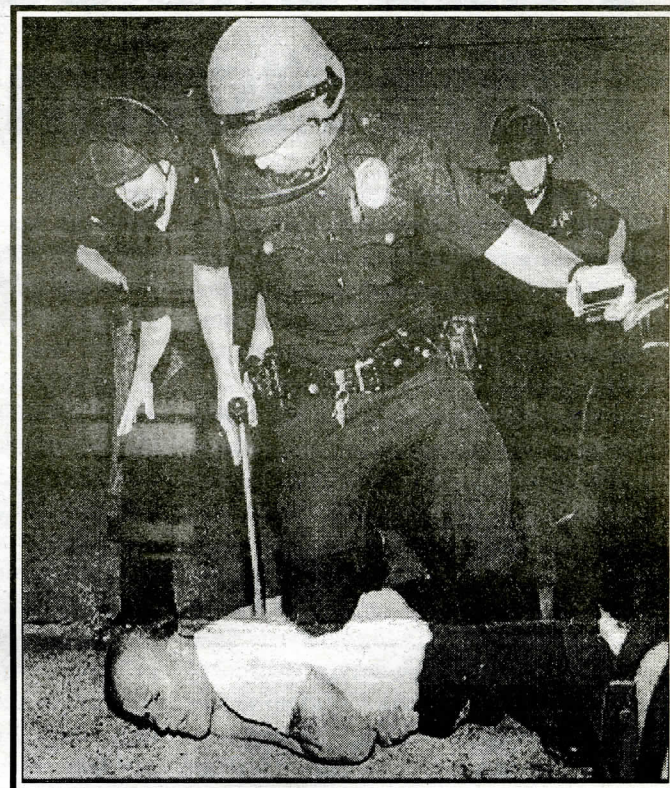
San Jose, Riverside, San Diego -in every town and city where Raza live, the police serve as a colonial occupation force with the objective of keeping our gente oppressed and unable to assert their rights. The recent revelations of the O.J. Simpson trial, for example, provided us with a sample of how wide spread racism is in the Los Angeles Pig Department.

In fact, the pig who O.J.'s attorneys claim planted the "murder gloves," the now notorious nazi-pig Mark Furhman, in a tape interview, describes how they (gang of pigs) beat-up some suspects so bad, that there was blood all over walls and knee high on their uniforms. In fact, the suspects were two Mexicano brothers, Albert and Benny Morales. The Morales brothers describe how without warrants, the pigs kicked open the door to the apartment, beat-up a young woman and then proceeded to savagely beat them. The pigs said they were looking for "suspects" who had shot at some pigs driving by the neighborhood. The Morales brothers were never charged of the crime and released. The attorney, Antonio Rodriguez (a leader of C.A.S.A., Centro Accion Social Autonoma, a movement formation which played an influential role in 1970s), who on behalf of the brothers filed a complaint against the pigs (including Furhman), recently told the press that the police never responded to the complaints filed by the Morales brothers (*Los Angeles Times*, Sept. 11, 1995).

Another example of Los Angeles pig brutality, took place on July 29, 1995. A pig by the name of Michael Jackson (an uncle tom working for the slavemaster) severely beat 16 year-old Felipe Soltero. Caught on video tape and witnessed by a dozen neighbors, Jackson viciously beat the 16 year-old with a night stick before and even after the boy was handcuffed (see *La Opinion*, July 14, 1995). After a long trial, the pig Jackson was found not guilty of breaking the law and the family is now taking the pig to trial for violation of Felipe's civil rights.

Yet another example of pig murder took place in Compton on July 9, 1995. Late that evening (Sunday July 9th), Jesus Trejo and his wife had returned from shopping. While unloading the groceries, Jesus stopped to talk to neighbors. Immediately, he was surrounded by pigs who, according to their official spokespersons, were looking for a suspect who had been involved in a shooting at a local bar and Jesus fit the description of the suspect. According to Jesus' wife, who said, "My husband asked 'What happen?, what happen? . . . why are you treating me this way?' Then I saw several officers hold my husband, while one of them with a pistol aimed and shot my husband. 'I am dying,' my husband said, laying on the ground. I was forced inside the house, when seconds later I heard another shot." It was later learned, from the pigs themselves, that the "suspect" they were supposedly looking for that evening was a teenage African. Yet the murderers of Jesus, pig Kevin Keef and pig Mark King (of the Los Angeles County Sheriff's Department) are still free.

The most recent police harassment and anti-Mexicano hysteria has to do with the death of 3 year-old Stephanie Kuhen. The little girl, according to the police and her parents, was shot and killed by "gang members" while her family drove through the barrio of Cypress Park (the police said the family had made a wrong turn and was lost).



Raza youth being brutalized by pigs during uprising in Lincoln Heights.

Immediately after the shooting every major news media (TV, radio, newspapers, etc.) carried the news about the incident -the fact the child was white and blonde, was deliberately and cleverly, played up by the media. The whole barrio was implicated and made out to be guilty of the crime, every homeboy was targeted as a murderer, racists throughout the U.S. have demanded that the police and the army arrest every "gang" member, and vigilante-militia-KKK types have said that they will take the law into their own hands (which means, like in the past, the killing of any Mexican will due). Everyone clamored for vengeance against "those Mexicans who killed the little white girl" (some said openly, while others hide their true feelings).

Nothing has been done to follow-up on a report that came out on Channel 9 (Los Angeles, Sept. 21, 1995), which said that the driver of the car in which the 3 year-old was driving, a poor white-trash-racist by the name of Timothy Stone was driving without a license, had an arrest warrant for drunk driving, and had been arrested at least once for possession of drugs, and that maybe he was in the barrio trying to score drugs.

Yet the vendidos (Mexicans and Africans on the LA city council and county supervisors) joined their racist white colleagues in calling for raids on "gangs" and offered a \$25,000 reward for any information leading to the arrest of those responsible for the killing.

While we deplore the death of any innocent person, white, black, or brown, young or old, we demand to know where all these "concerned citizens" have been while thousands of Mexican and African children have died in so-called "gang" (the real gangs are the pigs in uniform) violence or killed by racist police and vigilante groups? What have the vendidos and the uncle toms done to end the oppression and brutality of our communities? The reality is that brown and black children don't mean a thing to white America and their sell-out lackeys (hispanic vendidos). It's all right for our people to suffer and be shot like dogs, but it should never happen to a white person. This is what the whole emotionalism and concern of white people is all about.

100 YEARS OF RESISTANCE TO U.S. COLONIALISM IN PUERTO RICO

Editor's Note: For nearly one hundred years, Puerto Rican patriots (nationalist) have fought for the independence of Puerto Rico. Thousands have died or have been imprisoned fighting for the liberation of their nation. Currently dozens of Puerto Rican nationalists are in U.S. prisons as a result of their involvement in the liberation struggle.

The following article was submitted to ¡La Verdad! by Hector Lugo, a Puerto Rican nationalist presently residing in San Diego, Califas.

Under the banner of "100 Years of Resistance of U.S. Colonialism," a group of Puerto Rican residents of New York, made up of professionals, workers, artists, intellectuals, lawyers, professors, students, and political activists, have organized a committee to promote the de-colonization and independence of our homeland presently under the control of the United States. The United States invaded Puerto Rico on July 25, 1898, forced Spain to cede the Puerto Rican archipelago and since that time have denied the Puerto Rican people political power.

