

LIBERACION EXIGE ORGANIZACION

¡LA VERDAD!

UNION DEL BARRIO

OCTOBER-DECEMBER 1994



**"I state forever that
the U.S.A. is
betraying
the sacred
principles
of humanity
in it's
continuing
subjugation of
my country, violating
it's rights to be a
free nation and
a free people."**

**LOLITA LEBRON,
PUERTO RICAN NATIONALIST**

On March 1st, 1954 Lolita Lebron and three other Puerto Rican Nationalists arrived in Washington, D.C. They went directly to the Capitol building and climbed the stairs to the visitors gallery above the House of Representatives. At 2:20 P.M. Lolita and the three others pulled out their firearms and shot up the floor of the U.S. Congress. Lolita unfurled the Puerto Rican flag and proclaimed the free and sovereign Republic of Puerto Rico. Five Congressmen were wounded before guards over powered the Puerto Rican Nationalists. Afterward, Lolita wrote, "I assume all responsibility before God and the world. My blood cries out for the independence of my country. This is an outcry of victory."

Aztlán, the EZLN and the Revolutionary Situation in Mexico: ONE PEOPLE, ONE STRUGGLE!

Editor's Note: In past issues of ¡La Verdad!, we summed up the revolutionary situation in the southern part of our nation by providing the reader with a brief introduction to the 500-year history of the struggle for liberation of the Mexican people, which began the first day Europeans set foot on what today is called the Americas. We also explained that we understood the demands and character of the Ejército Zapatista de Liberación Nacional (EZLN) under the context of the neo-colonial conditions in which the Mexican nation finds itself. Furthermore, we did a critical analysis of the present situation here in the northern occupied territories (Aztlán) as it relates to supporting the Zapatistas and its relationship to the struggle here, north of the militarily imposed border. In this issue we outline the general characteristics of the struggle in Chiapas, the internal struggles coming down within the puppet ruling class, maneuvers coming from the U.S., what all this means to Raza struggling here in the occupied territories, and what are our tasks around this particular question.

THE EZLN'S STRUGGLE IS FOR THE LIBERATION OF THE WHOLE MEXICAN NATION

As we continue to observe the growing revolutionary wave sweeping our nation, from Aztlán to Chiapas, we begin to see how correct Unión del Barrio has been in our understanding of the particular situation in Chiapas and its implications to our whole liberation movement. We can sum up this understanding in three general points: 1) the EZLN led struggle is one having its basis on the liberation of the whole Mexican Nation and is centered on the demands of the popular masses (all poor and working people) and not one solely based on the struggle of indigenous groups in Chiapas and, like the Chicano Mexican Movement here in Aztlán, it is part of the over all struggle for liberation of Mexicans, and also part of the world-wide struggle between the capitalist/imperialist oppressors and the oppressed working/poor masses; 2) that the deadly internal strife within the PRI dictatorship demonstrates, counter to the lies of the U.S. media, that the puppet government of Mexico is extremely weak and a revolutionary victory is possible and that the United States is working overtime trying shore up the weak links within its colonial empire; and 3) finally, our movement here in the occupied territories is so disunited ideologically and physically that we have not yet been able to project any kind decisive support for our hermanos y hermanas of the EZLN.

The recent intensification of the struggle in Chiapas over the gubernatorial elections, the assassination of Massieu (PRI organizational president), the "Miami Conference" (Summit of the Americas) of the neo-colonial puppets, the current racist-fascist attacks against Raza (Mexicanos, Centro Americanos, etc.) as exemplified by the passage of Proposition 187, and the continuing confusion (on both sides of the "border") as to the best way to support the revolution in Mexico, further validates our analysis of the world situation and what needs to be done to move our struggle forward. The urgent task before our movement is to bring some clarity and come to terms with realities of national liberation, unite under basic progressive principles, and get down with the business of supporting the EZLN and struggling for self-determination here in the occupied territories.

As this issue of ¡La Verdad! goes into print, in the largest offensive since the Jan. 1, 1994 uprising, thousands of EZLN fighters broke through the army cordon (an encirclement of over 50,000 government troops) and with the help of pro-Zapatistas supporters occupied 38 towns, enlarging the liberated zone and effectively setting-up a People's Government. Banners in the newly liberated zone read "Welcome To Zapatista Territory" and "In This Free, Rebel Territory, We Prohibit The Entrance Of Military Personnel, Security Forces And Police" (see issues of *Los Angeles Times* and *La Opinión*, Dec. 20, 1994). In response, the colonial army, backed by thousands of state police, has launched a counteroffensive and has retaken several of the towns.

The latest EZLN operation (of December 18, 19, 20) was a brilliant tactical and political move as it was a show of power, motivating and emotionally inspiring action, and enabled the EZLN to keep its word by backing declarations it had made earlier in the year. The main military forces of the EZLN, bogged down for almost a year in a "war of words and nerves" and being surrounded by a large army who was getting more and more aggressive, the latest EZLN operation broke this stalemate and once again (with very limited casualties) placed the military and political initiative in EZLN hands. It demonstrated to all the Mexican nation and people throughout the world that the EZLN was alive and well. The EZLN also kept its honor by responding (as they had said they would) to the forced imposition of the PRI hand picked governor in Chiapas. It also raised the aspirations and hopes of the people in general, activists and revolutionaries everywhere, as we can see by the public manifestations of support for the latest EZLN action (demonstrations are being held in Mexico and as well as on this side of the militarily imposed border).

UPRISINGS ARE COMING DOWN THROUGHOUT MEXICO

This EZLN action came after the struggle in Chiapas reached a serious point of intensification. In a short period of 24 hours (Sunday, Nov. 20, 1994, "Día de La Revolución Mexicana"), three confrontations between police and demonstrators occurred, seven city halls were taken over by the people, three major roads were blocked, several areas of farm land liberated, and the occupation of two radio stations took place. Contributing to the EZLN's decision to extend the

liberated zone and break the "cease fire" was also a response to the PRI's insistence on placing in office their governor of Chiapas, Eduardo Robledo Rincon (who had won election through fraud), an action the EZLN warned would represent an end to the 10-month long "cease fire." It was also a reply to the "trick peace plan" proposed by the U.S. puppet president of Mexico, Ernesto Zedillo, where the PRI, its right-wing collaborator the PAN (Partido de Acción Nacional), and its "left" flunky the PT (Partido del Trabajo), agreed to form a "peace commission" to resolve the revolutionary uprising in Chiapas. It is clear to anyone with an understanding of the realities in Mexico - the PRI, PT, PAN and the government ruling dictatorship is one in the same. Therefore Comandante Marcos is correct when, under the direction of the EZLN general command, rejected the "peace commission" on the grounds that it was not a neutral commission trying to resolve differences between warring parties, since the struggle is ultimately against the ruling dictatorship (see *La Opinión*, Dec. 17, 1994). It was clear that Zedillo's plan had three principle objectives: 1) to cover the military preparations and open disregard for democracy with "peace overtures"; 2) to confuse both Mexicans and the international community into thinking that the Mexican government is sincere about a peaceful solution in Chiapas and to blame the EZLN for the current economic crisis facing Mexico; and 3) to "buy the time" necessary for the PRI-puppet ruling class to resolve its internal contradictions and to put into place a plan that will weaken the Zapatistas and other progressive forces in Mexico which will include spending some money on social services (thereby neutralizing some EZLN supporters) and "fabricating" a justification for militarily destroying the revolutionary forces.

The military situation in Chiapas continues to be one in which there exists a military stand off between the puppet Army of neo-colonialists (flunkies of the U.S.) and the EZLN. A move by either the EZLN or the sell-out military could ignite an all out armed confrontation and a nation-wide revolutionary situation. On the social-political front, the suffering of the people in Chiapas, as in the rest of Mexico, continues to increase as the PRI dictatorship continues to sell the resources of the nation, including the people themselves (in the form of labor). Mexico at the moment is going through a revolutionary period where literally every day, a take over of land or municipal government by the people takes place and where the "white guards" (private armies of the rich neo-colonialists and foreigners) are murdering people everyday as a form of terrorizing the people to give up their struggle for justice and liberation. Armed rebellions have taken place in Guerrero, Oaxaca, and other parts of the Mexican nation (see past issues of *¡La Verdad!* for examples). In the state of Tabasco, dozens of oil-producing industrial plants have been blockaded by people angered by election fraud and the growing poverty; and in the states of Querétaro and Guanajuato, we see that actions of another guerrilla formation named "Milicia Zapatista de la Sierra Gorda" (see "Surge Otra Guerrilla en Centro México, *La Opinión*, Nov. 2, 1994).

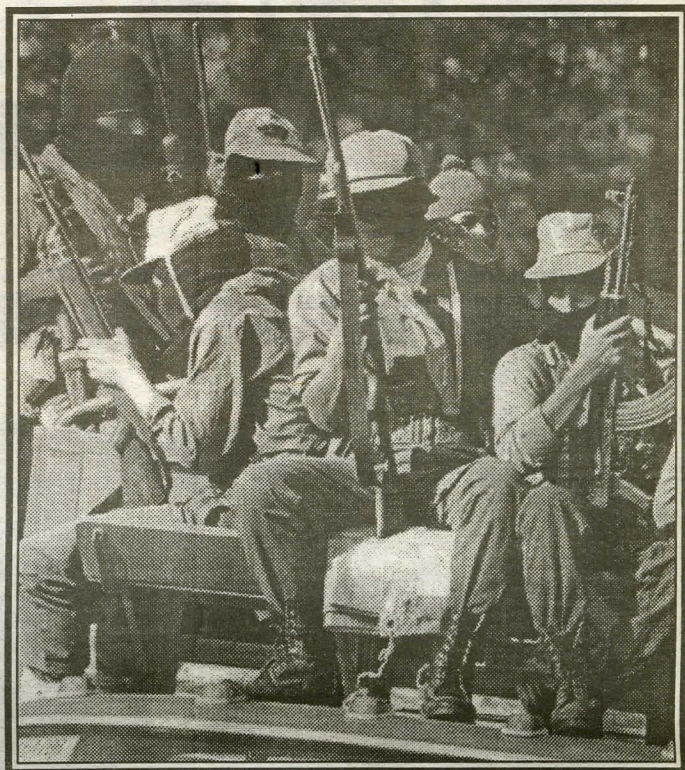
While the liberal sector (the "left" in the PRI, leadership of the Partido de la Revolución Democrática-PRD, etc.) in Mexico continues to call on the neo-colonialist Mexican government to "negotiate" with the revolutionaries, any long lasting peace is not a reality since the objective conditions of the masses continue to exist (massive unemployment and poverty, the violation of civil and human rights by the police, large land owners, and military). The struggle of the EZLN is grounded in these realities and therefore the EZLN will continue to exist until these realities are eliminated. For example, we quote excerpts from a letter, by Subcomandante Insurgente Marcos, sent directly to Ernesto Zedillo dated December 3, 1994, and printed in *La Jornada*, Dec. 7, 1994:

"You point out (referring to Zedillo's inauguration speech) in that 'during this year the spirit of all Mexicans has been darkened by events in Chiapas, by violence, and more so, by the conditions of profound injustice, by conditions of misery and negligence which fertilized that violence.'

"Neither the conditions of profound injustice, nor violence, belong exclusively to the state of Chiapas. The entire Nation suffers the high social cost imposed by neoliberalism. If there are not profound transformations, violence will darken all the national territory and not necessarily because we promote it.

"You contradict yourself when you say 'there will not be violence on the government's part' because the white guards of the large cattleranchers and businessmen act without impunity, with government complicity. You are starting wrong if all you can offer is half-truths.

"You say you are 'indignant to learn that women suffer violence in public; that children and adolescents are victims of abuse outside their schools; that workers lose their salaries in muggings, and small businessmen in armed robberies. I am outraged to hear of cases that are the result of the abuse of authority, venality, and corruption.' Yes, and it is also outrageous to learn that there are 24 billionaires at the expense of paltry 4% increase in the minimum wage; it is also outrageous to learn that our national identity has been robbed within the 'legal' process of a North American Free Trade Agreement which only means freedom for the powerful to rob and the freedom of misery for the dispossessed; it is outrageous now that the one who wears



The EZLN has raised the aspirations and hopes of the Mexican nation and activists and revolutionaries everywhere.

the Presidential sash does so not by popular will but by the will of money and fear.

"If you are a man of honor and dignity I invite you to resign your title. You should resign the shame of heading up that great lie which has betrayed the hope of the Mexican people of a peaceful transition to democracy. But before you do so, bring Carlos Salinas de Gortari to a political trial and help the world avoid another lie, the one behind the World Trade Organization, the one like the North American Free Trade Agreement. And before that, as supreme chief of the federal army, liberate officials, ranks and troops so they can choose the path dictated by their consciences and their patriotic sentiment. Don't humiliate them by obliging them to accept foreign intervention which advises them to kill Mexicans."

THE PRI IS CREATING THE FACADE OF A DEMOCRATIC SOCIETY WHILE COVERING UP THE SELLING OUT OF THE MEXICAN NATION

On the other hand, the deadly and openly vicious internal struggle within the ruling class of Mexico as how to best oppress the Mexican people and sell-out to U.S. imperialism continues. The old dinosaurs (the sector of the PRI who have ruled Mexico for 60 years), angry at the "technocrat faction" of the PRI for being aced out of political power, ignited a bloody "Mafia-style" war which has been going on for over a year and which intensified with the killing of a Catholic cardinal in late 1993, and Colosio (PRI candidate for president) and Massieu in 1994. The decision to limit the power of the dinosaurs came about for two reasons: 1) the masses of the people were no longer allowing things to continue and open rebellions were seen in almost every corner of the nation, including Chiapas - something had to be done to pacify the people; and 2) the PRI had to "make room" for the loyal opposition, the PAN, in order to create the facade of a multi-party democracy (for example, PAN was given a cabinet post, the first time a non-PRI member has ever held such a position) and to create the neo-colonial political machine that would sell even more of Mexico's labor and natural resources. Therefore, the U.S. has taken sides with the "technocrats" and are betting (and hoping) that they can govern the Mexican masses more effectively and thus facilitate their plans to further rip-off the Mexican nation. In fact, Zedillo blamed the recent devaluation of the peso on the EZLN and its supporters. But even the imperialists cannot hide the real reasons for the devaluation, as one U.S. economist is quoted as saying, "the timing is political. If you can paint the guerrillas as the cause, that's a pretty good mud ball" (see *Los Angeles Times*, Dec. 21, 1994). The truth is that it is the growing trade deficit (where Mexico buys more than it sells) imposed on it by U.S. imperialism that is the root cause of the economic problems facing Mexico and much of the world.

