

LIBERACION EXIGE ORGANIZACION

¡LA VERDAD!

UNIÓN DEL BARRIO

JANUARY - MARCH 1996



De Morelos a Chiapas la Revolución Mexicana Continúa



The Mexican Revolution of 1910-1920 is not over. It may have been hijacked by opportunist forces for the last 70 plus years, i.e. the *vende patria* PRI, but today, 1996, the revolution continues. When the descendants of the original Zapatistas took up arms on January 1, 1994, in the state of Chiapas, they took hold of the destiny of the Mexican people, a destiny that can only lead to Justice, Freedom, and Democracy. We unconditionally support the struggle being waged by the Ejército Zapatista de Liberación Nacional. *¡Vivir por la Patria o Morir por la Libertad!*

RIVERSIDE PIGS BEAT UNARMED AND DEFENSELESS MEXICANOS

On Monday, April 1, 1996, around 12 noon, millions of people throughout occupied America (United States), Mexico, Latin America, and most probably other parts of the world, were witness to the brutal-sadistic beating of two Mexicanos by pigs from the Riverside County Sheriffs Department, one of the thousands of police/military units designed to keep Mexicans, Africans, and other colonized people in a state of colonization and subjugation. A news helicopter crew captured



Justice will never be done until we destroy the colonial system that keeps our gente in a state of perpetual oppression.

on video tape the vicious attack by the pigs against the defenseless Mexicanos who were offering absolutely no resistance.

What Was The Crime Committed By Those Brutalized By The Pigs?

What was the crime committed by the two Mexicanos, Alicia Soltero and Enrique Funes, that would merit such a savage beating?

According to the migra pigs, the incident began when pigs from the Border Patrol (migra) attempted to stop a truck whose occupants they call "illegal aliens" tried to evade a migra check point. The pigs claim that for 80 miles they attempted to stop the camper/pick-up truck which was traveling from 80 to 100 mph and at times, the occupants threw debris (parts of the old camper shell which had disintegrated during the chase and beer cans) at them. As most of the chase took place in Riverside County (east of Los Angeles), an area known for KKK and other white vigilante activity, the Riverside County Sheriffs joined in the pursuit. After the truck came to a stop, many of the 18 occupants started to run. Apparently angry at the nerve of Mexicans to throw things (as the pigs claim) at them and refusing to stop, the Riverside pigs (identified as Tracy Watson and Kurtis Franklin) decided, in the tradition of U.S. white settlers, to administer a little white power justice on the Mexicanos. Unfortunately for the pigs, due to their arrogance or stupidity, or both, they didn't care or notice

that a news helicopter was video taping the whole incident (read articles carried in *Los Angeles Times*, *San Diego Union-Tribune*, and *La Opinión*, from April 2-5, 1996, for more details).

The attack was so vicious, brutal and unwarranted, that only the blind or the racist (which is the majority of white settler Amerikkka) could justify the actions of the pigs. One just has to consider that it is physically impossible to throw things while you are holding on to the bed of a pick-up truck traveling up to 100 mph. And even if this was true, it would not justify the vicious beating of unarmed people with their hands raised up and passively surrendering.

They Beat Me Like If I Was An Animal

The following are comments from Alicia Soltero given to reporters after her release the day after the beating:

"I was too scared to run. When the pick-up truck stopped, everyone yelled run! run! But I didn't. I told the agents 'I'm here.' I didn't run. I didn't do anything wrong. I just simply came here to work. . . . The agents used atrocious words of hate. I don't speak English, but I could feel their hatred. It wasn't important to them that I couldn't understand them. They beat me. They beat me on my legs. They beat me on my back, where I still feel pain. They pulled my hair. They beat like if I was an animal." (from *La Opinión*, April 4, 1996).

The following day, the group of Mexicanos arrested by the Sheriffs explained at a press conference that the most dangerous moment of the chase was when the ply-wood camper shell began to disintegrate, "But we didn't throw anything. This is the truth. On the contrary all of us were holding on to what was left of the shell so that it would not fall and hit the other cars." (*La Opinión*, April 5, 1996).

Different Responses To Police Brutality

Within hours after the attack Raza organizations and white liberal groupings, held demonstrations and press conferences in Los Angeles, Riverside, and San Diego. From hispanic vendidos to those who claim to be activists in the struggle for Mexicano self-determination (politicians, academicians, social service/poverty pimps, and representatives from movement organizations) denounced the attacks as a violation of the civil and human rights of the Mexicanos who were beaten by the pigs. With few exceptions

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 a clear analysis of the realities of liberation struggle.

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

Unión del Barrio Eleven Point Program

Unión del Barrio is a pro-independence

Only Liberation Can Put An End To The Continuing Attacks Against La Raza!

tions (such as National Chicano Moratorium Committee, Mexicanos Unidos en Defensa del Pueblo, Brown Berets de Aztlán, Unión del Barrio, and some MEChistas), they summed-up the pig violence as a need for "a change of policy and better training of police officers" - a bandaid approach to a more fundamental problem.