This 25th of July, 1998, will mark 100 years of the U.S. military occupation of Puerto Rico. Even though the

General Assembly of the United Nations declared 1990 the "Decade of the Eradication of Colonialism," the U.S. has failed to adhere to this resolution.

As Puerto Ricans residing in the U.S., we understand that it is our duty to repudiate and denounce the military occupation of Puerto Rico and take off the mask of the U.S. government, since it proclaims to be a defender of human rights and self-determination, when in reality imposes colonialism on our homeland. The military occupation of Puerto Rico and the failure of the U.S. government to allow self-determination, constitutes the violation of international law and denial of our right to freely determine our destiny.

Our objective is to educate the Puerto Rican communities in the diaspora (outside of our homeland) as to the history of U.S. colonialism of Puerto Rico. The committee will organize activities to form a movement which will promote the de-colonization of Puerto Rico before we reach 100 years of actual occupation. ¡Que Viva Puerto Rico Libre!



Supporters of Puerto Rican Independence demanding release of political prisoners.

THE WHOLE WORLD WILL BE WATCHING!

The Raza March Against The Republican Convention

On August 10, 1996, the National Chicano Moratorium Committee (NMC) will be organizing a massive demonstration against the Republican Party National Convention which will be held from August 10 to August 16, in San Diego, CA. The Unión del Barrio is in complete unity with the plans of the NMC, as we understand the importance of challenging those who are responsible for the oppressive conditions in which most of our community finds itself. In the last issue of *¡La Verdad!* (read "Join Us in Organizing a Massive Demonstration Against the National Republican Convention," Jan.-March 1995), we summed-up the importance of the demonstration in the following fashion:

"As thousands of Republicans will be present at the convention and given that most of them are racist right-wingers who openly oppose anything that would be of benefit to the well being of our community, and considering that they are the main forces behind the legislation, policies, and actions that are detrimental to our civil and human rights, and indeed, our right to life itself (as right-wing plans of GOP pigs such as Wilson, Gingrich, Helms, Buchanan, etc. are genocidal, pure and simple) and that the event would be covered in detail by national and world-wide media, a massive and powerful demonstration by Raza will: 1) provide us with the opportunity to expose to the world our situation as an oppressed community and demand our right to self-determination -as well as [exposing] the hypocrisy of the U.S. which portrays itself to the world as a democratic and peaceful nation; 2) allow us to educate our community and other people as to the burning issues facing our people (Prop 187, the California Civil Rights Initiative, the Crime Bill, Three Strikes You're Out Laws, general racism, etc.); 3) enable us to directly confront and give a segment of the U.S. ruling class (who are directly responsible for our oppression) a "righteous revolutionary welcome" they will never forget; and 4) provide our movement with the opportunity to gather and unite under a progressive platform, creating a sort of rallying point for unity."

As detailed in a bulletin put out by the organizing committee of the Marcha Against the Republican Convention (Sept. 1995, No. 1), since January of 1995, the committee has been active in mobilizing for this event. Already, mailouts and outreach has been done (over one thousand pieces of literature have been disseminated), a bumper sticker has been printed, a press conference organized, and a fundraiser held. At the first press conference held in Chicano Park (San Diego, Califas) on Sept. 16, 1995, to publicize the plans of the NMC, participants included representatives of the Raza Rights Coalition, NMC, MEChA San Diego City College, Unión del Barrio, and *Voz Fronteriza*. **RACISM AND MODERN SLAVERY IS ALIVE AND WELL IN THE UNITED STATES**

Ernesto Bustillos, representing Unión del Barrio at the Chicano Park press conference, summed-up the reasons for the demonstration as:

"We are here this morning, as we celebrate Mexican Independence Day, to announce that the Raza Rights Coalition and other organizations will organize a massive demonstration against the Republican Party Convention which will be held next year, here in San Diego, in Aug. of 1996.

"We are targeting our anger towards the Republican Party, because at this particular time they are in the leadership of a most racist-vicious political, social, and economic campaign designed to keep Mexicanos (and other non-white people) in a state of modern slavery. We see this Republican Party campaign in the form of Prop 187, the anti-affirmative action California Civil Rights Initiative, English Only Laws, and in the Cut Backs in Education and Social Services.

"On Aug. 10th, 1996 - and during the week of the Republican Party Convention, the Raza Rights Coalition and the National Chicano Moratorium Committee, and other organizations will implement a massive public campaign whose primary objectives will be: (1) to let the whole world know. . . because the whole world will be watching. . . that racism and modern slavery is alive and well in the United States. . . and that this situation is being kept alive and led by the leadership of the Republican Party; we're talking about Pete Wilson, Gingrich, Dole, Gramm, and the rest of the sick-racists who control the United States Government!; 2) we also want to make the delegates attending the convention feel as unwelcome and uncomfortable as possible. We will not let them enjoy their stay in San Diego -while our

people are treated like animals!; 3) and finally, we will do everything possible, to make (the closet KKKer) Mayor Golding and the City Council regret their decision to bring the Republican Convention to San Diego.

"We know that the decision to bring the Republican Convention to San Diego was a decision based on greedy-capitalist-profits over the human rights and dignity of Mexicans and other non-white people. In closing we want to say: That Aug. 10, 1996, will be a day the racists will never forget!"

As to the urgency for beginning early to mobilize for the campaign to build the marcha and protests against the Republican Party Convention, we refer to *¡La Verdad!* (Jan.-March 1995):

"As further discussed by the RRC [Raza Rights Coalition] membership, it was noted that many groups, some positive and some negative (liberals, Democratic Party pimps, pro-choice, gay/lesbian, environmentalists-radical ecologists, animal rights advocates, phony leftists, hispanic vendidos, etc.) will all be vying for the attention of the media or for leadership of those 'progressive' forces who will come down to San Diego because they honestly opposed the racist-right wing Republicans. It is therefore important that Raza get our act together (unify under a sold pro-self-determination line) and insure that our voice is heard during the week the [Republican Party] pigs will be in San Diego. It was also recognized that some of these groups are openly and actively anti-Mexicano self-determination (such as the Revolutionary Communist Party/RCP, Freedom Road/SON, the Democratic Party, etc.) and will therefore attempt to suppress or liquidate any 'pro-liberation' stance taken by Raza. Moreover, if our positions and concerns are to be heard in a clearly defined and articulated fashion, and not be muddled or diluted with the issues of animal rights or save the whales, or pushed along side gay/lesbian rights, it is of extreme importance that we begin, immediately, to hammer out our position on the issues that we want to raise during the Republican Party Convention."