Facing open rebellion throughout the world, the U.S. ordered all "heads of states" in the Americas to a "Summit of the Americas" which was held in Miami (the gusano capital of the world) from December 9 to 11, 1994. Here, the U.S. imperialists, under the political leadership of the southern cracker William Clinton, basically gave the vendido-puppets who call themselves "president" of this or that Latin America colony, instructions as to what role they will be playing in the gringo-European controlled "New World Order" - a world system where the money, power, and science stays in the "ethnically cleansed" (white) United States and Europe, and the slave labor and pollution is concentrated in Africa, Latin America, and Asia. Spineless and degenerate as they are, these neo-colonial puppets agreed to further open-up Latin America to U.S. imperialism (read *La Opinión*, Dec. 18, 1994). The basic objective of the summit was to extend the "North American Free Trade Agreement" to all of Latin America and turn it into monopolized market (and kick out the Japanese capitalists) for its products and a slave labor pool for its export industry (low-tech manufacturing, assembly plants, etc.). One just has to read the article "In Latin America, the Rich Add While the Poor Multiply" (*San Diego Union-Tribune*, Dec. 9, 1994) to see how the policies of

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SUMMING-UP THE SITUATION AT THE END OF 1994

¡Liberation Is Not Only Possible, Its Inevitable!

As we come to the end of 1994, we see that during its fourteen years of existence, Unión del Barrio has gone through tremendous changes. Born in San Diego in 1981, as an organization centered around local issues and progressive nationalist politics, Unión del Barrio presently is involved in political struggle throughout the occupied territories (Aztlán). Our work is guided by a revolutionary nationalist politic that recognizes that the principle enemy of Mexicanos and all oppressed nations is U.S. capitalism/imperialism. During the past decade the so-called "leftist" or "communist" organizations (we say "so-called" because we never considered them to be about struggle) such as the League of Revolutionary Struggle (LRS/Liga), Communist Party Marxist Leninist (CPML), Communist Party USA, etc., became demoralized after the disintegration of the Soviet Bloc, the "crisis in socialism," or the collaboration of China with the U.S. Unión del Barrio stood by the line that the real struggle against imperialism, national liberation, and for socialism, is concentrated in the anti-colonial struggles of the oppressed nations (Mexico and its occupied territories being one of them). We also continued to adhere to the fundamental principle that we must be our own liberators and thus all liberation struggles must be independent - politically and economically - from foreign forces.

Unlike many former activists and revolutionaries who have adapted a defeatist mentality, have "retired" from the movement (giving the lamest of excuses), and have given up all hope of defeating capitalism-imperialism, Unión del Barrio recognizes that as we move closer to the year 2000, the U.S. and world capitalism is actually going through its worst crisis in history - and the objective conditions for advancing revolutionary struggles are extremely good. One just has to witness the ongoing contradictions - such as those in Iraq, the continuing uprising in Palestine (where the masses refuse to accept the neo-colonialist stance taken by Arafat), the ass-kicking the U.S. got in Somalia and the one Russia is getting from nations of its "former empire," the Korean crisis, the liberation struggle in the Philippines, and the war "between white people" (the first time since W.W.II) in the former Yugoslavia - to see the deep crisis that the capitalist pigs find themselves in.

Closer to home, revolutionary national liberation struggles continue to intensify in Peru, Colombia, Honduras, Bolivia, and Guatemala. At the same time, our Camaradas in the Frente Sandinista de Liberación Nacional (FSLN) in Nicaragua and the Frente Farabundo Martí de Liberación Nacional (FMLN) in El Salvador, are reorganizing, purging the petty bourgeois elements, and consolidating themselves into solid revolutionary organizations that will eventually lead their nations to complete liberation. Within our own nation, nuestros hermanos y hermanas del Ejército Zapatista de Liberación Nacional (EZLN) have shaken the foundation of gringo colonialism and are leading a revolution that has inspired oppressed people the world over.

STRUGGLE IN THE BELLY OF THE BEAST

Here in Aztlán, inside the belly of the beast (U.S.A.), the months of September to November of 1994, saw the most intense popular protests in the history of nuestra Raza in response to the anti-Raza Proposition 187. Literally hundreds of demonstrations came down (walk-outs, marches, pick-

ets, etc.), with the involvement hundreds of thousands Chicano Mexicanos and other Raza (mainly Centro Americanos). More of our gente were awakened politically during these two to three months than in any other period since the occupation of our lands by gringo imperialism in 1848.

We are also aware that the oppressed African population in the United States continues to struggle for its liberation. Hardly a day goes by when we do not hear of an uprising by Africans. Our comrades in the African People's Socialist Party continue to lead struggle after struggle for African liberation. Its chairman, Omali Yeshitela, and the newspaper, *The Burning Spear*, continue to be on the cutting edge of revolutionary theory - educating and inspiring oppressed peoples internationally.

But even as we see that revolutions are coming down throughout the world, and millions of people are involved in some form of struggle (more so than anytime in world history) the ex-activists, defeatist minded, the collaborators, and the straight-out sellouts have the guts to tell us that revolution and the defeat of capitalism is impossible. Unión del Barrio says bull-shit. Liberation is not only possible, its inevitable! Our message to them is, "If you won't help the revolution, then get out of the damn way!"

Yet as we are optimistic and understand that the objective conditions (growing migra/police brutality, racist attacks by skin heads and KKK-types, anti-Raza legislation such as Prop. 187, and imprisonment of a large sector of our people) are ripe for the advancement of the struggle for Raza liberation, we also recognize that our movement at this time does not have the ability to wage an effective national liberation struggle. We find that as we move into the year 1995 the advanced organization with the capacity to lead our movement does not yet exist. This is primarily due to two basic factors: 1) the continuing counterinsurgency of the U.S. government (which defeated our movement in the early 1970s), with "neo-colonialism" being its most effective strategy; and 2) the inability (based on the lack of political maturity and ideological clarity) of movement forces to unite in any concrete way. Therefore, these two factors must be dealt with in order bring closer the liberation of nuestra gente. Dealing with these factors has been an Unión del Barrio priority since 1986 - one which we placed much of our resources and time into during 1994, and one which we will attempt to resolve as we move into the year 1995.

THE U.S. GOVERNMENT'S STRATEGY OF NEO-COLONIALISM AND THE USE OF VENDIDOS

Neo-colonialism's strategy is centralized around the tactic which places a limited number of people (petty bourgeoisie) from the colony or oppressed population in "symbolic" positions of power with the objective of confusing the people into believing that they have actual power or independence. Within occupied Mexico (Aztlán) the gringo colonialists hire a few police, school principles, wardens, appoint judges, allow a few politicians to win elections, give funds to a couple of poverty-pimp social service agency directors, and so forth, with the condition that these puppets "uphold the America way of life" and with the objective of putting the majority of our population to sleep (maintain us in an unconscious state). It is the neo-colonialist who pushes naturalization (becoming

U.S. citizens), voting, joining the Democratic Party, carrying the U.S. flag during demonstrations, and "working within the system" - as the solution to our national oppression. Never mind that these actions have never worked or led to any progress for La Raza. In fact, the Chicano Movement of the 1960s-70s, which won for Mexicanos the few democratic and civil rights that we have, took a stance which confronted the gringo capitalist system, not one of working within it. Understanding the centrality of the reactionary and collaborationist role that the hispanic vendidos play in keeping our gente oppressed, Unión del Barrio has made it a point everywhere we go and in everything we say or do, to explain to our Camaradas how neo-colonialism works and why we must defeat it as a first step in our long journey towards liberation. Our struggle against neo-colonialism will get even sharper in 1995.

SUMMING OUR STRATEGY FOR DEALING WITH THE QUESTION OF ORGANIZATION

We also believe that concrete and principled unity with other forces within our movement is necessary to winning our liberation. Unión points out the differences within those involved in the movement - so that principled unity can be created. We recognize that coming to terms with differences and uniting under points of agreement is what forms "principled unity" in any relationship. There is nothing wrong with struggling "out in the open" about our political disagreements since the pigs already know them. Therefore, by being open with our differences we keep the pigs from using them against us.

What are some of these differences? Within our movement we have three general political tendencies who are often in conflict with each other: 1) the "progressive petty bourgeoisie nationalists" made up of professionals, students, and some organizations (MAPA, AMAE, some - but not all - MEChAs, etc.). These are basically "reformists" who want to work within the system. (2) The "spiritual traditionalists" and cultural nationalists who argue that going back to our traditional ways is the answer to our liberation. They generally push spiritual practices (sweats, danza, ceremonies, etc.) as the primary method of struggle (generally speaking those associated with the various danza/cultural groups and the International Chicano Human Rights Council). And 3) the progressive or revolutionary nationalists (MLN, Raza Unida Party, Crusade for Justice, Unión del Barrio, Mexicanos Unidos en Defensa del Pueblo, National Chicano Moratorium Committee, Brown Berets de Aztlán, some individual members of MEChA, etc.) who advocate for the self-determination and/or liberation of all Raza. These groups maintain the need to get involved in day-to-day grass roots issues and political struggles as the means to achieve its goals. Also within each general tendency we have specific differences (i.e. - the land question, importance of socialism, strategies, role of culture, etc.). Unión del Barrio believes that the various tendencies, with our differences, *can and must unite* under some basic principles (such as the defeat of Proposition 187, an end to police/migra terror, etc.) if our people are ever to be liberated. Bringing about this unity is a task Unión del Barrio is committed to making a reality and will struggle even harder for in 1995.

In order not only to survive, but to struggle for and win the national liberation of nuestra

Raza, Unión del Barrio has developed a strategy that will bring about the unity of a significant percentage of our peoples movement and bring into existence the organization that will lead our people to liberation - as well as win international support for our struggle. It is a strategy which approaches the question of organization in four ways: 1) the development of the vanguard organization our movement needs - a task initiated by Unión del Barrio in late 1993 and which we invite other revolutionary organizations to join (see "Unión del Barrio Moves Towards Becoming A Vanguard National Formation", *¡La Verdad!*, July-Sept 1993). 2) Integrate ourselves in the building of the mass-based organization which will bring the tendencies found within our movement together in principled unity. This mass-based organization must be open to all honest forces willing to struggle in defense of our gente. Unión del Barrio feels that at this time the National Chicano Moratorium Committee (NCMC) is that mass organization. 3) Work towards creating a "Anti-imperialist Front" with leading organizations of other oppressed nations, such as the African People's Socialist Party (APSP); (4) and test our ideas, positions, and theories in concrete political struggle as a method of gauging the correctness of our strategies and tactics: there is no such thing as theory without practice.

This strategy is what forms the basis for the tremendously successful actions, tasks, and projects taken on by Unión del Barrio during the year of 1994. Some of the principal projects include: the publication of *¡La Verdad!*, the most consistent Mexicano Revolutionary Nationalist newspaper north of the militarily imposed border, with three to five thousand circulated every three months. The objective *¡La Verdad!* is to bring ideological clarity to our movement and to unite as many forces around the need for winning the total liberation of our people. Somos Raza youth project which publishes *Somos Raza* (a "barrio youth revista") and organizes events directed towards Mexicano youth (forums, conferences, barrio art shows, etc.). The Chicano Mexicano Prison Project (CMPP), with a growing membership of 100 Chicano Mexicanos in prisons (colonial concentration camps) throughout the current borders of the U.S. The CMPP, through which Unión del Barrio works to raise the political consciousness of Raza prisoners to win them over to the struggle for national liberation, publishes a newsletter "*Las Calles y La Torcida*", and is in the process of developing an educational correspondence program. We also work with the Raza Rights Coalition (the most active self-determination oriented organization in San Diego county), the NCMC, the Chicano Press Association, and the Chicano Studies Concilio. Unión del Barrio has been central to organizing liberation focused actions in support of the EZLN and against Proposition 187. All of our work has been detailed and explained in the pages of *¡La Verdad!*

ENEMY ATTACKS AGAINST OUR ORGANIZATION: GOVERNMENT AGENTS, MOCOSOS, OPPORTUNISTS, AND THE GABACHO LEFT

But our work has not taken place without opposition from our enemies. The colonialist pigs (government agents, opportunists, vendidos, etc.) have done everything they can to isolate us, slander us, divide us, and make the life of our cadre

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OPEN UP TO THE STRUGGLE FOR RAZA LIBERATION - READ ¡LA VERDAD!

We welcome any comments, critiques, and movement information. To insure that you get a year of *¡La Verdad!* and a list of publications presently available from our organization - send \$6.00 to the address below.

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A CHICANO PERSPECTIVE OF THE POLITICAL STRUGGLE IN MEXICO: PART VIII

1993-1994: CHANGES THAT SHOOK MEXICO AND THE WORLD TO THEIR FOUNDATIONS

The years 1993-1994 (the first six months) have been both terrible and glorious times for el pueblo Mexicano on both sides of la frontera falsa. We must understand that we are living in a period where revolution is in the main trend in the world. We can see this not only in events in Chiapas this year, but in the general posture of the Mexican puppet bourgeoisie.

NAFTA AND THE ABORTED CAMPAIGN OF LUIS DONALDO COLOSIO

At the end of 1993, two very significant events took place. One was that the U.S. Congress passed the Free Slave Agreement which would set in motion the final dismantling of any revolutionary gains that were left in Mexico and would complete the sale of the lower half of the country to the U.S., Japan, and all the trans-nationals who would now have a license to suck the country dry and would not have to hide in loopholes in the constitution. Another was the choice Carlos Salinas de Gortari made for his successor. He found his successor in Sonora - another PRIista norteño with a U.S. education and close ties to the United States. This candidate Salinas picked to give his "dedazo" to in November, 1993 was not only from the young (45), U.S. educated, technocratic wing of the PRI, he was a veteran of the PRI machine, having done many bureaucratic tasks for them (including a stint as party president). He was a guarantee of the continued sucking up to the U.S. on a large scale, repression against the people, and the "neo-liberal" politics of the Salinas years. All this would assure that the Free Slave Agreement went down as planned (It was passed by the U.S. Congress in 1993). His name was Luis Donaldo Colosio.