Many, and correctly so, tied the latest police violence as part of an over all hysteria against undocumented workers created by colonial politicians (Pete Wilson, Buchanan, Gingrich, Diane Feinstein, Kathleen Brown, Dole, and the rest of the KKKA KKKA). Almost everyone agreed that the latest pig attack against defenseless Mexicanos was not some aberration or exception to the rule, but a normal everyday behavior of the police towards Mexicanos and other non-European people - the only difference, like the Rodney King beating of 1992 - is that it was caught on video tape.

Police/Migra Brutality Is Related To Our Struggle For Self-Determination

Here in San Diego, on April 5, 1996, the Raza Rights Coalition (RRC) organized a militant demonstration in front of the Federal Building, where the close to 100 demonstrators called for putting the pigs on trial and an immediate end to the growing wave of anti-Mexicano attacks. A RRC press release stated:

"On Monday, April 1st, the Riverside Sheriffs Department gave the Mexicano community and the world another sharp example of just how far they will go to maintain the so-called fight against illegal immigration. News cameras captured the true essence of this campaign; an anti-Mexican,

subsidized and led by these same agencies and politicians." (see RRC press release, April 4, 1996).

Vendido Hispanics Attempt To Pacify The People And Pretend To Be The Leaders

A particularly disgusting situation was the opportunism of the hispanic politicos (neo-colonial servants) who hypocritically called for an "investigation" of the police and migra, as a way of demonstrating "concern" for the civil and human rights of the community. We say its hypocritical because these same politicos are the ones who attend dinners, meetings, political fund-raisers, or share in panel discussions, with the very same pigs (government and corporate executives) responsible for the brutality suffered by most of our people. Just as disgusting were the "ambulance chasers," those attorneys (brown and white alike) who showed-up to "represent the interests of those brutalized" and immediately announced that they were suing the County of Riverside for millions of dollars, rather than raising this issue as part of the brutalization of the whole Raza community. It is interesting to note, when ever these lawyers are asked to take on a case where police brutality is not caught on video tape, they are no where to be found.

In Los Angeles on April 6th, the petty-bourgeoisie hispanics under a coalition called "Coordinadora 96" (which is objectively allied with gringo-capitalism) was able to organize (with the help and funds, of course, from government agencies, church, and hispanic radio/press) a march of up to 10,000 Raza. Attempts were made by the organizers to neutralize the righteous an-



Hispanic "leaders" bowing down to the flag that represents almost 150 years of colonization at the hands of U.S. imperialism. Do these hispanics represent the interests of our communities?

racist campaign used to strip our community of our human and civil rights. From the chase to the vicious baton blows inflicted alongside of the freeway, it is clear to us, the Raza Rights Coalition, that neither law enforcement agencies nor local, state, and national politicians have any interest in stopping the growing wave of violent anti-Mexicano attacks. We see quite the opposite - this terrible, racist anti-Mexicano campaign is

ger of the people and hide the "root cause" of police/migra violence: gringo colonialism. Literally hundreds of Amerikkkan flags were handed out and people were discouraged from carrying the Mexican flag. With a few exceptions, the speakers encouraged the crowd to be loyal to the system and vote for the Democratic Party; in other words they were told to continue to live on their

Continued on next page

6) MEXICANO INTERNATIONALISM IS AN INTEGRAL PART OF OUR MOVEMENT.
7) CONCIENTIZACIÓN OF OUR GENTE IS CRITICAL TO OUR LIBERATION.
8) COLLECTIVISM, ORGANIZATION BUILDING AND ACCOUNTABILITY ARE FUNDAMENTAL TO OUR STRUGGLE.
9) A UNITED FRONT IS CRUCIAL IN OUR STRUGGLE FOR LIBERATION.

10) THE ABSOLUTE AND UNEQUIVOCAL LIBERATION OF RAZA WOMEN IS A FUNDAMENTAL COMPONENT OF OUR STRUGGLE FOR LIBERATION AS A PEOPLE.
11) THE DIALECTICAL/HISTORICAL MATERIALISM IS KEY TO FORMING STRATEGIES AND TACTICS FOR OUR LIBERATION.

knees.

In San Diego, in the most servile-vendido fashion, a group of so-called "Latino Leaders" appeared under the leadership of the Chicano Federation - which should change its name to Hispanic Federation - in front of an Amerikkkan flag so big, that they looked like little midgets (check local San Diego T.V. news reports of April 9 and an article in *San Diego Union-Tribune*, April 10, 1996), as they urged "Latinos to closely monitor law enforcement officers." In spite of that fact most of these so-called "Latino leaders" never do anything that has to do with Raza self-determination and never go out into the barrios (most live in middle-class white neighborhoods). They opportunistically called for a press conference

ism, as the foundations of our Raza's oppression.

The movement must also expose the white liberals (such as the politicians, lawyers, church groups, civil rights groups) and leftists (so-called socialists/communists such as the Revolutionary Communist Party) who continue to speak on behalf of our interests and claim to have the correct solution to our oppression. We must uphold the principle that every oppressed nation must be its own liberator. This principle demands that Raza must determine our own agenda and leadership. Those of other nationalities wanting to assist us in our struggle for liberation are only welcome to do so under our people's direction.