THE RCP WORKS IN THE STYLE OF THE FBI PIGS

Already we see the opportunists and pigs making plans to organize some kind of event at the Republican Convention which will attempt to usurp or contend with nuestra Raza's right to self-determination by defining, in their gabacho terms, what Raza should be struggling for. Most notably is something called "The Four Winds Student Movement," that by all accounts appears to be a front for the Revolutionary Communist Party, an organization which has historically demonstrated to be anti-Mexicano liberation by disrespecting Raza organizations and disrupting, in the style of the FBI pigs, actions and events organized by Mexicano organizations (read past positions by groups such as M.E.Ch.A., Committee On Chicano Rights, La Raza Unida Party, Brown Berets, and Crusade For Justice). Everywhere they show themselves (often sending their "Latino" members), these pro-United States forces, uphold the slogan "We Are All Illegals" (todos somos ilegales), as if Aztlán was not our land or if we were not natives to the land. This reactionary capitalist-colonialist slogan attempts to place the gabacho settler/oppressor at the same level as the colonized oppressed native people (Raza), and negate our right to national liberation. The Unión del Barrio puts forth the reality that there are millions of illegal

aliens living in what is called the "Americas," and that these illegal aliens are the racist-colonialist Europeans (gringos) who were responsible for the genocide of millions of native people, the enslavement of millions of Africans, and the military occupation and colonization of our lands. There can be no peace with these illegal settlers until they give up the land and wealth they have occupied and stolen from Mexicanos and other colonized people for over 500 years. It is because of this reactionary stance and practice of these so-called "revolutionary" or "communists" that the African People's Socialist Party has correctly given them the name KKKomunists and ideological imperialists. The truth is that the RCP, and other gringo-led "multi-national" groups, are neither revolutionary, nor communists, but rather, objectively, fronts for the FBI, CIA, and other police agencies.

REFORMISTS AND LIBERAL HISPANICS SERVE AS PIMPS FOR THE DEMOCRATIC PARTY

We must understand that not only the "wanna be" communists will be attempting to confuse or destroy our movement, but we also will see that the "hispanics" and reformists (liberals) will be out in force and cause great damage to our liberation struggle. These elements, who are inspiring capitalists hungry for the "gringo pie," will pimp for the Democratic Party (registering people to vote for the Democratic Party) or push the brown capitalist-vendido ideas of people like Gloria Molina (Los Angeles County Supervisor), Henry Cisneros (secretary of the federal Department of Housing and Urban Development), and so forth. We must not let these opportunists fool or confuse our gente, we must drill home what the great Mexican revolutionary Ricardo Flores Magón once said, "It is the duty of us, the poor, to work and struggle to break the chains that make us slaves" (Sept. 23, 1911).

It is precisely because of the actions planned by these various opportunist forces that it becomes urgent for our movement to immediately begin to mobilize for the Raza Marcha Against The Republican Convention and insure that a strong and united voice for Mexicano liberation is heard. ¡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
SATURDAY AUGUST 10, 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 México!
- 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. •SDSU M.E.Ch.A. •S.D. City College M.E.Ch.A. •Raza Rights Coalition •Convención Nacional Democrática (CND-San Diego) •National Peoples Democratic Uhuru Movement-S.D. •National Chicano Moratorium Committee

**Organized by the Raza Rights Coalition
San Diego region of the National Chicano Moratorium Committee**

For more information call: (619) 280-8361

¡El Pueblo Unido, Jamas Será Vencido!

PROJECT UPDATES

Unión del Barrio's Women's Commission was developed in order to critically analyze and address the question of women's oppression

Editor's note: The following is a general informational update of the work of the Women's Commission of Unión del Barrio. Included is the outcome of their first retreat that took place on July 16, 1995.

Unión del Barrio is a Mexican Revolutionary Nationalist pro-independence organization with members in San Diego, El Paso, Los Angeles, Riverside, and San Jose. Mexican Revolutionary Nationalism is an ideology and practice which demands the national and class emancipation of the Mexican nation (on both sides of the militarily imposed border) and supports the liberation of all oppressed peoples. It also recognizes that our struggle is against colonialism-imperialism, which is the highest level of capitalism.

La Unión has a long history of grassroots, barrio-based activism, as well as organizing liberation actions throughout Aztlán. We have organized projects designed to empower our people and advance our struggle for liberation. These projects include Somos Raza (a youth formation), the Chicano Mexican Prison Project (CMPP), La Verdad Publications, and La Verdad Graphics. On January of 1995, as an outcome of the first Unión del Barrio plenary, the Women's Commission (a national project) was formed.

The Women's Commission was developed in order to critically analyze and address the question of women's oppression and its importance to the overall struggle for national liberation in Aztlán (occupied Mexico). As the Unión moves towards becoming a vanguard formation that will be in the forefront of the struggle for the liberation of all Raza, our theoretical understanding of the women's question becomes a critical necessity.

At the plenary, the newly founded commission was assigned the task of developing a theoretical and popular platform with the objectives of:

- developing a clear and analytical position on the question of women and the struggle for liberation, which will serve as a guide for La Unión;
- exposing the contradictions of the reactionary and counter-revolutionary movement which call itself "feminist";
- exposing how reactionary and biological based feminism, which leads to divisions, turning men and women against each other, forms part of the U.S. colonial government's counterinsurgency against our movement;
- developing a plan of action that will deal with the question of women within the organization, our movement, and our communities.

SUMMING-UP SOME CRITICAL ASPECTS OF THE QUESTION OF WOMEN AND THE STRUGGLE FOR RAZA LIBERATION

The Commission understands that as colonized people, Raza suffer daily exploitation: we are forced to live in poverty, we are victims of police/migra terror, our children are mis-educated and forced to drop out of school, and the great majority find themselves exploited in the work place or without a job. Raza women, generally speaking, are further oppressed. They face sexism in the form of double standards, domestic violence and rape, inequalities in the work place and at home, and in political struggle.

The political, social, and economic exploitation of Raza women, is part of the over-all oppression of our people by U.S. capitalism-colonialism. Therefore, we believe that liberation cannot take place until all sectors of a colonized people are free. We assert this in section 10 of our political program, where we state, "The absolute and unequivocal liberation of Raza women is a fundamental component of our struggle for liberation as a people." Furthermore, we recognize that sexism and male chauvinism are bourgeois features imposed upon us by the European colonizers over 500 years ago. Therefore, the main contradictions facing our Raza is colonialism, not sexism.

If we take time to study and analyze how the colonial system functions we can see clearly how it promotes the oppression of women and the division of the sexes.

We see this in the policies that govern, for example, welfare, housing, and other programs. The policies are made

so that it perpetuates the separation of men and women. By threatening to cut off support, poor and working women are literally kept separated from men. The objective of government social services is therefore to keep Raza disunited and in a state of dependency to colonialism.

The capitalist-colonial mass media and other social institutions are central to instilling and maintaining sexism within society. Everywhere one turns, we see the stereotyping of women (in commercials, movies, newspaper

ism) knew well that the women's movement called only for reforms and a piece of the pie capitalist men were ripping-off from the poor and oppressed. This movement serves as a tool for the oppressor (as it confuses and disarms Raza women) and nothing more.

It's ridiculous to assume that under capitalism and colonialism, a business woman and a worker can be equal, or a woman from an imperialist nation shares the same types of problems or oppression as a colonized woman. There is no such thing as liberation for any oppressed person under capitalism-imperialism.

Your typical "Hispanic feministas" and "radical feministas" can usually be found hanging around colleges and universities or attending corporation funded conferences; safely away from the politics of the poor and the workers, a politic that demands self-determination and national liberation.

We feel that it is necessary to challenge these reactionary feminist movements, specially the so-called "Chicana Feminists," since many young Mexicanas usually do not see other models or alternatives dealing with the mujer question. Resolving the oppression of women can only be done through the destruction of the system which created it. The problems of Raza women cannot be separated from those that plague our whole nation. Our enemy, whether we're men or women, is the same.

History provides us with lessons that explained that women's oppression can only be eliminated through national and class liberation. In order to insure that we move forward this process, women must play a leading role in the liberation struggles. In places where a national liberation movement has taken place or is strong, is where we find the most liberated women (for example Cuba or among the Ejército Zapatista de Liberación Nacional in Mexico).