The two major candidates running against Colosio would be Diego Fernandez of the PAN, and Cuauhtemoc Cardenas of the PRD. It is interesting to note that in July, 1993, the PRD had changed leadership. Heberto Castillo, formerly of the Partido Mexicano Socialista an unofficial godfather of the traditional Left in Mexico, was replaced as PRD president by Porfirio Muñoz Ledo, an ex-PRIista who - like many in Cardenas' intimate circle - were from the liberal wing of the PRI, that wanted only that the PRI be more democratic. This influence was noted by the increasing timidity of the PRD on different questions such as the Free Trade Agreement which the PRD claimed to support as long as it was accompanied by guarantees of certain "protections." A good example of how far to the right the PRD had gone was a proclamation at a meeting at Princeton that Cuba needed "democratic reforms but so does Mexico." The thought of comparing the politics of the only free territory of the Americas (and one of the few in the world) where the workers and peasants are in power, to a system that is propped up by the U.S. and the World Bank and where death, misery, hunger, and alienation are a daily reality for the great majority of people, is nothing short of obscene demagoguery. We can also see that Cardenas supporters north of the imposed Border, far from having a revolutionary perspective and recognizing that our struggle transcends this false border, have shamelessly gone to gringos, sellouts, and others of this ilk and tried to get money out of them while demanding money from our Movimiento without even admitting we are Mexicans. This whole Cardenas movement can be seen as an attempt by Cardenas to use the struggles and work of el pueblo Mexicano on both sides of la frontera falsa to become president. This opportunism must be exposed. Thus, 1993 ended with the candidates in place with their traditional rhetoric. However, on December 31, 1993, our gente saw changes of the most profound. These changes were only a few hours away.

JANUARY 1, 1994: THE SHOTS HEARD AROUND THE WORLD

On January 1, 1994 the political landscape was changed forever in Mexico on both sides of la frontera falsa. At midnight (exactly when the Free Slave Agreement was to go into effect) the Ejército Zapatista de Liberación Nacional declared war on the Mexican government and began a military offensive that resulted in the takeover of several towns. Among them, San Cristobal de las Casas which is the capital of Chiapas. Right away, anyone could see that this action had consequences more far-reaching than the ruling class would like to admit.

Chiapas is, by most accounts, the poorest, most backward state in what now comprises the republic. Located on the border with Guatemala, it is the state where infant mortality is highest, life expectancy is one of the lowest, and illiteracy is off the charts. Though it is a state rich in farming potential, the people see only misery. It is also a state with a long tradition of struggle in the campo and military repression against this struggle. It has never been uncommon to see soldiers combing the towns and harassing people. A video by the Comité Nacional Independiente from a trip to different prisons in Chiapas where political prisoners are held shows the abysmal conditions and repressive character of the state and local governments in Chiapas. Chiapas was the ideal place for a rebellion to begin.

Though we present these conditions in Chiapas to give a general idea of the situation of the people, we must stress that the general condition of misery, powerlessness, and exploitation are direct results of colonialism and are felt in every part of Mexico. The path taken by the Zapatistas to gain freedom by any means necessary is an example to all of our gente suffering on both sides of la frontera falsa.

It was easy to see the clarity of the position of the Zapatistas from the declarations they put out calling for socialism and democracy, and declaring the intention of the Ejército to march on the capital and overthrow the present Mexican government. The EZLN made it clear from the beginning that they were talking about all Mexicanos

and not just "indigenous" groups from Chiapas and that they were struggling for the total transformation of Mexican society and not just a few reforms.

Almost immediately, the Mexican government sent troops in and battles raged. When the EZLN went back into the forest, Televisa camera crews were on the scene slandering the Zapatistas and calling them "terrorists," "delinquents," "transgressors," etc. They made the completely false charge that the Zapatistas were from Guatemala, El Salvador, Nicaragua, etc. It is important to note here that when Televisa interviewed the civilian population, the soldiers would promise to bring more foodstuffs to anyone who denounced the Zapatistas. Also, it was easy to see the lies the government was telling when they showed people who were executed in the different towns when the Zapatistas left them. It was quite clear that these people - who were killed execution style with their hands tied behind their back - were killed by the Mexican army who has a history of atrocious human rights violations and not by the EZLN - which would stand to gain absolutely nothing from such a move. This was only one of the many atrocities the army committed and continues to commit. The bombing of the civilian population is well documented by many mediums and this continues to this very day. During this time also, we witnessed the assassination of Mariano Perez Diaz, leader of the Organización Campesina Emiliano Zapata among other thousands of disappeared and dead in Chiapas.

Meanwhile, the Zapatistas continued struggling. They continued fighting with the Army, and captured the former Governor of Chiapas. Suddenly, Carlos Salinas de Gortari came out on television saying that it was understandable that there would be "discontents" in Chiapas because Chiapas was unlike the conditions in any other Mexican State in the republic. Salinas went on to say that "violence" is never the solution (although for the PRI it has worked perfectly for over 70 years). He would announce a unilateral cease fire on the part of the government and offered to negotiate.

This was a sudden change in posture for the government. Just a few days earlier, they had seemed to make up their minds to squash the movement through armed might and to treat it as a case of delinquency carried out by foreign agents. Now Salinas was offering to negotiate. He shook up his cabinet by dismissing a few key hardliners who no doubt were advocating a military solution (bomb Chiapas to oblivion) including his minister of the interior who was a particularly repressive former governor of Chiapas. Salinas brought in the liberal element of the PRI to do some sort of damage control and named Manuel Camacho Solís, the former mayor of Mexico City to head the negotiations.

As Unión del Barrio has stated many times, the decision to negotiate with the EZLN was a sign of terrible weakness by the PRI. One of the hallmarks of the PRI government is that it refuses to give legitimacy to any movement for liberation - it even claims it has no political prisoners. Negotiation with a revolutionary army is an unprecedented step.

It is important to keep in mind that the Mexican army is far from imposing in matters of combat. In fact, it is one of the weaker armies in Latin America despite massive U.S. assistance which props it up. Though they will probably never admit it, we can see that they did not do well in combat against the EZLN and that Salinas made a practical decision to try to put out the fire now and not to risk losing

militarily (which he would have sooner or later). Another reason to put out the fire was the support of the EZLN among the people. A poll by La Opinion of Los Angeles showed that 60% of Mexicanos supported the EZLN and its struggle. Over 30% supported the demands of the EZLN though not the method of struggle. Only 2% were opposed to the struggle. Demonstrations were being held constantly north and south of la Frontera Falsa denouncing the Mexican government's attacks on the people of Chiapas and in support of the peoples war. Also, about two weeks after the uprising, bombs were exploded in electrical towers in Michoacan and Puebla and in a taxi in a shopping center in Mexico City. When negotiations opened on February 21, 1994, the government delegation headed by Manuel Camacho Solís sat down with the Zapatista delegation headed by spokesman sub-Comandante Marcos. At that time, a 32 point peace accord was tentatively agreed to. As was pointed out by Unión del Barrio, the agreement also shows the weakness of the PRI position since the agreements on land reform and the distribution of wealth fly in the face of the Free Slave Agreement. The PRI has also agreed-on paper at least to true free elections. This is something years of "peaceful struggle" have not been able to accomplish.

THE PRD AND THE UPRISING

It is important to note for the record the position of the PRD during the uprising and right up to the present day. The best definition of their stance is opportunism.

Cuauhtemoc has made the pronouncement many times (along with the rest of the so-called Left) that "violence" is not the means to achieve change. When the uprising came down, he was quick to denounce it. Since then, while maintaining his "no violence" line, he has sought to gain popularity by jumping at the head of marches, etc. and has tried to use the Zapatistas as his trump card (a threat if he is not elected president). However, when he recently met with the Zapatista leadership, sub-Comandante Marcos was clear that the movements are not the same and that the PRD is a reformist movement while the EZLN is a revolutionary movement for the transformation of Mexican society and socialism. The same opportunist tactics have been used by Cardenas supporters in the occupied territories.

THE 1994 ELECTION CAMPAIGN AND THE COLOSIO ASSASSINATION

Obviously, the uprising in Chiapas changed things around the election of 1994. Now the PRI saw the different factions of their party in conflict as to the best way to maintain its hold on the people. The result of all these changes were that the campaign of Luis Donaldo Colosio was practically dead in the water. Cuauhtemoc Cardenas was once again the most popular electoral candidate. As we in Unión del Barrio pointed out in the March issue of ¡La Verdad!, there was no way Luis Donaldo Colosio could have won on August 21, 1994 without even more massive voter fraud than that which carried Salinas into power.

On Wednesday, March 23, 1994 at 6 p.m., Colosio had just finished speaking to a crowd at the Tijuana colonia of Lomas Taurinas. As he stepped out into the crowd, he was shot point blank in the head and stomach. The man arrested was Mario Aburto Martinez. Colosio died almost immediately but his death was not announced until hours later at a Tijuana hospital nearby. This gave the doctors, police, and

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¡Aquí y Allá, La Raza Vencerá!

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SOMOS UN PUEBLO - SIN FRONTERAS

PROJECT UPDATES

Somos Raza Report

YOUTH FORM A CRITICAL CORNERSTONE OF OUR STRUGGLE FOR LIBERATION

Formed in 1987 as a "youth project" of Unión del Barrio, Somos Raza has organized numerous events dealing with the question of Raza youth and the struggle for national liberation. Our reason of the formation of a youth project is best summed-up in the last issue of *¡La Verdad!*, where we wrote, "Since its inception in the summer of 1981, Unión del Barrio has recognized the importance of working with youth and bringing them into the struggle for national liberation. We recognize that youth form a critical cornerstone of our struggle and that without bringing this sector of our population into our movement, liberation is impossible."

The youth project itself is centered around the publication of Somos Raza, a revista based on the concept and work which utilizes "barrio art and culture" as a way of reaching Raza youth and bringing them into the Movimiento. Somos Raza is published every three to four months and those working on the project organize yearly "Barrio Art Shows," Raza Youth Rap/Music Fests, ongoing Barrio Foros (community meetings/forums), and the production of Raza Youth t-shirts. Its members make regular presentations at high schools and colleges throughout Aztlán (occupied Mexico). All the work of Somos Raza is centered around the objective of raising the political and social consciousness of Raza youth and bringing them into our struggle for self-determination and liberation.

A tremendously important work taken on by Somos Raza has been the organizing of the annual "National Raza Youth Liberation Conferences" initiated by Unión del Barrio in 1993. These conferences are part of strategy of continuing the struggle begun by the "Chicano Power Movement" of the late 1960s and early 70s, and specifically a political follow-up to the historic Chicano Youth Liberation Conferences sponsored by the Crusade for Justice in 1969-1970, in Denver, Colorado. This strategy calls for dealing with the question of youth "based on the realities in which the great majority find themselves (in prisons/camps, the streets, unemployed or working in dead end jobs, recipients of the worst colonial education, on drogas, into barrio cliques, harassed by the pigs, despised and hated by the majority of the gringo population, etc.)." [see *¡La Verdad!*, July-Sept 1994].

This year's conference was held at the Cal State San Bernardino campus on November 19, 1994, was co-sponsored by Mexicanos Unidos En Defensa del Pueblo (MUDP), and hosted by MEChA Cal State San Bernardino. The conference had three basic objectives: (1) continue the struggle to raise the consciousness of Raza youth and win them over to the struggle for national liberation; (2) network and unite the various liberation organizations doing work around the question of Raza youth; (3) consolidate the work presently being done by



One of the keynote speakers, Ricardo Romero of the MLN, gave a motivational presentation.

Mexicanos Unidos, Somos Raza, and other progressive forces.

RAZA FROM THROUGHOUT AZTLÁN ATTEND CONFERENCE

Over 300 youth, movement activists, and dozens of organizations (from as far away as El Paso, Texas and Salt Lake City, Utah) attended the national conference. The unity, energy and animos of

Raza power was evident throughout the day long conferencia.

The conference was divided into four major workshops: (1) Unite and Organize to take back Aztlán; (2) Razalogía: Nuestra Identidad y Cultura; (3) Exposing the System: La Placa, las pintas, and la pinche migra; and (4) Unmasking Los Vendidos y Traidores. The keynote speakers were

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Chicano Mexicano Prison Project

WORK WITH RAZA PRISONERS IS PART OF OUR STRUGGLE FOR NATIONAL LIBERATION

As the new year gets closer, the membership of the Chicano Mexicano Prison Project (CMPP) continues la lucha for the integration of La Raza who are doing time in the different Pintas of Aztlán into a genuine movement for Raza self-determination. The CMPP understands that our gente and our pueblo does not stop at the walls of a prison. The Raza in the prison system are suffering discrimination and violations of their civil and human rights everyday. Therefore these people are also victims of the oppression that U.S. colonialism practices on a day to day basis to divide and conquer our gente. We also understand that the majority of our gente is connected to the U.S. prison system either, because they know somebody who is in the pinta or because, someone in their familia is suffering direct incarceration. The fact is that most of our young gente will come in

contact with the system in one way or another.

The outreach work that the CMPP is doing is important to the Camaradas, who are doing time in the U.S. prison system. Not only because it gives them some kind of contact with the outside world, but it also awakens them to the realities of their situation. Making them understand why they are in the pinta and what they must do to stay in the struggle even if they are incarcerated is a main goal of the CMPP. Our main objective is the social and political consciencia of the prisoners, at the same time giving them a tool that will teach them and others around them.

Also, we must be self-critical since the formation of the project back in January of 1993. Our newsletter, "Las Calles y la Torcida" has been consistent and is improving with every issue. But

we have not made enough effort to combat laziness and the lack of organizational skill. Our work has to be out on time, meetings have to be attended and articles have to be written with out any excuse. The leadership as well as the general membership of the CMPP should put all bull-shit to the side and help our people in the pintas. This is especially true for those members of the CMPP who are also members of Unión del Barrio.

As an important tool for Raza liberation, "Las Calles y la Torcida" has established regular communication between prisoners (male and female), letting them know that CMPP members on the outside are participating in Movimiento events. The following is a brief review of the most recent activities of the CMPP.

- On November 5th, 1994 the general membership of the CMPP attended a March to protest Prop 187. The march was held in San Ysidro. The event was organized by the Raza Rights Coalition and attended by organizations and people of the community and Raza from other parts of San Diego. The event gave us a chance to meet new people and recruit young people into the CMPP.

- That same evening, November 5th, the CMPP held a Dia de Los Muertos forum/fundraiser commemorating the death of Ricardo Flores Magón. Camarada Magón was a revolutionary who was the victim of incarceration and was killed in prison by the pigs. The keynote speakers for the forum were as follows: Ernesto Bustillos (UDB/CMPP) Hector Muro (MUDP) and Armando Abundis (UDB/CMPP). The members of the community got information and culture.

- On November 19, the CMPP participated in two workshops on the question of Raza prisoners entitled "Exposing the Sistema: la placa, las pintas y la pinche Migra." The second National Raza Youth Liberation Conference was organized by Mexicanos Unidos en Defensa del Pueblo and Somos Raza. It took place in San Bernardino, California giving the CMPP new exposure for potential new members and supporters.

- On our last mail out we sent a letter to prisoners apologizing to our members in the pinta for not sending their mail-out regularly also explaining the status of the Peoples College of Raza Studies. The members of the CMPP are working on a curriculum and getting supporters for the program.