The Real Struggle Is Against Colonialism And For Liberation

In an effort to bring clarity to what is really behind the police/migra terror inflicted upon nuestra Raza, in an article titled, "Police Terror Is A Symptom of A Colonial Situation" (read *LA VERDAD!*, May-July 1991), Unión del Barrio summed-up our understanding as:

"Unión del Barrio goes beyond just calling for an end to police brutality and harassment of our Raza. We understand that police

terror is just a symptom of a colonial situation in which the vast majority of the Mexican people and all oppressed nations throughout the world face: colonialism, neo-colonialism, fascism, racism, and all other forms of imperialism... Our major task as a liberation organization is to raise the issue of police brutality as one related to the colonization of the Chicano Mexicano people - not one of a few bad apples on the various police forces... Central to understanding police terror, in relationship to our general oppression, is to come to terms with how the gringo ruling class uses the vendidos, opportunists, and 'hispanic/Latino' careerists in their strategy to continue to rip off the labor and resources of the Chicano Mexicano people."

Great Majority Of White People Support The Colonial Oppression Of Mexican And Other Native People

We have also explained that the great majority of the settler population (gringos) are in support of the colonization of Mexicanos (and other Indios) and our lands, as they benefit directly from the economic and social exploitation of our people. The relatively high standard of living (compared to the rest of the world) of most of the white population derives from the resources stolen from our lands (Mexico-Aztlán) and the cheap slave-like labor of our people (on both sides of the "border"). In order to maintain this high standard of living and continue to live on stolen lands, the great majority of the settler population support and understand the reasons behind the war on Mexicanos. One example of settler understanding is the following letter sent to the editor of a gringo colonial newspaper:

"I am dismayed by the reaction of the media to the two Riverside County sheriff's deputies and especially the hypocrisy of the Sheriff's Department, which describes the officer's behavior isolated and aberrant.

"The two deputies reacted as I suspect most rural police officers would react to the provocation offered by the alleged illegal immigrants' flagrant actions.

"What the media fails to recognize is the war being waged by the front-line ranks of sheriff's deputies, Border Patrol and many rural city police. Their behavior is about as aberrant as the filing for maternity benefits of primary and secondary educational benefits by an illegal Mexican immigrant.

"A majority of California citizens voted for Proposition 187, and I suspect many Californians are angry about its lack of enforcement. When will the media recognize the real story about the developing war between illegal immigrants and ordinary California Citizens?" (see *San Diego Union Tribune*, April 6, 1996).



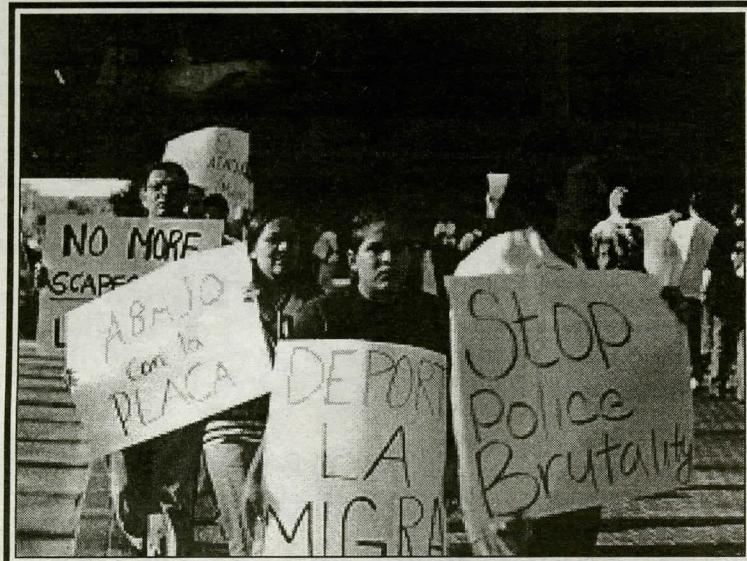
Shouting militantly and with mucha animo, the RRC demanded an end to the continuous attacks against our pueblo. The time to organize is now! Take a stand Raza!

The Riverside Beating Illustrates How Disorganized And Powerless Our Movement Finds Itself

The Riverside beating demonstrates how weak our movement is when we can witness the beating of men and women, and those doing the beating can do so with impunity. Our movement must come to terms with how disorganized and powerless we currently finds ourselves.

In regards to those forces within our movement, first and foremost we must lay out the critique that those serious about liberation can not be "weekend warriors." That is, that they can't be about sporadic, spontaneous activism, or reacting to individual acts of brutality and oppression. That people must be consistent in the approach to struggle. For example, if the recent brutality was part of a normal activity of the pigs and that the difference was that it was caught on video tape (to which we agree), then why don't these activists struggle in a daily fashion? If violence and racism is a daily occurrence, then we should be about struggling against it on a daily basis.

This can only be done through organization and serious commitment. This calls for the building of a politically advanced organization whose objective is the liberation of the Mexicano nation and the destruction of capitalism. All other struggle, if not tied into a liberation struggle, is liberalism and opportunism, and objectively only serves to continue the oppression of the masses of our gente.



Raza at an RRC organized picket demanding an end to the systemic attacks coming down against our people. Help determine our own future, Join the Raza Rights Coalition.

pretending that they represented the community. But those involved in day-to-day struggle know that most of these hispanic's are selfish-egotistic individuals who care only about their jobs and social status within this corrupt system, or election to some political office.