WORK OF THE COMMISSION

Since its formation in January, the Commission has met regularly to follow-up on the objectives and tasks assigned to it by the plenary. A retreat was held on July 16, 1995, in order to concretize and develop the direction that the Commission will take. The Commission came up with questions and issues it felt must be dealt with. These included sexist behavior within La Unión, child care, tying women's issues to all our work, recruitment of more women into the organization, and into leadership positions, and how we address these issues within the movement.

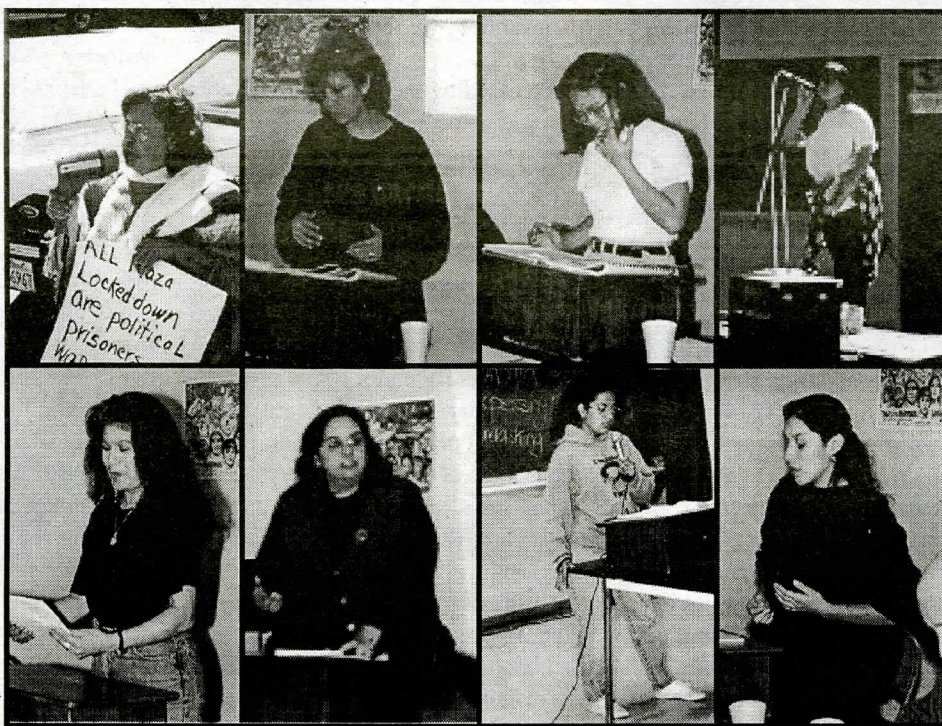
The retreat was well attended and a lot of valuable dialogue and criticism, self-criticism took place. It was pointed out that over-all communication between the leadership and members of the Commission needed to be resolved, as well as the need to identify some key points of unity, and what name should the Commission take.

In regards to the question of child care, a question that is vital to most of the female members of La Unión, it was recommended that child care be provided whenever possible. Providing child care would enable the advancement of the organization by improving attendance at all Unión functions and would increase involvement and productivity of members. It was suggested that an organized children's care center be developed.

During the discussion around sexism and chauvinism, it was recommended that the organization move towards providing more political education on women liberation (cultural, historical, etc.), at all times provide a balance image of women in our publications and other propaganda/promotional materials (t-shirt graphics, posters, etc.), and combat sexist attitudes and language. Central here, was to push for the internalization of this question among the members, ideologically and in practice.

On October 25, 1995, the Women's Commission will hold a forum on the Question of Women in the Struggle for Raza Liberation at San Diego City College, for more information call (619) 280-8361.

¡Somos Uno, Porque Nuestro Pueblo Es Uno!



The women of Unión del Barrio are struggling to create a viable platform for Raza women in the struggle for national liberation.

articles, etc.). Sex and sexism, has become a valuable commodity (product to be sold or exchanged) of capitalism.

Recently, within all societies, especially those involved in a struggle for liberation, the question of women's rights has taken a central role (check recent World Conference On Women, held in August of 1995, in Beijing, China) in the agenda's of various organizations. Some of these groups uphold progressive and revolutionary positions, while other proposed reactionary and capitalist based solutions to the oppression of women.

Unión del Barrio opposes dealing with Chicana Mexicana liberation from a feminist (a line that advances women's rights without taking into account race/national or class factors) gender led struggle. Through struggle we have come to understand that a trend found within the movimiento is the "Hispanic Feminist Movement," which for all intents and purposes is a "brown front" for the white bourgeois women's movement, as their agenda is basically the same. On the other hand, we have the "radical, gender centered" line that sees all men as enemies, simply because of their sex.

These reactionary trends wrongly scapegoat all Raza men as the enemy, instead of exposing imperialism as the main enemy of the people. This reactionary line calls for the destruction of male power and for the elevation of all women, without taking account of class distinction or national origin. This line fails to take on the need to jam-up capitalism, which is the root of all oppression, nor does it deal with the liberation of Raza as a nation.

It is this stance for a "female led" struggle of reactionary feminism (bourgeois or radical) which divides Raza men and women, and this is exactly what the oppressor wants: to have us believe that we are our own worst enemies. It is a politic that isolates us from others and is reformist (addresses the symptoms, not the disease) in its demands.

This divisionist, anti-national liberation line has been used by U.S. colonialism as part of its counter-insurgency program against Raza. By keeping us divided and into non-liberation struggle, the colonial power is able to keep us oppressed. This is precisely why, when the government unleashed a vicious attack against the Chicano Power and Black Power movements in the late 1960s (where hundreds were killed and thousands arrested), it did not move against the "women's" movement. The system (colonial-

PROJECT UPDATES

CHICANO MEXICANO PRISON PROJECT

Committed to Revolutionary Change and the Liberation of Nuestra Raza, In and Out of La Torcida

The Chicano Mexican Prison Project (CMPP), a project of Unión del Barrio, continues to address the question of Raza doing time in prisons and its direct connection to U.S. Colonialism. Since the formation of the CMPP in February of 1993, the focus of the project has been to win over Raza to the struggle for National Liberation of the Chicano Mexican people. We understand that the prison sistema is just another form of colonialism and those carnales y carnales incarcerated must also be part of the movement to destroy U.S. Imperialism.

The work of the CMPP is guided by three basic principles. One, to raise the political consciousness of Raza locked up in 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 sistema, 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.

The ways by which these principles are implemented, include outreach to prisoners through mailouts of the newsletter of the CMPP-*Las Calles Y La Torcida*, and other publications, networking with other Raza working on pinta-related issues, barrio foros, community leafleting, and the College of Raza Studies.

Las Calles Y La Torcida is the only Spanish/English publication for Raza prisoners (as far as we know) that includes pro-liberation articles, prisoners letters, arte, and poems. Currently we have almost 400 Raza prisoners signed-up as members of the CMPP or on our mailing list. Almost every day, we get mail requesting membership or to be placed on the CMPP mailing list. But the reality is that we do not have the resources to continue to grow much more and we are being forced to place requests on a waiting list.

OUR CONTRADICTIONS MUST BE DEALT WITH

The contradictions caused by the limited resources of our organization must be openly and honestly addressed. The reality is that our outreach to the community continues to suffer from lack of follow-up and approaching work in a non-consistent fashion. The reality is that the "core" membership is not working to capacity and efficiency. At the same time, we are being slapped in the face with the cold fact that Raza in general do not see the question of prisoners as an issue that must be dealt with as part of the liberation movement or simply don't feel that this type of work is important.