- Also the CMPP is working toward expansion into other parts of Aztlán, as a result of the good response of the community and internal demands from the organization. At the same time the new Mesa Directiva of the CMPP will take the general membership into new organizational levels.

- The general membership as well as Unión del Barrio have made a commitment to keep the struggle for the rights of prisoners every where and to expose the prison system for what it really is, an associate of U.S. Imperialism. Therefore, this upcoming year we will struggle even harder to achieve the total and unconditional liberation of all Raza in the pintas of Aztlán.

La Verdad Publications Report

¡LA VERDAD! WAS THE VOICE OF OUR PEOPLE IN 1994

The year of 1994 saw La Verdad Publications leap forward under the leadership of the tremendous work of Unión del Barrio. Just as the movement in general has rapidly advanced in this last year, Unión del Barrio has leaped forward organizationally - *¡La Verdad!* is the objective reflection of our organizations great accomplishments. As we speed forward towards a future free of violence, poverty, hate, and oppression, La Verdad Publications recognizes the difficult road ahead. Central to making 1995 another historical year will be the organizational consolidation of LVP - this means consistent meetings, a mesa directiva, clarification of responsibilities, and the training of new cadres involved in the Raza Liberation Press. These are no small tasks, but they are absolutely necessary.

The current membership of La Verdad Publications would like to recognize the incredible work of our Camaradas within Unión del Barrio. Together, we have all turned a new page in the history of the Mexican Liberation struggle. The Chicano Mexicano Prison Project (CMPP), our involvement in the Raza Rights Coalition, and Somos Raza must be seen for what they are - the seeds of an inevitable revolution that will bring about the reunification of Mexico and Aztlán!

Here is a general list of our work since the last issue of *¡La Verdad!*:

- LVP has assisted in the production of materials for

Unión del Barrio projects such as the CMPP and Somos Raza.

- Completing this issue of *¡La Verdad!*. Again, due largely to the fact of liberalism concerning deadlines and the production of *¡La Verdad!* we have produced this issue behind schedule. We understand that writing is a very difficult thing, but liberalism is inexcusable. This contradiction must be resolved.

- LVP continues ongoing work in support of the Raza Rights Coalition by producing flyers, tickets, the newsletter *Pueblo Unido*, etc.

- We are in the process of working on two books, and re-producing several pamphlets.

- LVP has also offered its help in the NCMC 25th Commemoration of August 29th mobilization. LVP is taking the lead in producing flyers for the event.

- Other work continues on a day to day basis, and includes the whole membership of Unión del Barrio. The group as a whole has been struggling under the LVP campaign to raise the necessary funds to consolidate La Verdad Publications. These individual UDB members must be recognized for their principled and tireless work. Today, we are materially closer to our goals laid out for the campaign.

ALL EFFORTS TOWARDS THE CONSOLIDATION OF LA VERDAD-PUBLICATIONS!



Concientización Y Liberación

The Current War Against Mexicanos and Its Relationship to the Global Strategy of White Supremacy

WHAT PROPOSITION 187 REPRESENTS, WHAT THE VENDIDOS ARE DOING, AND WHAT WE MUST DO...

• **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.

A SIGN OF THE REVOLUTION TO COME

Throughout the month of October and early November, in response to Proposition 187 (a racist anti-Raza law) the world was a witness to one the most massive pro-self-determination demonstrations in modern history. The enemy was so scared that most cities placed their police departments and local National Guard forces on alert (all major newspapers and Television networks reported this). The mass demonstrations were definitely a sign of the revolution to come.

Throughout Califas, in literally every city and high school with a significant number of Raza (we're talking about close to a thousand schools, in dozens of cities), nuestra gente staged walkouts, sit-ins, rallies and marches. The demonstrations and walkouts ranged (in number of participants) from a couple of hundred to one hundred thousand! The demonstrations in Califas sparked solidarity protests throughout the United States, Mexico, and Latin America.

As was evident by the waving of the Mexican flag and placards with militant self-determination slogans ("No justice, No peace," "¡Raza Si, Migra No!", "La Raza Unida, Jamas Será Vencida"), the great majority of those participating in the demonstrations clearly understood that this was an attack on Mexicans and therefore, only "united as Mexicanos" could we effectively defend ourselves. The fact that the Mexican flag was seen everywhere demonstrates the deep nationalism among our gente.

MARCHAS, PICKETS, DEMONSTRATIONS WERE THE NORM DURING MONTH OF SEPTEMBER, OCTOBER, AND NOVEMBER

Not since the 1970s, have Raza students walked out in mass, out of the junior and senior high schools and into the community to demonstrate their outrage against the oppression of the Mexicano/Centro Americano community. These protests called for the unity of all Raza in a struggle to defend the civil and human rights of our people. From San Jose to San Diego, daily student walkouts were simultaneously held - marches, student walkouts and pickets, were the norm during the month of October.

What was missing during the past months of mass struggle was political clarity and direction. There was a lack of understanding of what were the real forces and strategies behind Proposition 187. There was also a lack of organization to effectively channel the righteous energy of our people, especially Raza youth, into concretely forwarding our struggle for liberation. Like the uprising of Raza and Africans in Los Angeles in May 1992, the Chicano Mexicano National Liberation movement lacked the organization, unity, and resources to effectively influence the events taking place.

OPPRESSION AND SCAPEGOATING ARE A TRADITION TO GRINGO AMERICA

As Unión del Barrio has explained through examples in past issues of *¡La Verdad!*, the present attacks against Mexicanos, as represented by Proposition 187, is nothing new (see *¡La Verdad!*, July-Sept 1994, also check out article "State Has Long History of Expelling Mexicans, *San Diego Union-Tribune*, Nov. 2, 1994). In fact, oppression and scapegoating are traditional practices of the U.S. ruling class in order to blame others for its problems and keep themselves in power. It is also nothing new for the majority of the white population (including workers, poor white trash, homeless, etc.) to side with the white ruling class (the rich) and viciously attack Mexicanos, Salvadoreños, Guatemaltecos, other Raza and Africans. Gringos have united across class lines (rich and poor) since they first invaded our lands (read book *"Myth of the White Proletariat"* and "History of the White Left" a series of articles published by the APSP in the *Burning Spear* newspaper, 1984-86). Rarely do white workers or poor white trash take on white ruling class for any of the problems they face (war, unemployment, pollution, drugs abuse, etc.); no matter how many truths are presented to them, the white masses always prefer to blame Mexicanos, Africans and others for the problems created by white capitalism. A classic example is the two billion dollar rip-off of Orange County by county treasurer Robert L. Citron and other white Republican Party crooks; not once have we seen or heard any "middle class" white people calling for the mass arrest of members of the predomi-

nantly white capitalist Republican Party who runs Orange County which is ultimately responsible for the theft of the hundreds of millions of dollars.

Unión del Barrio has also explained that just like the Clinton Crime Bill (which would place 100,000 more police/migra pigs on the streets), North American Free Trade Agreement (NAFTA), "3-Strikes You're Out" laws, "English Only" laws, Curfew laws, and the move to destroy the "Prisoner's Bill of Rights" (which will deny, among other things, a prisoner's access to political literature and law books) is a campaign against Mexicanos and other non-European peoples, and are an integral part of something called the "New World Order," a plan to consolidate the fascist dictatorship of U.S. imperialism over Mexicanos and the rest of the world. We know, that no law formulated by the gringo ruling class has ever benefited Mexicanos.

187 IS PART OF THE NEW WORLD ORDER TO KEEP MEXICANOS COLONIZED

The political economy of the "New World Order" also promotes something called "Economic Neo-liberalism," which is a attempt to bring back a new version of "laissez faire" capitalism; like the period in the early 1890s when the rich capitalists were not obligated to adhere to any laws and enable the Rockefellers, Kennedys, Melons, Carnegies, Doles, and others to steal millions of dollars and become filthy rich pigs (read articles by the pig economist Milton Friedman, University of Chicago). As we explained in the last issue of *¡La Verdad!*, the New World Order aims to create a situation where: ".....the European population under the leadership of the white bourgeois (the rich ruling class) will become the supervisors and managers of the wealth and the labor of the peoples of the world. The large African and Mexicano population within the borders of the U.S. is not part of this world scheme, thus we see a whole campaign to reduce the population and lock-up Mexicanos, Africans, and other non-European peoples. This campaign includes deportations, murders, spreading of AIDs, disarming of the people, importation of drugs into poor communities, and the mass criminalization of our peoples." (see article

tion" to the INS (migra).

2) It bars those providing health services (doctors, clinics, hospitals, etc.) to help anyone who cannot prove "legal" residence status.

3) Makes it illegal to provide preventive health care to "suspected" undocumented people and those seeking emergency care will be turned in to the Migra.

4) It requires all law enforcement agencies to hand over to the INS anyone not holding satisfactory documentation and demands proof of legal resident status of anyone "suspected" of a crime.

5) Makes it a state felony (duplicating a federal law, thus allowing for more punishment) for anyone to produce or sell forged immigration documents.

6) It bars suspected undocumented people from attending California State Universities and University of California campus'." (*¡La Verdad!*, July-Sept 1994).

187 WILL ATTEMPT TO CONTROL THE POPULATION GROWTH OF RAZA AND MAINTAIN WHITE SUPREMACY

We understand that a central feature of this vicious law is to physically harm nuestra Raza, specially our children, by destroying the family. The intent of this law is to control the growing Raza population by targeting the family and thus maintaining white supremacy (see "Nuevas Alianzas..", *La Opinión*, Nov. 25, 1994). Prop 187 is the tip of the iceberg of things to come. Already plans are being made to introduce similar laws in Arizona and Texas.

While the media is ignoring the crimes already being committed against our people, the very things that we said were going to come down are happening daily. Unión del Barrio was completely on target when we wrote:

"Prop 187 basically turns every teacher, principal, doctor, nurse, police, social worker, government housing worker, or John Doe white boy/girl punk, into Migra or wanna be Migra agents. And turns every Chicano Mexicano into a hunted, harassed, brutalized, criminalized, and despised human being. It also makes a dream held by most gringos come true, which is to perform their patriotic duty by turning in and arresting Mexicans (*¡La Verdad!*, July-Sept 1994)."

PETE WILSON MUST BE TRIED FOR MURDER!

Examples of the harassment and racist attacks presently coming down on nuestra Raza include:

• The official form (Form BCII-8187) declaring someone a "suspected illegal alien" are already being sent to the police, medical workers, social service agencies, and schools (see *La Opinión*, Nov. 25, 1994).

• Already, civil rights groups are receiving 100 calls a day on Raza being denied medical services and being asked to produce "immigration documents" by school personal and store clerks, etc.

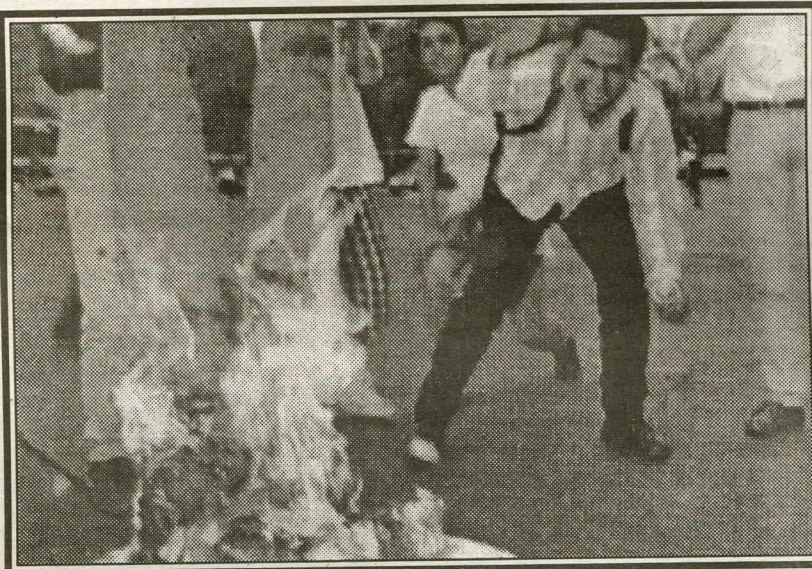
• We have received reports of white people, in Imperial Valley, going door to door asking Mexicans of their "legal status."

• Raza are victims of hate crimes by white vigilantes taking the "law into their own hands," as a daily occurrence. In one incident, a white neighbor called the police and the landlord of a Raza family to complain "that it was a household of illegal aliens," simply because they didn't like the music the Raza family was playing. (Channel 39, San Diego, Nov. 8, 1994)

• On Saturday, Nov. 19, twelve year old Julio Cano died of flu-like symptoms because his parents, scared of being deported, did not seek immediate emergency care (see "Temor a la Proposición 187 Provoca Muerte de un Niño.", *La Opinión*, Nov. 24, 1994). Pete Wilson, by being the major promoter of 187 must be tried for the murder of Julio Cano!

• On Sunday, Nov. 20, in Lynwood, Ca., city inspectors, under the leadership of city council person, "German-American" Louis Heine, and with the support of the Los Angeles County Sheriff's, launched an "hour long raid" on a Catholic Church who was having a noon "food sale" claiming that vendors were selling food without the necessary city permits. The church, San Emidio, is a predominantly Raza parish and the intent of the raid, according to the priest and other witnesses, was to harass the people as no one was arrested or cited for any illegal activity. The City of Lynwood is 83% Raza; out of five of its city council members, 3 are Africans, 1 is white (pig Heine), and one is Raza (see *La Opinión*, Nov. 26, 1994).

• On Nov. 25, the president of the European settlers and master of the hispanic vendidos, Slick Willie Clinton, announced plans to deport the 200,000 Salvadoreños (Raza from El Salvador) who had moved to Aztlán (occupied Mexico) during the last decade fleeing the U.S. sponsored war in El Salvador.



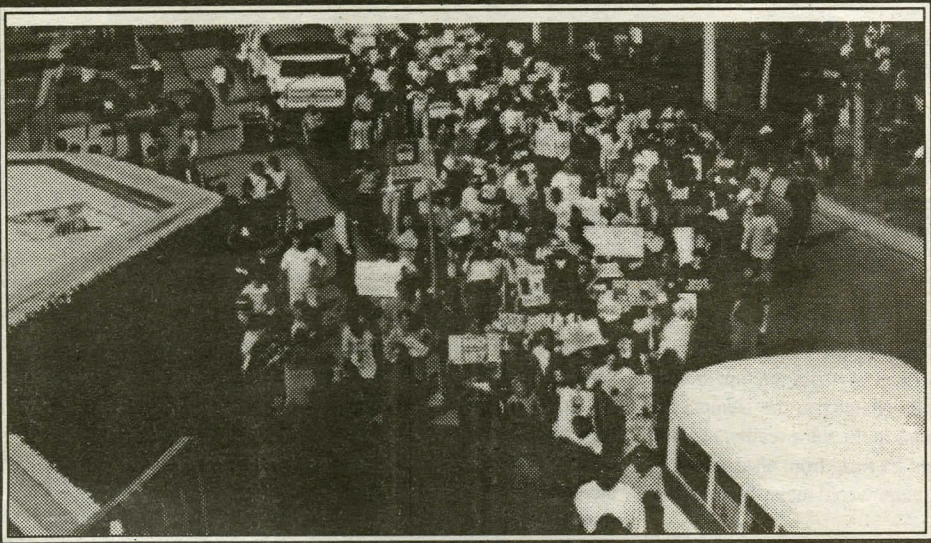
Protests occurred internationally after the passage of Prop. 187 - like this one in Mexico City in which an effigy of Pete Wilson was burned.