The Solution Is The Building Of An Organization That Will Lead La Raza To Complete Liberation Of Our Lands

As we have explained repeatedly, the solution to police terror and the many other forms of oppression facing our gente (racism, school push-out, imprisonment of thousands of Raza, drug importation by government agents into our community, unemployment, poverty, etc.) is the destruction of colonialism, ridding ourselves of racist gringos who refuse to accept our right to Aztlán, and the complete liberation of the Mexicano nation. This can only come about when the majority of our Raza is united under the leadership of a strong organization with the strategy and commitment to lead our gente to victory and liberation.

Part of the process of building this strong organization, is to expose the white liberal/leftist opportunists and hispanic vendidos, as well as criticize our comrades in the movimiento who fail to see and act upon the real crisis facing nuestro pueblo.

The vendidos and the petty-capitalists such as Gloria Molina (L.A. County Supervisor), Alatorre (L.A. City Council), etc. (these types are also found in El Paso, San Antonio, Denver, Albuquerque, Phoenix, San Jose, Chicago - in fact, everywhere Mexicanos live) have a vested interest in maintaining colonialism, since capitalism could not exist without the colonization of the majority of the people on planet earth. They, along with Cisneros (U.S. Secretary of Housing), Peña (Secretary of Transportation), Lujan (Assistant Secretary of Interior), just to name of few, are more than willing to sell-out La Raza for the money and the "prestige" they think they get from hanging with the "gringo power structure."

On the other hand, the gringo ruling class is willing to let a few "brown faces" into the system as a way of confusing and rocking to sleep the majority of Mexicanos who are tricked into thinking (with the assistance of the media, schools, and other gringo institutions of propaganda) that the door is open and that the system can someday work for them. We call this whole sick relationship between vendidos and gringos, "neo-colonialism": a situation where the colonizers can no longer rule directly or openly, so they hire sell-outs within the oppressed population to assist them in maintaining power. Therefore, the forces within the liberation movement must expose neo-colonialism, colonialism, and capital-



Endorsed by:
 •Unión del Barrio
 •Brown Berets de Aztlán
 •Voz Fronteriza
 •La Raza Unida Party
 •Mexicanos Unidos en Defensa del Pueblo
 •S.D. Mesa College
 •M.E.Ch.A. •UCSD M.E.Ch.A. •SDSU
 •M.E.Ch.A. •S.D. City College M.E.Ch.A.
 •UT-San Antonio M.E.Ch.A. •Regeneración
 •Chicano Press Association
 •African Peoples Socialist Party
 •Chicano Park Steering Committee
 •Chicano Park Artists Task Force
 •SDSU Mexican American Studies Dept.
 •National Peoples Democratic Uhuru Movement-S.D. •Aztlán Underground-
 •CSU-San Marcos M.E.Ch.A. •University of Michigan M.E.Ch.A. •Razateca Magazine
 •Michigan State University M.E.Ch.A.
 •UNLV M.E.Ch.A. •Coalition of Derechos Humanos-Tucson
 •D-Town Brown

National Raza March Against The Republican National Convention MONDAY AUGUST 12, 1996 SAN DIEGO, CALIFAS

Demands:

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

**Join Us In The Struggle Against Racism
And In Defense Of La Raza
National Raza Unity Convention
Sunday August 11, 1996**

For more information call: (619) 280-8361, or Email at: MagonBros@aol.com

Organized by the National Chicano Moratorium Committee

Part II of the History of Unión del Barrio:

15 YEARS OF STRUGGLE FOR THE NATIONAL LIBERATION OF THE MEXICAN PEOPLE

Editors Note: As we summed-up in the first part of the History of Unión del Barrio, by the end of 1983 la Unión had established itself and was recognized throughout Aztlán as one of the most active community-based organizations. During this first historical stage, la Unión was guided by a multi-political line that incorporated both progressive and revolutionary nationalist tendencies, which, as we explained in the first part of this historical series, were to cause some contradictions and eventually had to be resolved through some serious and difficult struggle. It was also during the period that our group popularized its organizational symbol (the Aztec Eagle Knight) and its name, Unión del Barrio. During this period, the membership drew from its rich experiences in the "Chicano Power Movement" of the late 1960's and early 1970's, which enabled the organization to consolidate itself and struggle effectively against "Hispanic" elements (social service agencies, Democratic Party flunkies, and others generally known as the "petty-bourgeoisie"). This initial period set the foundation for barrio based work and the tradition of the most active and intense (everyday) work which has become synonymous with the name Unión del Barrio. The first eleven years of la Unión's history took place during the Reagan-Bush years, a period of the most blatant international U.S. aggression and vicious attacks on the Mexican, African, and other oppressed people within the borders of the U.S.

tion. By the end of this stage in our historical development revolutionary nationalism became the sole political line of la Unión though this was not thoroughly spelled-out. We also came to the conclusion that building dual power, in the form of creating our own survival institutions (community centers, newspapers, book stores, food co-ops, etc.), based on the politics of self-determination and national liberation, was the most scientific method to help liberate our gente.

These developments however, were not reached without internal, often bitter personal struggle and ideological conflict caused by the many contradictions found both within the structure and political direction of la Unión and the practice and political views of its individual membership. These internal struggles led to the resignation of three leading members (two of them founding members) of the organization and constant burnout of new members, who after a short period of membership would leave the organization. (More about this particular situation will be explained later.)