It was also brought up during a roundtable discussion, that often times we become too mechanical in our work; that we do the practical work (fund-raisers, mailouts, etc.), but fail to further our understanding of the role of prisons in society. This has stagnated our own political growth and development around the question of prisoners which is necessary as the CMPP grows.

Never-the-less, at our meetings and retreats, we attempt, through criticism/self-criticism, to come up with ways to deal with the liberalism and lack of consistent practice of the CMPP cadre and to search for ways of educating our community about how important the question of prisons is to

all Raza, in and out of the torcida. The bottom line is that we must make more sacrifices, more effort and approach work in a more organized fashion. The struggles around this question (calling for sacrifice and effort) has caused some members to quit or take "some time out." On the other hand, it (criticism and evaluation of work) has also brought more clarity as to what needs to be done to make our work more effective and further the struggle for Mexican liberation, and has made those sticking it out, more stronger -politically and personally.

As a result of these reflections and constructive criticism, several suggestions were made to begin to resolve the contradiction we presently face. Among them include the decision to publish a book in the near future that will include analysis around the question of prisoners, and will also include prisoner's writings, arte, poemas, and letras. The book will serve not only as a means to help fund the work of the CMPP, but also to educate the Raza community in general, on how the prison sistema is another form of colonialism and oppression, and how it effects all of us.

THE COLEGIO DE ESTUDIOS DE LA RAZA IS A MAJOR TOOL FOR RAISING THE REVOLUTIONARY NATIONALIST CONSCIOUSNESS OF RAZA PRISONERS

Central to raising the consciousness of Raza prisoners, was the decision of the CMPP to develop the College of Raza Studies. The idea grew out of the ongoing letters from prisoners, not only requesting to be placed on the mailing list, but sharing with us their hunger for knowledge of nuestra cultura and what they can do as pinto/as to advance the movement. The goal of the Colegio is to make real the principles and objectives of the CMPP; specially around the whole question of enabling Raza prisoners to develop a critical liberation understanding of the economic, political, and cultural experiences that La Raza face on a daily basis.

The College of Raza Studies which first began in November of 1994, has been embraced by prisoners with tremendous energy and enthusiasm. In which they can obtain a non-accredited A.A. degree in Raza Studies. The subjects the students will study are History, Political Science, Contemporary Issues, Latin American Studies, Geography, Sociology/Culture, and Mexican Psychology. Currently in the Colegio, we have 45 students enrolled (with approximately 100 future students/prisoners on a waiting list). The process of enrollment begins with a letter written from a prisoner to the CMPP to be placed on our mailing list. A pre-application is then mailed back asking if they want to be considered for the Colegio or part of the literature program in which they would receive *Las Calles* only.

In January of 1995, the CMPP began the process of mailing formal applications for the Colegio in which potential students were asked to chose from several questions and write a short essay explaining their thoughts on the subject. After being accepted into the Colegio, they receive books and other literature, which the students are required to analyze and sum-up its content. After reviewing some of the responses we received, one could see the deep passion and understanding held by Raza in the pintas.

A type of knowledge they seek and that some already possessed, would not be taught in any mainstream college or university. It is precisely this hunger of knowledge and the need to educate our people that forms the basis for the existence of the Colegio.

CMPP TO HOLD SUMMIT ON QUESTION OF PRISONS AND COLONIALISM

In order to further advance the struggle around the questions of prisoners, the Chicano Mexican Prison Project will be hosting a "National Summit" in an attempt to bring those organizations and individuals presently working around the question of prisoners together and share information. This summit will take place Saturday November 4th, 1995 in San Diego.

The goal of the summit is two-fold. One, to network and unite different progressive groups around the question of Raza prisoners and second, to continue to raise consciousness and educate our own membership, and other progressive forces around issues of prisoners and how it relates to our struggle for national liberation.

The CMPP will invite the following movement groups/activists to give in-depth workshop presentations. The Pelican Bay Information Project-"Creating a network of Prisoner Resources"; Maria Ortiz from the Barrio Defense Committee for Political Prisoners (a new component of the CMPP based in San Jose) and Irma Muñiz, wife of Ramsey Muñiz, who is a political prisoner currently doing time in Leavenworth, Kansas, who we will ask to make a presentation on "The Role of the Prisoners' Families," this would address the necessity to incorporate the families of prisoners in raising their political consciousness and also the need to provide resources for them. Also, Alvaro Luna from Houston and a representative of the CMPP will be asked to sum-up the question of "what is a political prisoner?" The MLNM (Movimiento de Liberación Nacional Mexicano), will be asked to deal with the question "The Economics of the Prison System." The lawyer for Ramsey Muñiz will be asked to give a presentation on "The Legal Rights of Prisoners and Their Families," and give insight as to how to interpret the impact of new State/

Federal laws. And finally, the Chicano Mexican Prison Project will give a presentation on "The People's College of Raza Studies" and the whole question of education of Raza in the torcida. The CMPP recognizes that this summit is crucial in advancing our movement as Raza find itself ever-more under attack of the sistema through laws such as the "3 Strikes law," mental and physical abuses that prisoners are faced with daily, and the hardships imposed on our familias.

Along with the above mentioned work, the CMPP is working around educating and winning support for two carnales presently incarcerated. One of them is José Luís Aviña. José is being charged with defending himself and killing a white nationalist vigilante who took it upon himself to "arrest" José, because he (the white nationalist) thought a crime was taking place. The other, is camarada Ramsey Muñiz, a former leading member of the historical La Raza Unida Party. Ramsey was set-up by DEA pigs and is doing life in prison. For more information on these cases, read this issue and past issues of *¡La Verdad!*, or write to the CMPP.

Committed to revolutionary change, the Chicano Mexican Prison Project calls on Raza to join in struggle around addressing the question of Raza Prisoners! If you are interested in getting more information, making a contribution, or joining the Chicano Mexican Prison Project write to: CMPP, Post Office Box 620095, San Diego, Califas, 92162.

PRISON FOR THE OPPRESSORS, NOT FOR THE OPPRESSED!



National Raza Prisoner Summit

Saturday November 4, 1995

9A.M.-4P.M.

Community College Harborview Center
San Diego, Califas

Workshops will include:

The Economics of the Prison System, Creating a Network for Raza Prisoners, The Legal Rights of Prisoner's and their Families, The Role of Prisoner's Families, What is a Political Prisoner?, and The People's College of Raza Studies.

We are inviting movement groups/individuals that work around specific issues that affect Raza prisoners to give in-depth workshop presentations. If interested in attending this event, creating a Raza prisoner organisation, or in joining the CMPP, please call (619) 280-8361 or write to the CMPP at P.O. Box 620095, San Diego, CA 92162

Organized by the Chicano Mexican Prison Project
a project of Unión del Barrio

PROJECT UPDATES

SOMOS RAZA YOUTH PROJECT

"Raza Youth Need To Be Taught The Beauty of Our Cultura and The Greatness of Our People, But More Importantly, The Need to Struggle For Our Liberation."