"A Vicious Program to Keep Our Gente Poor, Exploited, and Colonized," *¡La Verdad!*, July-Sept. 1994)

It is only under this context can we come to terms with the real meaning of Prop 187. This is why, when we outlined key features in Proposition 187, we also wrote:

"Proposition 187 is a modernized, synthesized and generalized version of what the U.S. has been doing to Raza for the last 150 years. It draws from the many ways it has oppressed our gente in the past and puts it together in one general plan. This combination of the many ways Raza have been controlled by the INS and other gringo institutions can be seen in the six basic provisions of Proposition 187: 1) It requires public schools to question the "immigration status" of all children and report those who don't hold "satisfactory documenta-

Unión del Barrio



This march in San Ysidro, organized by the Raza Rights Coalition, drew a crowd of over 300 people, and was the most progressive of all anti-187 marches that came down in San Diego.

THE VENDIDOS ARE CENTRAL TO KEEPING OUR GENTE CONFUSED AND POWERLESS

But it not enough just to get mad at Pig Wilson and other right wing racists, we must also call to task those low-life's and vendidos who have supported Wilson, Kathleen Brown and the rest the politicians who make a living off of the misery of our gente. We have to come to terms with the fact that many of the migra agents and police already enforcing 187 are "Latino and Hispanic." Here in San Diego (which is representative of what has occurred throughout Califas), the director of the Barrio Youth Center, publicly held a special dinner for pig Wilson and then asked nuestra Raza to support him when he was running for office (see past issues of *Pueblo Unido*, the newsletter of the Raza Rights Coalition, and *¡La Verdad!*, Jan-March 1994, and the hispanic-sellout newspaper *El Sol de San Diego*).

This brings us to the question... What was the anti-Proposition 187 strategy of the Latino petty bourgeoisie (middle class professionals, elected officials, and social service agency directors) and the sell-outs? For the last six months, liberal-hispanics (in San Diego, groups such as "San Diegans Against Prop 187" and in Los Angeles, "One Stop Immigration" and the "Latino Civil Rights Network") promoted as a strategy a six-point program: 1) Raza must become U.S. citizens, 2) register to vote, 3) vote against 187, 4) vote for Kathleen Brown, 5) join the Democratic Party, and 6) for Raza to "down play" its nationalism and militancy when demonstrating against 187. It is important that we sum-up this strategy so that those who are serious about the liberation our gente can get some knowledge on what to base future struggle and activism - we as a community must be able to choose between the dead end sell-out strategy or the total liberation strategy of Unión del Barrio.

As to point #1, regarding the question of "citizenship" - one of the things that the hispanics failed to explain to our gente was that never in the history of the United States has anybody ever been given their rights by simply becoming "citizens." Africans are citizens of the United States and their situation is just as bad as ours (Africans have the highest percentage of people in prisons, dying from AIDs, and on drugs). "North American Indians" (as they are sometimes called) are citizens and their situation is just as bad or worse than Mexicans (a great percentage of "Indians" are alcoholics living on reservations). Puerto Ricans are citizens of the United States and their situation is just as bad as other Raza (more than half of all Puerto Ricans are on welfare). Yet, we see the idiotic proposal of One Stop Immigration (whose director once claimed to be pro-Raza and was a member of the movement organization CASA) trying to win support for "Proposition One" which would provide "U.S. Citizenship" to anyone living in the U.S. - as if lack of citizenship was the reason Mexicanos are being oppressed. Our movement must educate our community to the fact that history and reality have proven that "citizenship" in itself has not brought us any kind of progress as a community.

As to point #2, voting has never brought any kind of justice in the United States. Any candidate or initiative that wins has to do with how much money it has behind it. In other words, a successful campaign is a wealthy campaign. So if Raza does not have the economic power to wage an electoral campaign, voting is useless. Furthermore, anytime

a political organization (as history has proven) develops and is considered a threat to the ruling class (rich gringos) they will use the police and military forces to destroy it (as they did to the Brown Berets, the Raza Unida Party, and the Black Panther Party).

YOU CANNOT VOTE AWAY OPPRESSION

As to point #3, which is constantly advanced by the vendidos, by simply concentrating on voting against 187 we can make things better for La Raza. What this does is it takes away from the real issue - "Why was this anti-Raza law allowed to be on the ballot in the first damn place?" The fact is that the "voter" is not independent of the gringo-controlled news media (the *Los Angeles Times*, for example, supported Wilson for governor) which heavily influences the thinking of most people (white, Africans, and Raza) and this why so many Mexicans and Africans voted for 187. It is also a fact that you cannot "vote away" racism and oppression, to do this, one must destroy its foundation and basis for existence: capitalism and colonialism. By placing all the focus on "voting against 187" versus creating a movement powerful enough to taken on racism and oppression, the liberals and hispanics confuse the majority of our gente as to what needs to be done.

As to point #4, throughout the whole campaign, the vendidos and liberals wanted our gente to take a position which in their very own words, consisted of "choosing between the lesser of the two evils." Therefore Brown, they argued, was the lesser of the two evils since she opposed prop. 187. Never mind that Brown agreed with Wilson on all other questions concerning immigration (militarization of the border, more migra in the streets, etc.) and that Brown wanted to cut funds and social services to the poor - yet the vendidos still wanted us to vote for her. Never did they propose, as an alternative, the building of an independent political organization based on the interests of the Chicano Mexicano community.

REPUBLICANS AND DEMOCRATS: TWO HEADS OF THE SAME MONSTER

As to point #5, joining the Democratic Party as the solution to ending our oppression, we know that the Democratic Party represents the same interests as the Republican Party. As Rodolfo "Corky" Gonzalez (of the Crusade For Justice) said at the Raza Unida Party National Convention in 1972... the Democratic Party and the Republican Party is the same monster with two heads. It was the Democratic Party who was responsible for the millions of Mexicanos deported in the 1930s, it was the same party who was responsible for the invasion of Cuba in the early 1960s, it is the same party who today, under Slick Willie Clinton, is responsible for locking up (through the crime bill) thousands of Raza and hiring thousands of migra agents to continue to mistreat our gente.

In reference to the final point - #6, we ask, since when has negating our culture and nationality (who we are as a people) or militancy (demands for our rights) and instead "upholding patriotism to white America" ever got Raza anywhere?

It was the nationalism and militancy of the 1960s that got us what little we have today (the right to education, affirmative action, Chicano Studies, bilingual education, civil service jobs, etc.) Everyone knows (including the racist red-neck poor white trash) that Raza won the most "medals of honor" in wars defending gringo power than any other group. How many thousands of our people have "attempted to assimilate" into gringolandia and are still called greasers and beaners? The historical reality is that being loyal to the sistema has never gotten us anywhere because "loyalty and U.S. flag waving" is not the problem; the real issue is the question of power and the wealth that comes from oppressing Mexicanos - and the gringos will never give this power up without us struggling against our oppression. This is la pura neta, plain and simple.

SOME VERY CONFUSED RAZA ARE FOLLOWING THE VENDIDOS

Yet, time and time again, during the months that our people were proudly demonstrating and defending the rights of La Raza, we saw the liberals and the vendidos urging young Chicano Mexicanos to put away the Mexican flag and bring out the gringo U.S. flag. Here in San Diego, the liberal-hispanic "San Diegans Against Prop 187" (which included some VERY CONFUSED so-called movement elements), a small clique of hispanics led by the former Marxist, David Valladolid (who unsuccessfully has been trying to create an image as a tame and responsible hispanic so that gringos can vote for him and he can be elected to some office), organized a march on Nov. 19, 1994, where they forbade the carrying of Mexican flag or pro-Chicano Power chants which would "alienate" the gringo rednecks (this was reported to *¡La Verdad!* by several people who were present and left after being turned off by the sell-out, tame slave, "good beaner" stance taken by Valladolid and company).

What is the strategy of the vendidos now that Proposition 187 has been passed by the "voters" of California? They are traveling up and down the state telling young Raza to "let the courts decide on 187, register to vote for the 1996 elections, stay in school and don't walkout, don't wave the Mexican flag, and if you do any kind of demonstration, make sure you place the American flag where everyone can see it." This is the solution the vendidos have to counter the latest and most serious attacks against our people since the invasion of our land by the gringo-alien colonists.

OUR MOVEMENT LACKS UNITY AND ORGANIZATION

What was the response of the pro-Raza liberation forces to Prop 187? The sad truth is that the disorganization and lack of practical unity (not just philosophical) did not allow for any real re-

However good the intentions of the above mentioned events were, we must be self-critical and say that our efforts were too little too late, and demonstrated the weakness of Unión del Barrio in that (at this period of struggle) we have not developed the capacity to wage a state-wide or national struggle in defense of La Raza. It also shows us the terrible situation of our national liberation movement in general, which has failed to unite and grow in any significant way. To the credit of Unión del Barrio, since 1985 (for ten years!) we have made every effort possible to unite with other "revolutionary organizations and individuals" to form one united organization, an organization which we correctly predicted would be needed to counter the growing genocidal campaign being pushed today in 1994. We have traveled to literally every corner of Aztlán asking for principled and revolutionary unity. Unión has made hundreds of presentations, made hundreds of phone calls, and written countless letters - all calling for the initiation of a process which will bring pro-self-determination and revolutionary nationalist forces together - all to no avail. Sad to say, those forces have given every excuse conceivable as to why the time for unity is not right, such as "we need to clarify the national question," or "we don't agree on the use of the word Chicano," or "our struggle is spiritual, not political," or "who gives you the right to call for unity?," or "we're not ready for that type unity," "we need a movement not an organization," or "we just want to network, not merge into one organization," or "we're to busy working on local issues," and the list goes on and on.

WHAT MUST WE DO TO DEFEAT PROPOSITION 187? WE MUST CREATE THE CONDITIONS SO THAT NUESTRA RAZA DOES NOT HAVE TO DEPEND ON THE GRINGO SYSTEM FOR ANYTHING!

What should our movement's response be to Proposition 187? The first thing we must do is to join forces in a principled, disciplined, and well organized united front. A scientific strategy, with long and short term goals, and clear tactics must be developed. It must be laid out to our people that the struggle is not about being "part of the gringo colonial system" but one for the complete liberation of our Raza and the reunification of Aztlán and Mexico; and that in fact, our relationship to the gringo colonial system is the problem.

We must urge the students and progressive community organizations to continue the demonstrations, walkouts, and marches, not only until Prop. 187 is defeated, but until we win our liberation. We must make it crystal clear to the masses of our pueblo (our youth, community gente, workers, and prisoners), that 187 is part of a larger campaign directed against our people which includes the Clinton Crime Bill, English Only Laws, NAFTA, GATT, etc. Our movement must work towards the development of alternatives for our gente, central being the building of a Raza political organization based on the interests of the poor-working class, along with the establishment of Raza-controlled schools, food co-ops, community credit unions, medical clinics and cultural centers. We're talking about alternative institutions so that our communities do not need to depend on the gringo system for anything.

We must build alliances with other oppressed nations within the United States (Africans, Asians, and others). The reality is that we share the same oppressive conditions, the same enemy, and ultimately the same destiny. This work must begin immediately, as already the pigs are pitting our gente against other oppressed communities, utilizing the old gringo tactic of divide and conquer.

We must challenge the vendidos whenever they attempt to confuse or mislead our people. The fact is that we must eliminate neo-colonialism (the practice of using vendidos against our people) if we are to move forward. Only this approach to struggle will bring peace, justice, and liberation for nuestra Raza.

Compañeros y Compañeras, Unión del Barrio has already begun the difficult task of implementing the strategy we have just summed-up. The road to liberation is long and difficult, but it is the only path we can walk as human beings - as Mexicanos - breaking our chains and moving forward, secure in our future and the future of our children. If you want to be part of a true liberation movement, join us by writing to us at: Unión del Barrio, P.O. Box 620095, San Diego, Ca. 92162 - Attn.: Membership Coordinator.

¿Hasta Cuando Raza?

¡Hasta La Victoria - Siempre!



Raza students from Junior High and High Schools throughout San Diego walked-out in protest of Prop. 187.

sponse to Proposition 187. The only real response, in which the real basis and essence of 187 was exposed (as part of a major campaign against Mexicanos and other oppressed people) came on Nov. 3 in a march held in San Ysidro (organized by the Raza Rights Coalition and Unión del Barrio), where some 400 people marched against 187 and for self-determination (not for the gringo capitalist Democratic Party). The only real attempt to prepare for the passage of Prop. 187 came through the Raza Educators Conference held on Oct. 30, 1994, in San Diego, with the objective of developing contingency plans in case Proposition 187 was approved - a conference where leading members of Unión del Barrio played an important role.

CHAPTER REPORTS

Los Angeles Report

THE LOS ANGELES CHICANO MORATORIUM COMMITTEE SET OUT TO BUILD A MODEL FOR BARRIO-BASED RESISTANCE TO PROP. 187

On October 16, 1994, La Raza and other peoples against Proposition 187 marched from East Los Angeles to downtown Los Angeles. Participant counts ranged from 70,000 to 200,000 (this writer estimated 70,000 to 80,000 march and rally participants). In the community contingent alone, the marchers' diversity was exhibited, as one could see whole families walking in front of charros on horseback carrying the flags of both Mexico and the U.S., an Asian formation of Buddhists with drums, priests and nuns, MEChistas, a brightly uniformed soccer team of grade-schoolers, and an association of banda social clubs.

In many ways the march was a repeat of the May 28, 1994 event also sponsored by a coalition of liberal organizations and held in support of "immigrant" human, civil and labor rights. Many marchers were given and then carried mass-produced placards which promoted voting no on Prop 187 and yes for then-Democratic gubernatorial candidate Kathleen Brown. Somehow Brown's racist negative stance on "immigration" concerns shared by her sister California Democrat politicians Diane Feinstein and Barbara Boxer was overlooked by march organizers.