During this period, we continued with our coalition work, especially around the question of supporting the national liberation movements coming down in Centroamerica and the struggle to end police-migra brutality of Raza here in Aztlán. Our coalition work around these two issues, along with those around Barrio Unity, the Coors Boycott, and Chicano Studies, greatly enhanced our knowledge of mass work and front building -

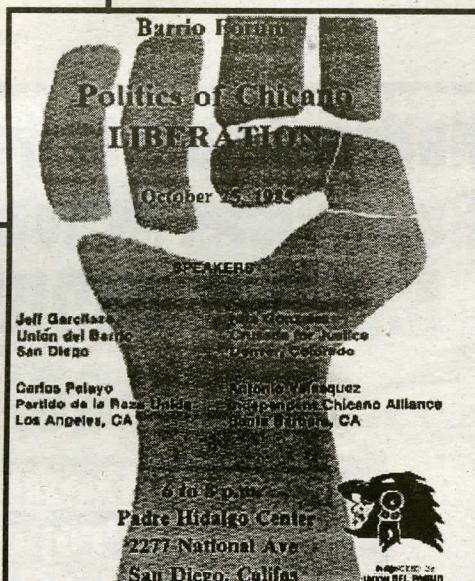
experiences and lessons which would allow the Chicano Mexicano Manifesto was jointly produced by Unión del Barrio and La Raza Unida Party. It dealt with how to organize in the 1980's since the defeat of the Chicano Movement in the 1970's. From this document came the term Chicano Mexicano as a way of identifying ourselves.

A CHICANO MEXICANO MANIFESTO



ORGANIZING IN THE 80s

Oct. 1985 flier for one of the many Barrio Forums organized by la Unión. The forums brought together many movement forces to help politically educate the community and Unión del Barrio membership. The forums are still an integral part of the Unión's organizing efforts.



low us to struggle against isolationism imposed on us by the sell-out hispanic neo-colonists working under the colonial-capitalist ruling class. Later, our work with La Raza Unida Party (LRUP), communication with the African People's Socialist Party, and the political barrio forum campaign, advanced our knowledge around the national question and how our movement related to the world struggle between the oppressor capitalist-colonialist nations and the oppressed and colonized peoples.

The Struggle For Barrio Unity And Winning Youth To Liberation Continue

During the second stage of our development (1984-86), la Unión continued forward with its yearly "Barrio Unity Conferences" and working with youth groups from the different barrios in San Diego, as well as other parts of Aztlán. We continued to uphold the concept that barrio unity was a cornerstone of Raza liberation. La Unión held regular meetings with barrio youth groups, lowrider clubs, and gave workshops at various

The Need for Ideological Growth and National Liberation are Concretized During the Years 1984 to 1986

conferences, as well as organized pickets in self-defense of the barrios, and in particular the pig killing of George Balboa (in Barrio Logan) and Robert Gastelum (in Barrio Sherman), and the shooting of Oscar Esqueda (in Barrio Market).

In 1984, we produced a barrio youth organizing hand book, Agusado Organizados y Preparados, which included the presentation "Barrio Youth, Cornerstone of Chicano Liberation" (by Juan Parrino 1983). In the book, we stressed the urgency for organization and outlined how to form an organization in the barrio or on campus. We also continued our efforts to build "Escuela Aztlán" (an idea coming out of the first Barrio Unity Conference in 1982). The Unión actually established an "Escuela Organizing Committee" which had attempted, from 1983 to 1985, to establish an independent, barrio-based school (read article "Escuela Aztlán: No One Can Teach Our Young Gente Better Than Concerned Raza Committed to Quality Education," found in Education, Chicano Studies, and Raza Liberation!, published in 1992). Due to lack of cadre and organizational resources, la Unión was unable to establish the school. Nevertheless, we continued in some form to practice the concepts outlined in Escuela Aztlán's goals and objectives, and the establishment of Escuela Aztlán continues to be an objective of our organization [In 1995 Unión del Barrio's youth project, Somos Raza, once again restarted Escuela Aztlán].

On February 18 and 19, 1984, Unión members traveled to the Raza community in San Francisco known as the Mission District to participate in a Raza Youth Unity Conference. Organized by a group called CADENA (a Califas statewide organization whose leading members included Ernesto Vigil, Allen Napolis, Antonio Velasquez, Susie Rodriguez, and Arnulfo Casillas). Members of Unión del Barrio joined Rodolfo "Corky" Gonzalez (Crusade for Justice, Colorado), Rudy Acuña (Chicano Studies, California State University-Northridge), José Montoya (activist-poet, Sacramento) and Ruben Sandoval (activist-lawyer, Tejas) in exposing the vicious attacks against Mexicano-barrio youth and the need to incorporate this sector as an essential part of our movement (for more information on this conference, read Nuestra Cosa, Vol. 12, No. 2, UC Riverside). The networking with the activists from CADENA enabled us to further deepen our understanding of the Mexican youth question and concretized our relationship with Raza activists from other parts of Aztlán.