Somos Raza, a youth project of Unión del Barrio, was founded in 1987 with the objective of working with barrio youth in a consistent fashion and in a style that is relevant to the needs and interests of Mexican youth (cholo-barrio culture), as a way of integrating young gente into the struggle for Raza liberation. The idea for the formation of Somos Raza came from a series of barrio unity conferences that Unión del Barrio had organized on a yearly basis from 1982 to 1987. Based on the knowledge and experiences we gain from the conferences and other actions we were organizing (barrio unity marches, concilio de barrios/council of barrio clubs, etc.) the membership of Unión came to the conclusion that what was needed was a way of working with youth on a regular basis and tying this work to a liberation strategy.

Since its founding in 1987, Somos Raza has organized local and national conferences, forums, barrio art shows, Raza rap/music fests, Camp Aztlán, demonstrations, has produced t-shirts, and has published, on a regular basis (every three months), *Somos Raza* (barrio youth magazine). As far as we know, Somos Raza has been the most consistent and longest lasting formation working with barrio youth and connecting this work to the struggle for Raza liberation.

NEED FOR RAZA TO TEACH RAZA: ESCUELA AZTLÁN

In May of 1995, Somos Raza began the implemen-

tation of "Escuela Aztlán" as a summer campaign to conclude with the organizing of a Barrio Art Show in the fall. The implementation of Escuela Aztlán was part of Somos Raza's work to make real the motions and suggestions that came out of the second annual National Raza Youth Liberation Conference which was held in San Bernardino, on Nov. 19, 1994 and it was organized in unity with Mexicanos Unidos En Defensa del Pueblo (MUDP) and M.E.Ch.A. San Bernardino State. The suggestion that came out of the conference read as:

"That participants, especially organizations present, implement 'escuelas de la Raza' using models already established by MUDP's Chicano Studies Program and MLN's summer youth camps. The network participants can either tie in to these existing 'escuelas' or form their own program" (see *¡La Verdad!*, Oct.-Dec. 1994).

In the last issue of *¡La Verdad!* (April-June 1995) the goals and orientation of Escuela Aztlán was summed-up as:

"Escuela's Aztlán main objective is to raise Raza youth's social/political consciousness and thus incorporate them into the movimiento.

"The importance of Raza teaching Raza youth cannot be stressed enough. . . The current educational sistema does not teach our youth about Chicano Mexican history, our cultura, or our struggles. All Raza youth learn in school is bullshit neo-colonialist ideas of history, politics. . . which

only serve to keep us oppressed. Raza youth need to be taught the beauty of our cultura and the greatness of our people, but more importantly the need to struggle for our liberation."

Escuela Aztlán has consisted of weekend study/plática sessions that have covered subjects such as Raza Youth and Prop 187, Arte y Cultura, Introduction to the Chicano Movimiento, Barrio Raza Publications, and Barrio Violence: What Causes and What Needs To Be Done. Participation in Escuela Aztlán has been good and an evaluation/summation will be done after the last session takes place sometime in October.

THIRD ANNUAL NATIONAL RAZA YOUTH LIBERATION CONFERENCE

A very important task facing Somos Raza is organizing the upcoming third annual "National Raza Youth Liberation Conference." We are working to get other organizations, such as the Crusade For Justice, Mexicanos Unidos, and the Brown Berets de Aztlán to join us in co-sponsoring the event. The conference is planned for December 9, 1995, and it is to be held at San Jose Evergreen College in San Jose, Califas. The program (speakers, workshops, etc.) are currently being developed and information will be sent out by the middle of Oct. Anyone wishing to attend the conference or want more information write to Somos Raza (P.O. Box 620095, San Diego, CA 92162 or call 619/280-8361).

Affirmative Action Continued

THE MOVEMENT MUST BE UNDER THE LEADERSHIP OF THE POOR AND WORKING CLASS MEXICANS

Those of us that understand the real roots of our oppression and the role that vendidos and KKKommunists play, must take measures that will politically educate and organize the mass of our people and exposed the agents of capitalism-colonialism. We must challenge, at every corner, those responsible for our oppression. Every meeting, cultural event, conference, marcha, protest, movement publication, etc., must push forward the necessity for liberation thinking and revolutionary organization. We must organize a mass based movement capable of winning the liberation of our people. And we must learn from history, that this can only be done through the building of organizations and institutions (political, social, and economic) independent of the U.S. colonial system and under the leadership of the Mexican poor and working classes who form the overwhelming majority of our Raza. Only through this fashion can we not only sustain the civil (or democratic) rights won by our movement in the 1960s (bilingual education, affirmative action, etc.), but also lead our people to total liberation. We believe that the National Chicano Moratorium Committee (which Unión del Barrio is a part of) is currently the mass-based organization with the experience, structure and organizational capacity to lead such a social movement. Join us in the struggle for Raza Liberation!

11 Point Program Continued

pacted, over time, the social, political, and economic character of La Raza. We understand that the oppressive and dehumanizing conditions imposed by colonization, and the need to struggle against them with what ever means necessary, has led to the emergence of our gente using different terms to identify ourselves: Raza, Chicanos, Mexican Americans, Latinos, etc..

Some of these terms have progressive connotations and definitions, and were used widely during the "Chicano Power Period" of our struggle; terms such as "La Raza" and "Chicanos." We understand that even today (late 1990s), these terms are still used by many in a positive or political fashion. We recognize the historical and political significance of these terms and will ourselves use these terms when appropriate or necessary (historical-political reference, when speaking with progressive gente who still uphold the term, etc.). Nevertheless, as an organization we believe that Mexicano best describes the historical, geographical, and cultural realities of our nationality.

Next Issue: V. The character of our movement is Revolutionary Nationalism; VI. Chicano Mexicano internationalism is an integral part of our movement; VII. Concientización of our gente is critical to our liberation; and VIII. Collectivism, organization building, and accountability are fundamental to our struggle.



Raza Merchandise Available from Unión del Barrio



Subscriptions:

¡La Verdad!, the political organ of Unión del Barrio: 1 year subscription (4 issues) for \$8.00. Back issues are available for \$2.00 each.

Las Calles y la Torcida, newsletter of the CMPP: 1 year subscription (6 issues) for \$9.00.

Somos Raza, barrio youth revista: 1 year subscription (6 issues) for \$9.00.

Pueblo Unido, newsletter of the Raza Rights Coalition: 1 year subscription (6 issues) for \$9.00.

Books:

EZLN: Ejército Zapatista de Liberación Nacional, analysis, communiqués, and photos of the revolutionary struggle being waged from the mountains of the Mexican southeast: \$13.00.

Advancing the Chicano Mexicano Movement, written after the L.A. rebellion this books sums up the present Chicano movement and how it relates to the aftermath of the King trial: \$8.00.

T-shirts:

Emiliano Zapata, "Es mejor morir de pie que continuar viviendo de rodillas." \$12.00, XL only.

Chicano Mexicano Prison Project Aguila, "La Raza unida jamás será vencida." \$12.00, XL only.

Somos Raza, "Barrios Unite to Win Back Aztlán!" \$12.00, XL only.

Bumper Stickers:

Anti-Republican Convention sticker, \$1.50.