Once again a rally was held with a program dominated by liberal elements with a stake in maintaining allegiance to a politically bankrupt Democratic Party. Juan Jose Gutierrez of One Stop Immigration Center again stressed the "business as usual" theme of endorsing Clinton's reelection, supporting the Democratic Party, Raza becoming U.S. citizens and registering to vote. He pushed a 1996 march in Washington, D.C. and declared that what Afro-Americans were to the civil rights movement in the 1970's, Latinos are in the 1990's and will be into the next century. Latinos would preserve the U.S. constitution and Bill of Rights.

However, in truth, it was not business as usual for deep rifts had divided the liberal set in how to combat Prop 187. Even some Raza liberal forces supported the racist position-developed by a "gun for hire" gabacho consultant firm- that Chicano Mexicanos and other brown faces should take a back seat in countering the drive for its passage. They felt that the 10/16 march would be seen as too nationalistic and backfire.

L.A. Times coverage of the march ignited a series of negative remarks about the many Mexican flags marchers had waved and how this "swayed" some to plan to vote for Proposition 187. That, in of itself, exposed the regressive nature of so many California voters. Was Prop 187 designed to unburden the state of a drain of resources as its promoters falsely promoted? Or was it written, as Union del Barrio has consistently asserted, in fear of the growing and unassimilated Chicano Mexican population which is responding with increasingly militant actions to its continued exploitation? Why didn't the Times point out that mainstream AmeriKKKa seems to have no problems with Italians waving flags on Columbus Day and the Irish

doing so on St. Patrick's Day?

La Raza is not supposed to wave its true flag on its own homeland. The irony is that the anti-Raza proponents of Prop 187 and those neo-colonialist Hispanics who will, at any cost, attempt to keep the Chicano Mexican political agenda chained to the Democratic Party agenda...these forces are extensions of the same reality...a white settler-imperialist imperative to prevent La Raza from once again becoming an independent and politically empowered majority in Aztlan/Mexico Ocupado.

All the Hispanic liberals and their multi-national counterparts could not prevent Proposition 187 from winning by a landslide on November 8, 1994. It was not a coincidence that Los Angeles' Biltmore Hotel was the site of both the anti-Prop 187 and pro-Kathleen Brown countdowns for they were hosted by the same liberal crew. By the night's end the Biltmore must have seemed a morgue for doornail-dead liberal hopes.

Despite the fact that many Democrats voted for Proposition 187, Raza liberals of Los Angeles-without even a flinch-continue to promote a party that was trounced nationwide in the last elections. They remain on a sinking ship despite the fact that its captain has furthered the GOP counterinsurgency agenda of criminalizing non-white peoples, promoting punishment over prevention by reducing needed services, and via NAFTA expanding U.S. economic control in Mexico south of the imposed border. Los Angeles Times reporter George Ramos, in a post-election opinion piece, asserted that Prop 187's passage was a needed wake-up for La Raza who would now

register to vote.

It should fly in the face of logic that the Democratic Party agenda would still be pursued by Chicano Mexicanos. If a concerted voter registration drive failed to slow down Proposition 187, then why should Angelenos continue the same dead-end agenda. The answer is very simple. The powers-that-be are smart enough to on the one hand inflict our community with racist legislation such as Prop 187 and, on the other hand, also prop up a brown-faced and Democratic Party-rooted opposition which has no other purpose than road blocking valid Movimiento agitation and steering La Raza into shallow reforms within the system.

At a Pico-Union (Mexicano and Centroamericano barrio) charla (or community meeting) the Saturday before the elections, Jose de Paz of CIWA (California Immigrant Workers' Association) spoke on the "No Te Dejes Inmigrante" campaign and declared that community-members often confuse politicians, agency heads and even activists as being leadership. He went on to declare that, "You the community, the people, are the real leadership." It was a quite disingenuous position for de Paz to take because, in fact, he belongs to the same sector of pseudo-progressive and Democrat Party-based Raza who have absolutely no intent to advance a legitimate Raza organizing base which operates independently of Democratic politician dictates and outside the poverty pimp enclave.

The bottom line is that grassroots Chicano Mexicanos and Centroamericanos will have not one shred of real leadership until that

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El Paso, Texas Report

UNIÓN DEL BARRIO CONTINUES TO WORK WITHIN THE BARRIOS OF EL PASO

Unión del Barrio of El Paso continues to work towards a firm establishment within the barrios of El Paso. We continue to meet on a bi-weekly basis, where we not only discuss current and future projects, but we also continue with our workshops conducted by members of Unión. Unión del Barrio also continues to work on a local newsletter that will help to inform our Raza in El Paso about Unión projects as well as any news that seems pertinent to our Raza. Already, the first issue of the newsletter has been produced and disseminated throughout El Paso's Segundo Barrio, and work has already begun on the second issue, due out in a couple of weeks. Unión del Barrio also held its first "Junta del Barrio" as was agreed upon in the Police and Migra Tribunal of October. The Junta took place in No-

vember, and once again a productive response from members of the community occurred. Our next Junta is scheduled for mid January and Unión is hoping for an even better turn out.

As a member of the organization, El Congreso Chicano de la Comunidad, Unión del Barrio has been busy working with that group to organize a caravan to San Elceario, Texas in commemoration of the El Paso Salt Wars. Members of Unión also continue to participate with the Congreso as part of its executive committee.

Manuel Velez, current chair of El Paso's Unión spoke to various high school classes at El Paso's Bowie high school on the importance of Chicano Studies and organization in our Raza's youth, throughout the month of November.

NATIONAL WORK

Update on the National Chicano Moratorium Committee

UNITE WITH THE NATIONAL CHICANO MORATORIUM COMMITTEE AND ITS AUGUST 29TH MOBILIZATION



As the struggle in Defense of the Chicano Mexican community continues the National Chicano Moratorium Committee (NCMC) continues to be at the forefront of mass based organizing of nuestra gente. At the last NCMC meeting which was held December 3rd, 1994 at UC Riverside hosted by the Riverside region, several key proposals were passed by regions present that will continue to carry out the organizational work both at the local and national levels. Further planning of the 25th Commemoration of the 1970 Moratorium took place: also to hold activities of Raza resistance events the week of February 2, 1995; to plan a Plenary Transfronteriza de Derechos Humanos del Pueblo Mexicano on May 6 and 7 of 1995, the NCMC Mesa Directiva also opposed a draft 1 year plan of action that would integrate regional /national work. The NCMC meeting was attended by San Diego, Riverside and L.A. regions.

Entering its 6th year of existence (founded in Dec. 1989) the NCMC was founded with two principal objectives; one, to serve as a vehicle by which those committed to real Chicano Mexican self-determination (not sell out hispanic politics) could commemorate one of the most important events of La Raza struggling against U.S. colonialism and secondly, to utilize the broad organizing and outreach work that went into the 20th commemoration as a foundation to build a true national Chicano Mexican self-determination oriented organization. The strength and committed work of the NCMC regions continues as we enter the planning of the 25th commemoration of the August 29th 1970 Chicano Moratorium. Protests were voiced by thou-

sands of demonstrators in East L.A. against the Vietnam War, rights of the people, and the demands that the U.S. has forced oppressive conditions against La Raza. At the 20th commemoration conditions had only worsened for the people. Over 6,000 Raza from through Aztlan came together in a self-determination anti-imperialist event. Five years later the demands and needs are the same. Better jobs, relevant education, decent health care, and proper housing, an end to police-migra terrorism, to stop U.S. government drug trafficking, for Raza to unite to end Barrio violence, and true democracy in Mexico. Until these are met NCMC has committed to organizational work and struggle towards self-determination of La Raza. At the last NCMC meeting plans for outreach, media/press, security, logistics, fundraising, and program sub-committees have been implemented (these have already taken place within the L.A. region where the 1995 march will take place).

To continue the struggle against the "Counter-Insurgency" plan used by the sistema to keep our movement from advancing forward, it was proposed by the San Diego Region that the NCMC build a week-long schedule of activities of Raza resistance events around the week of February 2, 1995 (anniversary of the Treaty of Guadalupe Hidalgo). This week of resistance would culminate with a series of demonstrations (including larger ones in El Paso and San Ysidro) against the racist proposal of Prop. 187 and against the militarization of the Frontera Falsa. Exploration of the possibility of working with other groups like the Convención Nacional Democrática, the Coordinadora Nacional de Presos Políticos, the Comité Nacional

Independiente and any other organizations that will take actions south of the false border.

Since the work of the Frente Nacional Pro-Defensa Del Pueblo (formed by the NCMC) has been integrated into the work of the NCMC, a proposal was also passed to form a committee on human rights on both sides of the false border. This committee is working on plans for a plenary on human rights abuses by the U.S. and Mexican governments. This pro-liberation conference will be May 6th and 7th (details will be given at a later date).

At the Riverside meeting a "draft" 1 year plan of action from the Mesa Directiva was introduced. This was a direct result from the retreat that was held for the NCMC regions back on July 2, 1994 in Santa Ana, Califas. At the retreat an assessment of regional and national work was done in a positive critical manner. Strengths and weaknesses of the organizational work of each of the regions was done. This provided an honest assessment that not only the regions but that the NCMC Mesa needed to lay out a one year working plan that would integrate region building, visiting established regions to assist where necessary. For example, in February 1995 mesa members will travel to San Jose for outreach in the possibility of establishing a new region. In April, plans to travel to Albuquerque to re-establish potential possibilities of a region. The mesa has also included specific timelines for building for the 25th commemoration. Program deadlines, outreach packets, fundraising plans for the march have all been included in the year plan.

EZLN

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NAFTA, GATT (General Agreement on Tariffs and Trade), etc., are imposing a growing misery, poverty, and state of institutional violence on the great majority of our people.

On the other hand, the mass political arm of the EZLN, the "Convención Nacional Democrática" (CND) formed in August of 1994, continues to work towards winning national and international support for the struggle of the EZLN, and democracy in Mexico. After starting on shaky grounds and lacking clarity as to what its role was, the CND was called together for a second convention in October 1994, where the delegates literally got a tongue lashing from Comandante Tacho and then Sub-comandante Marcos for talking "chingaderas" and not doing the work necessary for advancing the struggle for democracy and national liberation. As we have noted before (see *¡La Verdad!*, July-Sept 1994) the many factions and lack of discipline within the CND must be dealt with if there is to be any real mass organizing and political support for the EZLN outside the already existing apparatus providing its logistic and material needs. **A VICTORY FOR THE ZAPATISTAS IS A VICTORY FOR US**

The revolutionary situation in the southern part of our nation (Mexico) is affecting Raza in the northern gringo occupied territories in many ways. First of all the plans of the "New World Order" call for "cleansing" the U.S. of Mexicans and deporting us to the south where they are creating a "slave labor colony" (this is what Proposition 187 and other anti-Mexicano legislation is all about), thus a victory for the Zapatistas and other progressive forces is a victory for us as it would derail the capitalist-imperialist plan of extermination and enslavement. We must make clear to all of nuestra gente, whether it be the factory worker, the home boy or home girl hanging on the corner of the barrio, or a carnal sitting in a prison cell, that the same people who put the racist pig Pete Wilson and the reactionary Bill Clinton in office, are the same people responsible for the oppression of Raza in

Chiapas and throughout Mexico. Therefore, every Chicano Mexicano must be actively involved with revolutionary organizations such as Unión del Barrio, or progressive forces such as the CND, NCMC (National Chicano Moratorium Committee), etc. in supporting the struggle taken on by the EZLN. This involvement will continue to raise the political consciousness of Raza here in Aztlán (as it already has) and prepare our gente for struggle to come in this part of our nation.

The work of the CND here in the occupied territories (the United States) is being done by the "National Commission for Democracy in Mexico" (NCD) whose coordinator is Cecilia Rodriguez. The NCD is putting forth the following demands:

- That the military blockade around the Zapatista territory be eliminated and the federal troops be withdrawn from Chiapas.
- That Bishop Samuel Ruiz and his peace initiative be supported as he is being pressured by both the Vatican and the PRI to withdraw.
- That NAFTA be suspended until its impact on indigenous communities and immigration is considered and resolved.
- That all economic and military aid be suspended until a process for a transition to democracy in Mexico is established.

Furthermore, the commission is asking individuals and organizations to do the following: (1) INFORM YOURSELF (about the situation in Mexico) and TAKE ACTION (2) ORGANIZE YOURSELF (network with organizations working for democracy in Mexico) (3) VOLUNTEER (participate in fundraising, peace camps, solidarity caravans, etc.)

The NCMC, made up of chapters in El Paso, Los Angeles, Riverside, Orange County, Fresno, and San Diego, has organized literally dozens of events in support of the EZLN, and has been successful in educating our communities as to what is coming down south of the militarily imposed border. Most of Unión del Barrio's national work

in support of the EZLN has been through the NCMC and the CND committee in Tijuana.

While we have not been able to gage the effectiveness of the NCD, as we have not received any direct communication, save for a general leaflet (from which we extracted the information above), we nevertheless will attempt to find some way of working with the NCD in a principled way. This means reserving the right to criticize errors and/or rejecting strategies and tactics that we see as hindering struggle for national liberation and unification of Aztlán and Mexico.

THE BASIS FOR OUR OPPRESSION IS THE CAPITALIST-IMPERIALIST EXPLOITATION OF OUR NATION, THUS OUR STRATEGY IS TO WIN NATIONAL LIBERATION

Central to finding the correct way of working with the NCD (or any other progressive force) is understanding the real forces behind our oppression and developing the strategy which will guide our work towards liberating ourselves from this oppression. The Unión del Barrio understands that the real basis for our oppression has to do with our relationship to U.S./European capitalism-imperialism where our whole nation is exploited and colonized for the benefit of this system and thus our strategy should be one of de-colonization and national liberation, and the creation of a society where everyone is equal, where there is no rich nor poor, oppressor nor oppressed. We also understand that without organization, discipline, and ideological clarity we can never develop or implement a strategy which will win us liberation. Unión del Barrio has also come to terms with the necessity of struggling ideologically and organizationally, with both our enemies and our allies, as a means for creating the ideological clarity and organizational unity. Obviously our method of struggle with our allies is different than with our enemy: with our enemies the objective of our struggle is its elimination, while with our allies, it is to win them over concretely into the strategy for national liberation.

This is precisely why we have previously

criticized (see past issues of *¡La Verdad!*) those tendencies within our movement who: 1) consciously or unconsciously continue to oppose the building of a tightly organized and disciplined formation which will lead our struggle for liberation; 2) oppose an ideology which exposes capitalism/imperialism as the principle enemy of our people; 3) and, while working in the solidarity movement with the EZLN continue to characterize the struggle in the southern part of Mexico and in its northern territories (Aztlán) as one simply against racism and for indigenous "cultural" autonomy, versus one against capitalism and colonialism of a whole nation of people.