At our third annual Barrio Unity Conference held on May 5, 1984 at San Diego City College (also co-sponsored by M.E.Ch.A. City College) the Unión in a militant and clear fashion summed up that our work with youth was not about preaching peace and love, but rather about throwing chingazos with our oppressors (see Voz Fronteriza, May-June 1984). It was also during this conference that we (and some of the guest speakers) raised the need for unity between Raza in Aztlán and in Central America as one people fighting the same colonial oppressors. Joining us at the conference were Lupe Maldonado (Teatro Las Cucarachas, Fresno), Tony Gonzalez (Draft Information Alliance, San Francisco), David Valladolid (CHISPA), and Raul Ruiz (Chicano Studies CSU Northridge). It was during this time (1984 and early 1985) that Diana Sardina, Felipe Rangel, Victor Martinez, and Elba Alvarez (a dear comrade who continues with us) joined the ranks of Unión del Barrio.

It was during this particular period that we criticized Gus Frias (founder and leading member) of the California Coalition To End Barrio Violence for his sensationalization of "gang violence." A particular criticism we had was a flier unilaterally published by Frias in which he adventuristically warned of the possibility of



The campaign to boycott the racist, anti-union, anti-mexicano Coors Brewery was one of the many struggles that Unión del Barrio took on during the 1980's. To this day we still boycott Coors products.

homeboys and homegirls, suicidal gangs, etc. disrupting, through violence (kamikaze attacks, poisoning of water, etc.), the 1984 Olympics in Los Angeles. La Unión felt that Frias' personal perceptions were not only untrue, but would give the police further excuse to brutalize barrio youth. Previously, we had noticed and brought up to the attention of other members of the Coalition, that Frias' work around the question of barrio violence was stereotypical of Mexicano youth and egotistical (individualist). Since the Coalition director never responded to our written request for disciplinary action of Frias, la Unión pulled out of the Coalition in late 1984.

On November 2, 1985, la Unión held its fourth Barrio Unity Conference (co-sponsored by San Diego City College M.E.Ch.A.), under the workshop theme "Centroamerica y Aztlán: Somos Un Pueblo." We furthered unity with the struggle for national liberation of all Raza (specifically the tremendous struggle being waged by Raza in El Salvador, Guatemala, and Nicaragua). We also sharpened the national and revolutionary nature of our youth work raising the question of ending barrio violence to one that necessitates the Unity of All Barrios de Aztlán (for workshop resolutions see Voz Fronteriza, December 1985). The workshops not only centered on culture, Raza rights, and barrio unity, but the need on the tactics and strategies of Chicano Power (see publicity material for 4th Barrio Unity Conference).

So while the Hispanics were brainwashing our young gente with the myths of making it by "working within the system" (adopt white culture, vote, sell out, etc.), la Unión was calling on Mexican youth to join the struggle for liberation as the only solution to the mass poverty, oppression, and pig brutality faced by nuestra Raza. By the end of 1986, la Unión had become the leading organization (in theory and practice) doing work around barrio youth. Our work contributed to the Mexican nationalism of youth which crystallized in the 1990s, especially among some MEChistas and rap groups.

Continued on next page

15 Years en Defensa del Pueblo Mexicano

Boycott The Hell Out Of Coors!

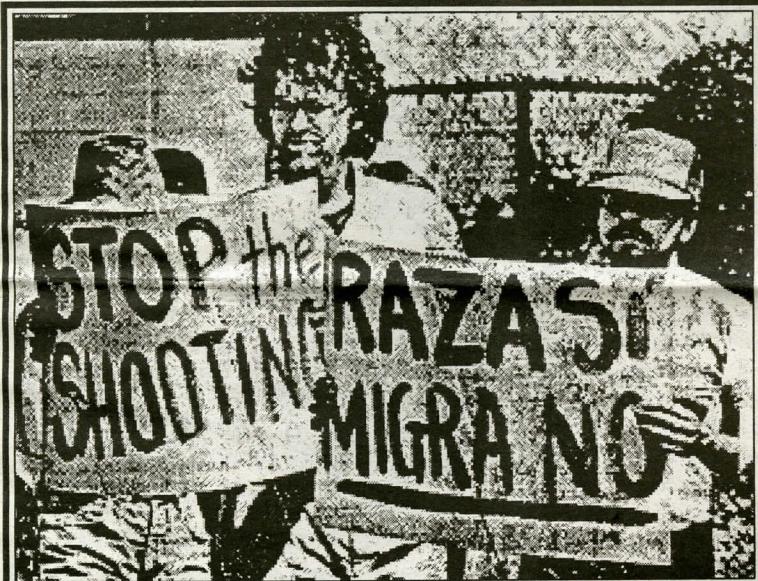
During this second period/stage (1984-86) we continued our work around maintaining and expanding the boycott against the racist-fascist family-owned Coors Company. On Saturday, March 3, 1984, we were able to unite Raza, African, and labor activists around an anti-Coors Teach In; on May 2, 1984 members of la Unión joined forces with the Raza, African, and white progressive members of the AFL-CIO to picket a luncheon presentation by William Coors; on July 7, 1984, the Unión organized one hundred Raza and supporters and picketed an event organized by the sell-out hispanic group Mexican American Foundation, forcing the scheduled keynote speaker Henry Cisneros to cancel his participation (see *San Diego Tribune*, July 6, 1984 and *Los Angeles Times*, July 8, 1984). On through the first week of November, la Unión was able to mobilize several organizations in the San Diego area and to work in unity with Raza in other parts of Aztlan to expose (through various press statements and conferences) an agreement signed by Coors and the League of United Latin American Citizens (LULAC), National Council of La Raza, G.I. Forum, and other hispanic/sell-out organizations (see *San Diego Tribune* and *Los Angeles Times*, Nov. 13, 1984); and on May 25, 1984, under the slogan "Boycott The Hell Out Of Coors", the Unión picketed a car show, distributed hundreds of fliers; winning the support of the great majority of Raza youth who we came into contact with that day. Tremendously important to bring-