Bookmarks: \$1.50

Emiliano Zapata, Francisco Villa, Ricardo Flores Magon, Subcomandante Marcos, Lucio Cabañas, Genaro Vazquez, Arturo Gamiz, Che Guevara, Fidel Castro, Augusto Sandino

Order Form

Subscriptions (please circle)

<input type="checkbox"/> <i>¡La Verdad!</i>	\$8.00
<input type="checkbox"/> <i>Las Calles y la Torcida</i>	\$9.00
<input type="checkbox"/> <i>Somos Raza</i>	\$9.00
<input type="checkbox"/> <i>Pueblo Unido</i>	\$9.00
<input type="checkbox"/> <i>Books (please circle)</i>	
<input type="checkbox"/> <i>EZLN</i>	\$13.00
<input type="checkbox"/> <i>Advancing the Chicano Mexicano Movement</i>	\$8.00

T-shirts (please circle)

<input type="checkbox"/> Emiliano Zapata	\$12.00
<input type="checkbox"/> CMPP	\$12.00
<input type="checkbox"/> <i>Somos Raza</i>	\$12.00

Bumper Stickers (please circle)

<input type="checkbox"/> Anti-Republican Convention	\$1.50
<input type="checkbox"/> Bookmarks (please circle)	\$1.50

Emiliano Zapata, Francisco Villa, Ricardo Flores Magon, Subcomandante Marcos, Lucio Cabañas, Genaro Vazquez, Arturo Gamiz, Che Guevara, Fidel Castro, and Augusto Cesar Sandino

Name _____
Address _____
Phone # _____

Please make checks payable to:

Unión del Barrio

and send to: Unión del Barrio

P.O. Box 620095, San Diego, CA 92162

or call (619) 984-3810

Any profits made go to the projects of Unión del Barrio

CHAPTER REPORTS

The work of Unión del Barrio-San Jose and the Free Jose Luis Defense Committee

The unit of Unión del Barrio-San Jose participated in building a National Chicano Moratorium Committee (NMC) region in San Jose to mobilize Raza to participate in the 25th Anniversary of the Chicano Moratorium of 1970



NCMC-San José organizer Maria Ortiz at a picket for her son, José Luis.

in East Los Angeles that was held on August 26, 1995. During the campaign, the region held successful fund-raisers, one of which was a poetry reading tributing Jose Antonio Burciaga, the famous poet, writer, painter and Stanford University lecturer. Jose Antonio, who is currently suffering from cancerous tumors supported the Chicano Moratorium campaign and was present to receive a plaque in his honor on behalf of the NCMC-San Jose region. The fund-

raisers the region held helped pay for the printing and paper costs, phone expenses, and for some travel expenses to the monthly national meetings, as well as paying for two large vans to take people to the August 26 mobilization in East L.A. The region also organized a conference on Proposition 187 sponsored by ENLACE students at Evergreen College. The main speaker for that conference was a representative of Unión del Barrio. The result of this work enabled the San Jose region to open up an office in San Jose to be used for Raza community-based organizations and to help mobilize Raza for the National Raza March and Convention against the Republican National Convention in August of 1996.

The unit of Unión del Barrio-San Jose initiated and has been working to build the Barrio Defense Committees (formerly Save Our Sons) in San Jose, Califas. An organization that exposes the US government's attack against Raza by locking our people up; to initiate campaigns in defense of our people who are locked up; and to form community patrols of the police. In May, 1995, a conference on Three Strikes You're Out, the Curfew and Cruising laws and Community Patrolling of the Police was organized. There was enthusiastic participation from the community. The people that addressed the issues were attorneys Sid Flores and Dan Mayfield, a representative from the NCMC-Oakland region, representatives from the African Peoples Socialist Party, a speaker from the San Jose Lowrider Alliance and representatives from the Barrio Defense Committee.

Members from the Barrio Defense Committees and other interested people patrol the streets of San Jose on the weekends observing police actions and video tape them and document harassment cases and actions the San Jose Police Department conduct. Through the documentation, there has been evidence of SJPd harassment and intimidation of Raza youth.

During the month of July, 1995, the Barrio Defense Committee organized a conference on Proposition 187 addressing the issue of the criminalization of our people by the US government and to update the struggle against Prop. 187. Prop. 187 is locked up in the court system in which a trial is set for Sept. 26, 1995 in Los Angeles, CA. At this

conference MALDEF (Mexican American Legal Defense and Education Fund) gave an updated report on the legal battle, Oakland NCMC representative Nicolas Crisosto gave a presentation, and Penny Hess chairwoman of the African People's Solidarity Committee explained the role of white people in this country and how they need to support the just liberation struggles of Raza and African people here in occupied america.

The Barrio Defense Committee has participated and has denounced the police brutality in our community and has addressed the issue before the San Jose City Council countless times to establish a community controlled police review board in order to eliminate the brutal police forces that are in our communities. The Barrio Defense Committee unanimously voted to support and participate in the mobilization of the 25th Commemoration of the Chicano Moratorium of 1970 in East Los Angeles on August 26, 1995. The majority of the members went to East Los Angeles and took leadership roles in organizing this historic marcha.

Unión del Barrio-San Jose has also initiated, as a result of the work of the Barrio Defense Committee, an international campaign to Free Jose Luis naming the formation the "Free Jose Luis Defense Committee." Jose Luis Avina is locked up in a San Francisco jail facing felony first degree murder charges (which is a death penalty or 25 years to life sentence). Jose Luis is a young man (22 years old) that was involved in an act of self defense. The government refuses to accept that it was self defense because a white man died in the struggle. The US government needs to lynch Jose Luis not only because a white man died but because this lynching will demonstrate that oppressed people will not and cannot rise up in their own defense. This campaign to Free Jose Luis will expose the relationship of the drug economy and the prison economy to financially maintain cities and towns and unemployed white people at the expense of our people who are locked up, and unmask the gringo power's role in committing genocide against our people. The campaign to Free Jose Luis is calling for support from throughout Aztlan to help mobilize Raza and Raza supporters. For further information about the Free Jose Luis Defense Committee call Maria Ortiz at (408) 223-0938.

Free José Luis, Now!

On March 27, 1994 José Luis Aviña and three other San José students from Evergreen College went on a trip to San Francisco. That afternoon José Luis and his friends decided to buy marijuana from one of the many drug dealers in the Haight-Ashbury district. John Kramier is a 300 pound, white, marijuana and heroin dealer with an extensive record in San Francisco, now serving time in San Bruno for dealing heroin and violating parole. Kramier tried to sell José Luis a bag of fake marijuana. Angry with Kramier's attempted scam, José Luis grabbed the drug dealer's back-pack and ran.

Justin Jones, a white "good Samaritan" came to the aide of the drug dealer. Jones ran José Luis down with his bicycle and furiously attacked and beat José Luis from behind. José Luis fought back, defending himself from Jones' vigilante white nationalist onslaught with everything he had. While Jones pounded away, José Luis swung back, in self defense, with a chisel that he had found while in San Francisco. Immediately, José Luis fled from the rest of the drug dealer's friends.

On April 24, 1994, José Luis was taken into custody, interrogated in Santa Clara, and taken to San Francisco where he voluntarily admitted he'd accidentally poked Jones in self defense, and that it was not intentional. He didn't know that the vigilante white man, who'd defended Kramier's drug dealing career, had died.

José Luis Aviña is being unjustly convicted (we have a right to defend ourselves by any means necessary) by the San Francisco Police Department to preserve the white power drug economy of the Haight-Ashbury district. Whereas, indigenous Chicano Mexicano working class gente are criminalized as "drug dealers and drug addicts" inside the San Francisco Mission district, the general white population has been building the Haight-Ashbury district as the free for all white people drug Disneyland for over thirty years.

On Tuesday October 10, 1995, the U.S. government is going to begin it's process of injustice and will attempt to legally lynch José Luis. José Luis is being unjustly convicted by the San Francisco Police Department for taking a courageous stand and defending himself against a vigilante white nationalist attacker.