It is this strategy that guides our present work, where on one hand we are supportive of the CND, the NCD, and other progressive forces, we continue with our objective of building a vanguard organization which is the prerequisite for any real and effective movement. The EZLN is an excellent model of this type of organization as it has a clear ideology and a disciplined organization.

The Unión del Barrio has made political support of the EZLN a priority and we have been one the most active Chicano Mexicano organizations in Aztlán attempting to build support for the EZLN (see past issues of *¡La Verdad!* for details of our work). In every activity in which we are a part of (any march, rally, conference, forum, etc.), we tie in the struggle of the Zapatistas, as we know that their struggle is the same as ours, its just taking place on a different front. We understand that the strategy of the U.S. government, through its puppets in Mexico, is to suffocate and wear down the Zapatistas while they buy off and neutralize its weakest supporters. We must instill in the minds and the hearts of our gente the urgency of supporting the Zapatistas. Therefore we have made it a central task to bringing as many individuals and organizations into unconditional support of the EZLN. In the near future we will be meeting with progressive forces of the different oppressed peoples within the U.S. to coordinate actions of support for the EZLN.

Unión del Barrio in 1994

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(advanced members) so difficult, that several have had to "drop out of the struggle." The windows of our headquarters (Centro Aztlán) have been broken out several times, equipment has been stolen, and members of our organization have been harassed. At the same time individuals and organizations (some tied into the sistema, others just plain idiots) have gone around telling Raza not to work with Unión del Barrio, accusing us of trying "to take over" the movement - when in reality we are doing what every Mexicano and Mexicana is absolutely obligated to do: Take responsibility for the liberation of our gente! Unión del Barrio has also had to deal with police agent-like activities of mocosos who spend their whole time spreading lies and chisme about Unión del Barrio (such as we sell drugs, are drunks, sexists, racists, too radical, etc.); but never have these individuals or organizations ever had the

guts to struggle with us in an open and principled fashion. (Some of these struggles our documented in past issues of *¡La Verdad!*)

Unión del Barrio has also dealt with the so-called "leftist or communist" formations (LRS, Socialist Workers Party, Peace and Freedom Party, Democratic Socialist of America, CPUSA, Freedom Road/Socialist Organizing Network, Revolutionary Communist Party and their project "La Resistencia", etc.) dedicated to destroying our movement by liquidating (eliminating through so-called "theoretical" positions) our right to national liberation and violating our right to self-determination (by imposing themselves on our movement). These forces are direct fronts of the pig-capitalist U.S. government. As we have said before, most Chicano Mexicano movement organizations (Crusade for Justice, Brown Berets, Committee On Chicano Rights, Raza

Unida Party, MEChA, to name a few) have taken stands against these wanna-be "leftist" groups.

ESTAMOS COMPROMETIDOS A LA LIBERACIÓN TOTAL DE NUESTRO PUEBLO

These have been the circumstances in which Unión del Barrio has worked since its founding in 1981 - conditions which intensified in 1994 - and which will take on a more serious and dangerous level in 1995. We predict that the next step of the pigs is to wage psychological warfare, physically attack (through police agents or flunkies), and arrest members of our organization. As the saying goes... "You can judge your effectiveness by the response of your enemies." We are prepared to take the consequences for the complete liberation and independence of La Raza.

The conditions of this time provide or-

ganizations such as Unión del Barrio great opportunities to move our struggle forward. Guided by the ideological base of Revolutionary Nationalism and moving towards consolidation as a vanguard organization (a process which will begin with our first national plenary in January 1995), Unión del Barrio will continue to move forward and struggle for total liberation of Mexico. In 1995 we will join other forces to commemorate the "25th Anniversary of the Chicano Moratorium of August 29" and organize mass demonstrations against the "Republican Party National Convention" which we be held in San Diego in 1996. We will continue to consolidate our work in the barrios, with Raza youth, and with Mexicanos and Mexicanas in the pintas.

¡Hasta La Victoria, Siempre!

Los Angeles Report

from pg. 8

time when they move beyond accepting direction from system-funded individuals and formations, begin to develop revolutionary nationalist consciousness, and become part of-and organize under the direction of- vanguard Raza organizations.

The Los Angeles Chicano Moratorium Committee (LACMC), in the face of sporadic and in-cohesive protests of Proposition 187's victory-set out to build a model for barrio-based resistance to Prop 187, its potential consequences and other racist measures, and law enforcement attacks against La Raza. On November 23, the LACMC hosted a press conference at Plaza Olvera (a historic Mexicano site located in downtown L.A.).

The day before Thanksgiving, representatives of the LACMC, Movimiento de Liberación Nacional - Mexicano (MLN-M), Four Directions, and Unión del Barrio declared "Thanks, But No Thanks" to over 500 years of white settler coloni-

zation, genocide, the theft and rape of our homelands, and continued economic exploitation. Presentations focused on how La Raza - north and south of the frontera falsa - saw our economic poverty, social subjugation and political powerlessness driven home by the passage of Proposition 187.

The press conference focused on the reality that for white settlers the real problem is not "immigrants," the problem is us - La Raza - our potential for political power and our rightful claim to this colonized land.

A Liberate Aztlán Declaration was issued which called for mobilizing support for the economic boycott of those who financially support racism, non-compliance with racist legislation and the creation of alternative barrio-based services and - starting with East Los Angeles - to organize for a sanctuary movement, patrolling the streets for placemigra terrorism, and turning los barrios in migra-

free zones: even if it has to be done block-by-block!

It was declared that a Chicano Mexicano Empowerment agenda would be carried out, independent of a bogus two-party system, and based in Raza Unity to meet the ever-growing needs of our barrios.

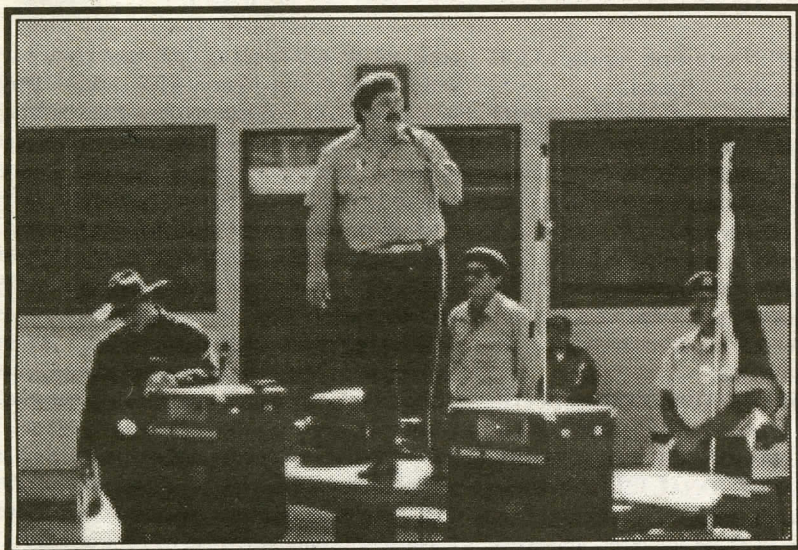
On December 4, the LACMC hosted a meeting of progressive Raza formations at its new office on the ground floor of the Community Services Organization (CSO) in Boyle Heights. The event was entitled a Raza Resistance Summit for an Aztlán Liberation Tlatokan. The Tlatokan (or council) would be rooted in those councils native peoples hold in times of war or disaster which demand united action and shared sacrifice. Clearly the shameful passage Proposition 187 demands such unity and sacrifice by La Raza.

That meeting set into motion organization-building to bring about true Chicano Mexicano

Unity, Self-determination and Power. Formations involved in this fight back build-up include the LACMC, Movimiento de Liberación Nacional - Mexicano (MLN-M), Four Directions, La Raza Unida Party and Unión del Barrio. It is understood that while public manifestations such as marches are necessary, expanding emphasis must be placed on barrio-centered activities which draw together diverse elements of the community, provide organizing skills and foster consistent, long-term struggle.

For more information on this worthwhile initiative, please call 213-261-2286 or 818-579-1723, or write to the LACMC, P.O. Box 63215, Los Angeles, CA 90063. **DEPORT THE TWO-PARTY SYSTEM! WE DIDN'T CROSS THE BORDER, THE BORDER CROSSED US! LIBERATE AZTLÁN!**

THE RAZA RIGHTS COALITION CONTINUES THE STRUGGLE AGAINST THE RACIST ATTACKS ON OUR PEOPLE



David Rico, of the Brown Berets de Aztlán, speaking at Nov. 5th march.

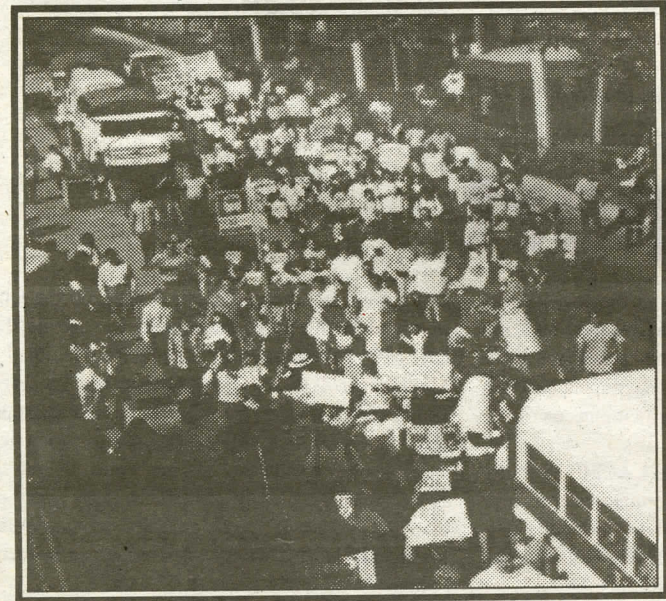
Since its start, the Raza Rights Coalition (RRC) has been in the forefront of the struggle in defense of our gente. The RRC's activism continues all over Aztlán since the summer of 1989 to this present time where we see the daily attacks going to a higher level. As we come to the end of 1994, the RRC sees the urgency to unite with the progressive forces here in San Diego to continue the struggle in an organized matter. The RRC is the San Diego region of



November 5th march at San Ysidro Park.

the National Chicano Moratorium Committee which has been active nationally and includes regions in El Paso, Texas, Riverside, Los Angeles, and Fresno. The RRC understands that the only way to win the liberation of our people is by means of organization and unity.

1994 was a year of continuous active work for the RRC here in San Diego as well as national. The year started



November 5th march at the frontera falsa.

with uprising of our brothers and sisters in Chiapas, Mexico. The Ejército Zapatista de Liberación Nacional fought and continues fighting courageously in defense of the people.

Our support for the Zapatistas continues up to this day, and even though the Mexican and U.S. governments try their hardest to downplay their struggle, the RRC knows that this is only the beginning. The RRC will uphold the Zapatista struggle for what it really means, a true revolutionary action that serves as a perfect example to all the Raza on this side of the border. The RRC also continued

to participate in the Unity meetings organized by the NCMC from New Mexico to San Jose, Califas. The RRC still sees the urgency to unite all our people under one Frente to fight the racist attacks on our pueblo. For example, the daily police and migra attacks on our people and the common migra raids in our communities.

Proposition 187 proved to all our Raza what kind of struggle we are facing today. The RRC understands that Prop. 187 is nothing new, it is a continuation of attacks that this system has been waging on our people. Since the U.S. invasion of Aztlán the U.S. government has been exploiting, attacking and violating our human rights. The difference today is that now it is legal. The RRC will continue to fight for our peoples right for self-determination and will not put its guard down. ¡La Lucha Continúa!

The following is a synopsis of the work that the RRC has been doing from October to December.

OCTOBER

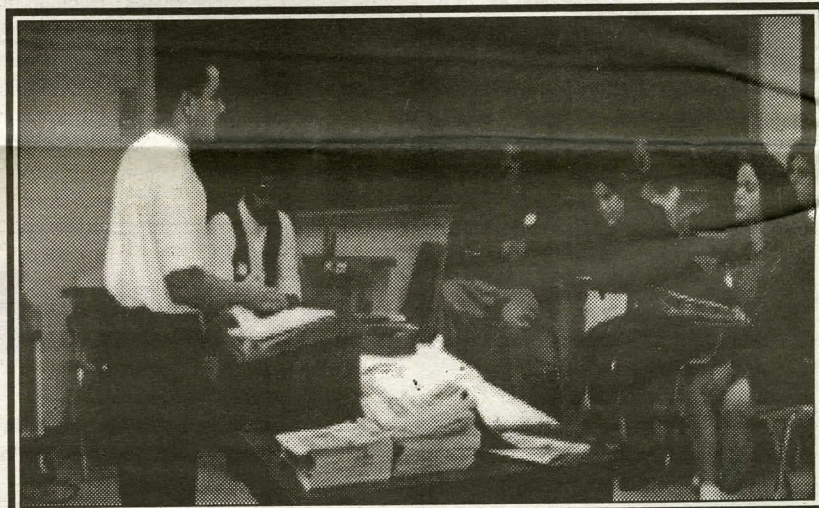
- October 8 - The National Chicano Moratorium Committee held their regional meeting at the Community Service Organization building in Los Angeles. The NCMC is concentrating its efforts in building for 25th anniversary commemoration of August 29th in Los Angeles.
- The National People's Democratic Uhuru Movement held a forum at the World Beat Center in San Diego. The keynote speaker was Omali Yeshitela, Chairman of the African People's Socialist Party (APSP). Penny Hess spoke on behalf of African People's Solidarity Committee (APSC) and Harry Barra spoke on behalf of Unión del Barrio.
- October 16 and 17 - Members of Unión del Barrio spoke at the Walk against Genocide and in a Teach-in up in Oakland, Califas. Both events were organized by the APSC, APSP, and NPDUM.
- October 22 - Unión del Barrio held a Fundraiser party in Lemon Grove. All funds go to the projects that Unión del Barrio works on, like Somos Raza, Chicano Mexicano Prison Project, La Verdad publications.
- October 30 - Members of the Raza Rights Coalition and Unión del Barrio participated in a Conference of Raza Educators against Prop. 187. The purpose of the conference was to unite Raza Educators in San Diego to have an action game



A workshop at the 2nd National Raza Youth Liberation Conference.

the community for an exposition.

- November 1 - The RRC held a platica/video forum for the community at the Sherman Center in celebration of Día de los Muertos.
- November 4 - The RRC held an informational forum on Proposition 187 in the Sherman Center. Patricia Chavarria from La Raza Lawyers answered questions regarding Proposition 187. This event was co-sponsored by the Sherman Center.