ment was the 'National Chicano Coors Boycott Summit' held in San Diego on April 21, 1985 - where boycott activists were able to compile solid documentation and develop a clear program summing-up the reasons for the existence and expansion of the Coors boycott." (see "A Brief History of Unión del Barrio Coalition Work and The Formation of The Raza Rights Coalition", *LA VERDAD!*, July-Aug. 1989).

Centroamerica Y Aztlan: Somos Un Pueblo

During this period, our work with CHISPA (Chicanos In Solidarity With The People of Central America, established in late 1983), intensified greatly, though we had some reservations because of the participation of government funded agencies (Chicano Federation and Barrio Station). On Jan 25, 1984 CHISPA held a forum on the struggles in Centro America at the Chicano Federation offices; on March 23, 1984 we held "A Chicano Community Teach-In On Central America"; on May 12, 1984, close to 300 Raza marched through Logan Heights and held a rally at Chicano Park to oppose U.S. Intervention in Central America and in support of the Revolutionary Sandinista Nicaragua and the Frente Farabundo Marti de Liberación Nacional (FMLN) in El Salvador (see articles in *Unión del Barrio Newsletter*, May-June 1984 and *Voz Fronteriza*, May 1984); on August 29, 1985, la Unión and CHISPA led a militant march (through barrios Logan and Sherman), ending with a forum (at Sherman Elementary School) in which over 200 people

participated (see *Voz Fronteriza*, Sept 1984). During the actions mentioned, la Unión was able to work with individuals such as Rudy Acuña, Angela Sanbrano (regional director of CISPES), Rene Nuñez (Chicano Moratorium Coalition-San Diego), Carlos Montes (former leading member of the Brown Berets), Carlos Castañeda (Barrio Station), Irma Castro (Chicano Federation), and representatives from the FMLN, CISPES, and other organizations. It was around these struggles that Juan



June 8, 1985 rally at the militarily imposed border to denounce the Migra shooting of 12 year-old Humberto Carrillo. Over 300 people attended, from both sides of the frontera.

ing clarity to the struggle against Coors, was the publication of a two-page document that succinctly summed-up the reasons for boycotting Coors. Entitled "Coors Boycott-The Struggle Continues: A Brief Analysis of The Key Issues Regarding The Coors Boycott" (August 1984, edited by Jeff Garcilazo), this was the first time that an article exposed, from a Chicano Mexicano liberation perspective, Coors' role in foreign intervention, oppression of women, anti-labor activities, promotion of racism, support and funding of fascist-right wing armed groups, and the destruction of the earth's ecology.

Later, la Unión summed-up our work around the Coors boycott as: "On another front in our people's struggle for liberation was the campaign against the concerted effort by the racist-fascist Coors Corporation to destroy the extremely effective 24-year Chicano boycott of Coors Beer. Through the 'paying off' of some vendido low-life hispanic individuals and organizations (such as the leadership of LULAC, Concilio de La Raza, music group Tierra, and locally La Prensa and the Mexican American Foundation, etc.), Coors launched a massive public relations effort to convince Raza that the boycott had been 'settled'. Under the slogan 'Boycott The Hell Out Of Coors!', la Unión was able to put together a Boycott Coors coalition and organized several anti-Coors pickets, a teach in, and several informational leafleting - exposing the racist right-wing Coors-Reagan-Contra [CIA funded mercenaries in Nicaragua] connection. The Unión anti-Coors campaign sparked similar activities throughout Aztlan (occupied Mexico). A major accomplish-

ment was the 'National Chicano Coors Boycott Summit' held in San Diego on April 21, 1985 - where boycott activists were able to compile solid documentation and develop a clear program summing-up the reasons for the existence and expansion of the Coors boycott." (see "A Brief History of Unión del Barrio Coalition Work and The Formation of The Raza Rights Coalition", *LA VERDAD!*, July-Aug. 1989).

Castellanos (a key Unión organizer) joined the organization.

After holding several meetings and an event in the facilities of the Barrio Station, its representatives explained that CHISPA could no longer meet there because funding sources (A.K.A. the government) told them that they could not participate in "political activities". This further confirmed our view as to the limitations of government funded agencies and as to why they can never play any kind significant role in the liberation of our gente.

Chicano group asks ouster of Kolender

Groups protest at border

April shooting of 12-year-old sparks rally

300 From Both Sides of Border Gather to Protest Boy's Shooting

Chicanos to Protest D.A.'s Ruling on Border Shooting

8 Latino groups will continue Coors boycott despite accord

Headlines from the mainstream San Diego press during the years 1984-1986. Though the 1980's was the era of the ultra-reactionary Reagan administration, Unión del Barrio still pushed forward a pro-self determination agenda.

ists, even those who in the past we had had political differences with. It was our way of learning from the past and to demonstrate the political maturity to struggle openly with other movement forces.