José Luis' struggle is exposing the U.S. government's "War on Drugs" and "War on Crime" as a war to criminalize and lock-down Raza. Two of the most profitable industries for white society are the drug and prison industries. The same drug and prison industries that pump jobs and wealth into the white communities are the same that pump crack and heroin into our barrios and bring in military police forces to suppress our people's right to true self determination in our own land.

The U.S. government is trying to lynch José Luis for the same reasons it con-

tinuously supports the vigilante white nationalist attacks coming down against our Raza daily. César Arce, a teenage graffiti artist, was shot and killed by a white nationalist vigilante in Los Angeles, who was set free. Antonio Gutierrez was executed by the L.A.P.D. in Lincoln Heights and no one has been charged with his murder. Two little Mexicana girls were decapitated by a white nationalist in San José and he was set free! It is these attacks that have given the general white population their ability to participate in an all out war against Raza and defend the stolen land and wealth that has been accumulating for 503 years.

It is urgent that we free José Luis and expose the U.S. government's intensifying war against our working class Raza. Help support the Free José Luis, Now! campaign by: 1) Join the National Call-In every day to the Mayor of San Francisco and the Chief District Attorney who are directly responsible for the genocidal attacks against José Luis and all Raza who are locked down; 2) Write to José Luis Aviña #1507749, a letter of support at 850 Bryant St. 7th Floor, San Francisco, CA 94104; 3) or Join the Free José Luis, Now! campaign by calling (408) 223-0938 or writing to the National Chicano Moratorium Committee-San José at P.O. Box 1523, San José, CA 95109.

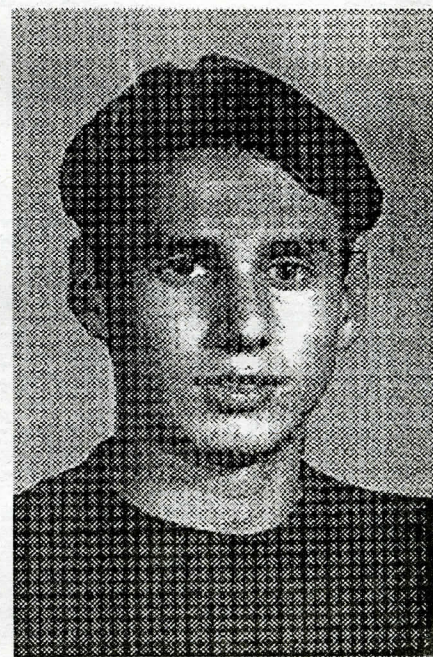
Call, Fax and Write- Mobilize all your Friends and Family!

S.F. Mayor Frank Jordan
401 Van Ness Rm 336
San Francisco, CA 94102

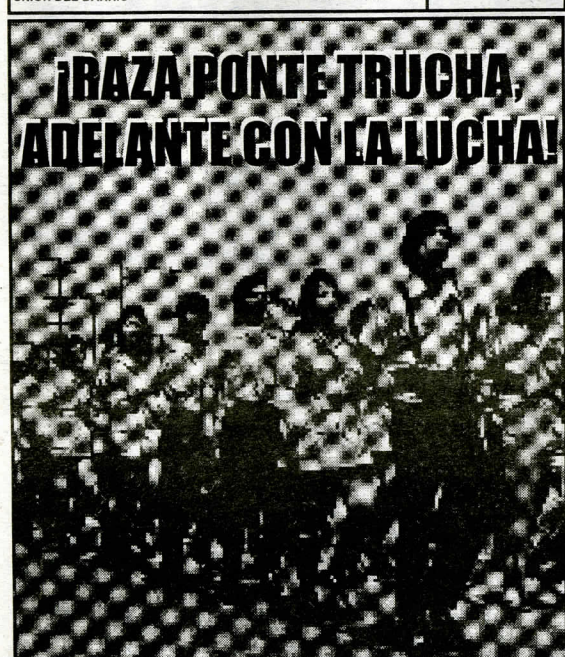
S.F. District Attorney Arlo Smith
880 Bryant St.
San Francisco, CA 94103

call: (415) 554-7111, fax: (415) 554-6160 call: (415) 553-1751, fax: (415) 553-9054

**Stop the U.S. Government's War Against the Chicano Mexicano Community!
Free José Luis, Now!**



¡LA VERDAD!



25th Commemoration of the Chicano Moratorium
On August 29, 1970, over 20,000 Chicano Mexicans marched down the streets of East Los Angeles to protest a war of aggression by U.S. imperialism against the heroic people of Vietnam and the horrible conditions and savage repression Raza face daily in the barrios throughout Occupied Mexico (Aztlán). On Saturday August 26, 1995 thousands of Raza will march, commemorating the 25th memorial of August 29, 1970. ¡LA LUCHA CONTINUA! Brown Beret photo by Kael Ruiz



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
P.O. Box 620095
San Diego, Califas 92162

A New Book from La Verdad Publications: **EZLN: Ejército Zapatista de Liberación Nacional**

Analysis, History, Communiqués, and Photos of the Revolutionary Struggle Being Waged from the Mountains of the Mexican Southeast ... Towards the Liberation of Aztlán/Occupied Mexico.

\$13.00 from La Verdad Publications. Make checks payable to Unión del Barrio and send to: La Verdad Publications, P.O. Box 620095, San Diego, CA 92162

Any profits go to the projects of Unión del Barrio

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.

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.

For more information write to:

**La Raza Unida,
Jamás Será Vencida**



**C.M.P.P.
P.O. Box 620095
San Diego, Califas.
92162**

¡LA VERDAD!

is a member of the

Chicano Press Association



Work towards the building of a Raza liberation news service.

¡Si Se Puede!

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

Barrios Unite! To Win Back Aztlán



Q-vote, Join

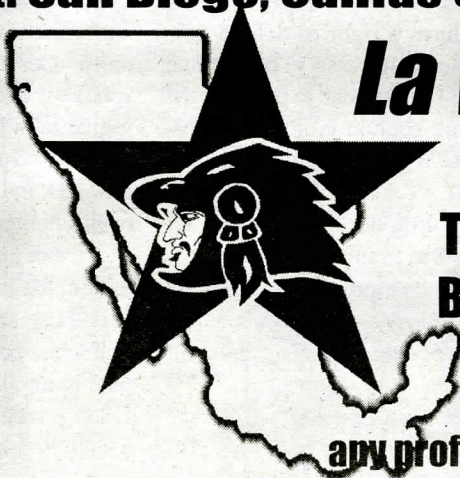
SOMOS RAZA
Barrio Youth Publication

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

SUPPORT CENTRO AZTLÁN

- AN INDEPENDENT COMMUNITY CENTER DEDICATED TO THE ADVANCEMENT OF LA RAZA
2207 Fern St. San Diego, Califas 92102

¡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 Mexico (Aztlán) from San Diego to San Antonio, Texas.



La Verdad Graphics

Custom Silkscreening
Tshirts, Posters, Hats, etc.
Best prices in all of Aztlán

Call (619) 984-3810

any profits go to the projects of Unión del Barrio

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/Occupied Mexico.

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) CONCIERTIZACIÓN 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) THE DIALECTICAL/HISTORICAL MATERIALISM IS KEY TO FORMING STRATEGIES AND TACTICS FOR OUR LIBERATION.