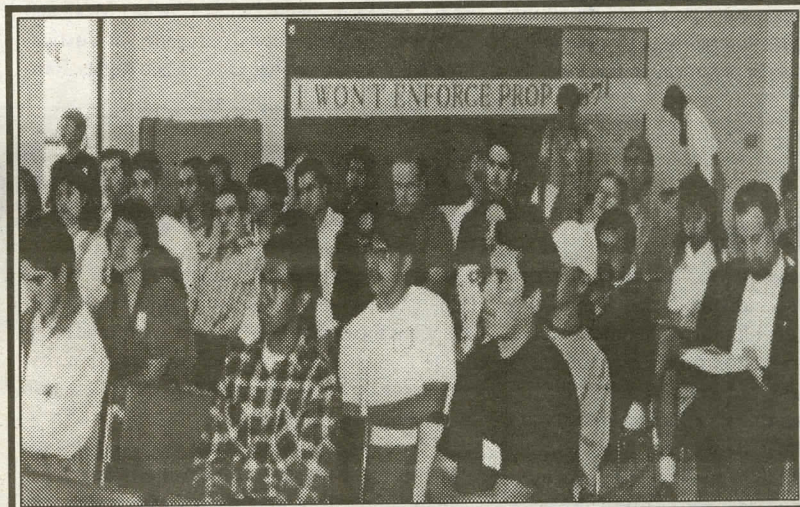
Harry Barra speaking at the San Diego State University MEChA High School Conference.

November 5, the Raza Rights Coalition organized a march in San Ysidro against Prop. 187, against migra abuses and in support of the Zapatistas. Around 400 attended the march; Erika Zamora was the MC for the event. Hector Muro spoke on behalf of Mexicanos Unidos en Defensa del Pueblo, Pablo

Aceves spoke on behalf of the RRC and Guillermo Suarez spoke on behalf of Movimiento de Liberación Nacional. The RRC will continue its activism not only to protest Prop. 187 but also all other injustices our people face every day, like police brutality and migra raids in our communities.

Unión del Barrio participated in the San Diego State MEChA High School Conference. Harry Barra presented a workshop on the Chicano Movement to youth in San Diego.

The same night the Chicano Mexicano Prison Project



The Association of Raza Educators anti-Prop. 187 Conference.

Raza Rights Coalition Update

(CMPP), a project of Unión del Barrio, held a forum in honor of Ricardo Flores Magón and Día de los Muertos. Patricia Marin from the CMPP was the MC, Hector Muro spoke on behalf of Mexicanos Unidos, Armando Abundis spoke on behalf of the CMPP and Ernesto Bustillos from Unión del Barrio.

• November 8 - Members of the RRC held a candlelight vigil against Prop. 187 at the Civic Center at election headquarters in San Diego.

• November 19 - members of the RRC and Unión del Barrio participated and spoke at the 2nd National Raza Youth Liberation Conference organized by Mexicanos Unidos

en Defensa del Pueblo and Somos Raza. The Youth Conference was held at San Bernardino State University.

DECEMBER

• December 2 - The Community Base Plan, a project of the RRC, held a community informational forum around the passing of Prop. 187 and its effect in the Raza community. The forum was

organized by the RRC and the Sherman Community Center.

• December 3 - the NCMC held their regional meeting in Riverside. The NCMC continues their struggle in the defense of our people

for self-determination all over Aztlán.

• December 8 - the RRC organized a student forum around the question of the voting of Prop. 187. The RRC knows that the passing of Prop. 187 is not the first nor the last racist law against Raza. And even though Prop. 187 is tied up in the courts the attacks will continue.

• December 10 - Members of Unión del Barrio traveled to San Jose to speak at a Conference organized by Save Our Sons on the question of Raza in jail.

Unión del Barrio is attending meetings to help organize the 25th commemoration of Chicano Park Day (where Raza throughout the Barrio organized and took on the police and City officials to build a park for the community), along with the Chicano Park Steering Committee and the Brown



At the forum commemorating the death of Ricardo Flores Magón organized by the CMPP.

Berets de Aztlán.

Looking back on 1994 and seeing our compañeras and compañeros in Chiapas fighting for their self determination and national liberation and living here in Aztlán and facing vicious racist laws like 3 strikes you are Out laws, Prop. 184 and 187, makes us see the urgency to unite with all progressive Raza organizations to fight as one against the policy makers that continue the attacks on our people.

Political Struggle in Mexico

PRIistas both in Tijuana and Mexico City time to figure out their next move. What followed was a week of "national mourning" for Colosio and conjecture as to who could be behind the killing.

As Unión del Barrio pointed out in ¡La Verdad!, "Only the PRI could gain from the assassination of Colosio. The EZLN could not afford to lose the support of the masses of the Mexican people and the assassination has effectively diverted the attention of the Mexican people. The PRD and Cuauhtemoc Cardenas was already the leading candidate and therefore had no material gain in the assassination.

"The assassination of Colosio accomplishes several things: one, it took the focus of the media (if only temporarily) away from the revolutionary developments in Chiapas. Two, it eliminated a candidate (Colosio) who had no chance of winning without the most fraudulent elections in history... It has brought some sympathy to the PRI and has created a martyr for its organization. It has placed to some degree a negative light on the Partido Acción Nacional (PAN) since Colosio was killed in Tijuana-PAN territory."

¡La Verdad! also pointed out the at-

tempts by the gringo media to connect Aburto with radical groups and gangs in the U.S. employing a pretext for the repression of our Movimiento. The EZLN has also made clear that the assassination represents a power struggle within the PRI as has been laid out by sub-Comandante Marcos. He is paraphrased in ¡La Verdad! as saying that "...the internal struggle has as its goals the immediate abatement of the electoral crisis in Mexico and the development of a cover to launch a counter offensive against all progressive and revolutionary forces in Mexico. In other words, the ground has been laid for the establishment of open fascism in Mexico. Whatever the consequences of the Colosio assassination, it shows a sign of weakness on the part of the ruling class that it had to murder one of its own."

Soon after the assassination, the EZLN pointed out that the Mexican army was continuing to bomb Chiapas and killed untold numbers of civilians. This showed that the assassination was indeed being used as a diversionary tactic for the PRI to renege on its agreements and perpetrate a wholesale massacre in Chiapas.

One PRIista who stood to lose from the assassination was Manuel Camacho Solis who represented the liberal wing of the PRI that at times found itself in conflict with the Salinistas. Camacho

was publicly toying with an independent candidacy based on his Chiapas reputation as a "peacemaker." One of the first things the assassination did was to make Camacho Solis pull back from any demanding stance within the PRI (the day before the assassination he had declined to run independent of the PRI for president) because he appeared in those first days to have a motive for having Colosio knocked off.

In the aftermath of Aburto's arrest, the investigators for the PRI began to uncover some things they would be better off not uncovering. The result was the arrest of various PRI functionaries and security and police personalities. Clearly, the PRI strategy of linking Aburto with some political conspiracy had backfired. The only political conspiracy everything pointed to was the PRI itself. Recently, the investigation was finally closed with the conclusion that Aburto had acted alone.

COLOSIO'S REPLACEMENT

With Colosio barely in the ground, the PRI capitalized all it could from his martyrdom to launch the campaign of Ernesto Zedillo Ponce de Leon. From the beginning, it was clear that Zedillo would need all the help he could get-even if it came from a dead man. Zedillo had been Colosio's campaign manager and was part of Salinas' inner circle. An Ivy League

economist like Salinas, Zedillo was secretary of education during the rehabilitation of Porfirio Diaz among other infamies. Zedillo is also a colorless politician with even less charisma than Salinas (if that is possible). The proposals he is making are the exact same as Salinas.

Before the election, Zedillo, Fernandez, and Cardenas held a debate on national television. The debate was most memorable not due to any differences politically they may have had, but for the accusations they hurled at each other. At no time did any one of the three candidates talk about any change in the system or any transformation of Mexican society. That is because those who are really working to transform Mexican society understand the farce that is electoral politics. Basically, what it boils down to is that these candidates (and others) are basically interested in what adjustments need to be made to maintain the system in its present form.

IN THE NEXT AND CONCLUDING SEGMENT: We will sum up the election of 1994 and the PRI electoral fraud. We will discuss new outbreaks of repression. We will look to the future and where the struggle is going for las masas mexicanas north and south of la frontera falsa.

Somos Raza Report

Ricardo Romero (representing the Movimiento de Liberación Nacional-MLN) from Alamosa, Colorado, and Yadhira Velez (representing Unión del Barrio) from El Paso, Texas. The conference facilitators were Serena Enrique (Unión del Barrio, San Diego, Califas) and Hector Muro (Mexicanos Unidos En Defensa del Pueblo, Fallbrook, Califas). A special solidarity statement was given by the African People's Socialists Party and presentations by Teatro La Gente (a theater group based at Cal State Northridge) and Danza Cuauhtemoc. Some of the key organizations present included La Raza Unida Party (LRUP), the Black Berets, the Brown Berets de Aztlán, Save Our Sons (from San Jose, Califas), African People's Solidarity Committee, and dozens of MEChA chapters.

After conferring with the various panelists and conference organizers the following suggestions came out of the conference:

• That a network based on national liberation principles, specially geared towards working with youth, which will meet on a regular bases be formed and a coordinating body (junta) chosen by network delegates will have the task of ensuring suggestions and resolutions be carried out (the first meeting of the network will take

place in Jan 1995), this body will give an "official report" at the next national conference;

• a call be made to Raza youth and students for a state/or nationwide walk out/or protests against Prop 187 to take part in early 1995;

• that a newsletter or bulletin of the conference be published by the network (junta) to inform other movement forces of its work and, if necessary, Somos Raza is available for this purpose;

• That the network (junta) go on record of supporting the "25th Commemoration" of the historic anti-Vietnam War march of 1970, being organized in August of 1995 in East Los Angeles by the National Chicano Moratorium Committee;

• That participants, especially organizations present at the 1994 conference, implement "escuelas de la Raza" using the models already established by MUDP's Chicano Studies Program and MLN's summer youth camps, the network (junta) participants can either tie in to these existing "escuelas" or form their own programs (the network will be available for assistance);

• That if at all possible, those working within the network (junta) join either MUDP or Somos Raza. **IT WAS A CONFERENCE WITH TREMENDOUS HISTORIC AND POLITICAL SIGNIFICANCE**

The second National Raza Youth Liberation Conference had tremendous historical and political significance, as it was able to draw and unite some of the most progressive forces presently involved in the Movimiento and discuss plans of actions based on the reality that our nation (and its resources) is colonized by a foreign European power and thus all of our energy must be focused on winning the national liberation of the Mexican people (on both sides of the militarily imposed border).

At a time when Mexicanos are being attacked by the most Racist policies and actions (Prop 187, English Only Laws, Clinton Crime Bill), we see that our movement is being co-opted by assimilationists and hispanic vendidos who go around posing as "Chicano Activists." These so-called activists have been telling our youth that the answer to our oppression is to become U.S. citizens, to vote for pigs in the Democratic Party, not to uphold the Mexican Flag (thus hiding or denying our true nationality), and not to protests or walk out of schools (the only real weapon available to our gente at this particular time). It was precisely to counter this vendido political line that formed one of the objectives of the conference. It was made clear and agreed to by all present, that the only way to struggle in the defense of our rights, was to back a

strategy that calls for being militant, independent, non-compromising.

The National Raza Youth Liberation Conference was able to provide concrete examples on how to organize in the barrios, schools, and prisons. The panelists, which included Maria Ortiz (SOS), Hector Muro (MUDP), Ricardo Romero (MLN), Lupe Lopez (MEChA Golden West College), Consuelo Manriquez (Unión del Barrio), Froilan Mercado (MUDP), Libertad Ayala (LRUP), Rosalba Jaso (Oxnard, Ca.), Armando Abundis (Chicano Mexicano Prison Project/Unión del Barrio), Nicolas Criosto (APSC), and others, gave first hand experiences on political ideology and practical work, and disseminated valuable information that can be used by conference participants. **A FOLLOW-UP MEETING WILL BE HELD IN JANUARY OF 1995**

A follow-up meeting is being called for in January of 1995 in which the conference suggestions will be discussed and follow-up plan developed. Those wishing to participate in the youth work coming from the National Raza Youth Liberation Conference can call (619) 280-8361 or write to Somos Raza, P.O. Box 620095, San Diego, Ca. 92162.

¡LA VERDAD!

LIBERACION EXIGE ORGANIZACION

¡LA VERDAD!

UNION DEL BARRIO JULY - SEPTEMBER 1994



¡UN PASO ATRÁS!

¡LA REVOLUCIÓN CONTINÚA!

Francisco Villa was a leader of the Mexican Revolution of 1910 and General of the Northern Revolutionary Forces, which was made up of Mexican workers and peasants. From 1910 to 1917 General Villa and his forces fought against the gringo invasion of Mexico. In 1923 he was assassinated by neocolonialist agents of U.S. imperialism.

La Verdad Publications, a project of Unión del Barrio, is circulating an excellent collection of Chicano Mexicano Liberation literature. ¡La Verdad!, the newspaper and books such as Chicano Journalism, It's History and It's use as a Weapon for Liberation, Education, Chicano Studies, and Raza Liberation, and Advancing the Chicano Mexicano Movement are available. Also available are pamphlets such as Aztlán Y Cuba: La Misma Lucha and Frontera Falsa for more information write to:

**LA VERDAD PUBLICATIONS
POST OFFICE BOX 620095
SAN DIEGO, CALIFAS 92162**

Raza Rights Coalition meetings are held every first and third Wednesday of the month. Come and get involved... Call 619/280-8361 for more information.

SAN DIEGO REGION OF THE NATIONAL CHICANO MORATORIUM COMMITTEE



The Chicano Mexicano 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 - to plug them into the struggle for Raza Liberation.



JOIN THE CHICANO PRESS ASSOCIATION

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Organizational Overview of Unión del Barrio

Almost since our founding in August, 1981, Unión del Barrio has defined its ideology as Chicano Mexicano 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 Mexicano 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 clear analysis of the realities of 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 yankee imperialism.

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

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

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

- REVOLUTIONARY NATIONALISM.
- 6) CHICANO MEXICANO INTERNATIONALISM IS AN INTEGRAL PART OF OUR MOVEMENT.
 - 7) CONCIETIZACION 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.

**SUPPORT CENTRO AZTLAN
- AN INDEPENDENT COMMUNITY CENTER DEDICATED TO
THE ADVANCEMENT OF LA RAZA**

¡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 Mexicano liberation publication and is circulated throughout occupied Mexico (Aztlán) from San Diego to San Antonio, Tejas.

¡La Verdad! is a member of the Chicano Press Association.