Examples of forums included History of The Chicano Movement; The Student Movement; Politics of Chicano Liberation; Aztlan and Third World Struggles; Arte, Cultura, y Liberación and many more. Among the dozens of those participating in the forums as panelists were (to name a just a few), Andrea Carmen (Draft Information Alliance, DIA), Antonio Velasquez (Independent Chicano Alliance), Nita Gonzalez (Crusade for Justice), Xenaro Ayala (LRUP), Alejandra Vazquez (M.E.Ch.A. U.C. Irvine),

Raul Pardo (M.E.Ch.A. U.C.L.A.), Sergio Chavez (San Diego City College), Ramon "Chunky" Sanchez (Los Alacranes, San Diego), Marcos Contreras (Teatro Mestizo), Carlos Pelayo (LRUP), Roberto Martinez (Centro de Estudios Migratorios), Rosemary Esparza (Raza Lawyers Association), Salvador Reza (Voz Fronteriza), Rosalinda Gonzalez (Professor, UC Irvine and SDSU), Paul Espinoza (Chicano News Media Association), Javier Gonzalez (Universidad Autónoma, Baja California - Partido Revolucionario de Trabajadores, PRT), Angel Ibarra (M.E.Ch.A. SDSU), Omali Yeshitela (African People's Socialist Party), Josie Talamantez (La Raza Bookstore, Sacramento), Rudy Acuña (Chicano Studies CSU Northridge) and Miguel Apan (El Grito Sureño). Out of these forums the Unión membership was to grow tremendously and would lead to the coming to terms with the necessity of developing a politically advanced organization. Also, out of this series of forums a rich tradition of organizing "barrio foros" and pláticas was born - a tradition which continues today.

Putting The Pigs On Trial

Other extremely important work that the Unión took on as part of our coalition building was the forming of the Raza Coalition Against Police Terror (RCAPT). RCAPT was formed in early 1986 in response to the pigs shooting a homeboy in the face; the groups central to RCAPT were Voz Fronteriza, San Diego M.E.Ch.A. Central, and Unión del Barrio. RCAPT was able to organize three major "Caravanas Pro-Justicia" in October 1986, and in February and June of 1987. These actions, which called for caravaning through the Mexicano and African communities and ended in rallies in front of the San Diego Pig Department, brought us into contact with thousands of community gente who overwhelmingly demonstrated their approval of the work of RCAPT (see *San Diego Union*, Oct 18, 1986 and *LA VERDAD!*, July-August 1989).

In late 1986, RCAPT initiated a campaign to get the San Diego Police Chief (pig Bill Kolender) fired and the establishment of an independent community-based police review board (a petition drive in 1987, in support of our efforts, gathered over 3,000 signatures). After months of struggles, Kolender resigned and a watered-down, colonial appointed review board (without any powers) was established by the City of San Diego. Though subjectively a defeat for the RCAPT, la Unión was

to learn a tremendous lesson around this question, both on how to struggle and the role that the liberal Hispanics play in allowing the colonial oppression of nuestra Raza to continue to exist. Particularly disgusting was the willingness of the Chicano Federation to work with the Police Chief (he was the MC of their yearly luncheon and its director was later made an honorary police officer) and the ongoing police recruitment ads in *La Prensa San Diego*.

The continuation of 1984-1986 (part 3 in the series), as well as part 4, the years 1987-1989 will continue in the April 1996 issue of *Voz Fronteriza*.



CHISPA CHICANOS IN SOLIDARITY WITH THE PEOPLE OF CENTRAL AMERICA
CHICANO FEDERATION • UNION DEL BARRIO • MECHA CENTRAL
CHICANO MORATORIUM COMMITTEE • VOZ FRONTERIZA
CISPES • CONVENTION RAZA FORUM ACTION TEAM ON CENTRAL AMERICA
P.O. BOX 8116, SAN DIEGO, CA. 92102



Concientización Y Liberación

We must utilize the community as the main arena for the educational process Education, To Be Relevant To Our People, Must Serve As A Tool For Self-Determination

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

In 1980 the government agencies that command the activities of schools in the United States called for a series of national "reforms" directed at "urban centers" (a code phrase that means poor barrios and ghettos) to reduce the so-called "dropout" rate (what we call the push out rate) and counter the plummeting test scores at the national level (read "Rethinking Education Reform", Henry A. Giroux from Annual Editions 1990-91). Under the title of "Education Reform Movement" Reagan and his gang of KKK punks in suits launched this new strategy of attack to strip our community and our youth of the few gains we had fought for and won during the 1960's and 70's. After 16 years of these so-called reforms (there are more "special education programs" today than ever before), the push-out rate has grown by an enormous amount and test scores are lower than ever. Violence, racism, and suicide are common realities in U.S. schools. These contradictions are sharpened by the present political and economic crisis in the U.S. and around the world, as the one time strong capitalist racist producing system is decaying.

Unión del Barrio grasps clearly what all this means for our gente in the occupied territories. We work on the understanding that the U.S. government has never had as a goal the betterment of La Raza. We know that it has never been the plan of Uncle Sam to educate our juventud; this gringo system has done everything in its power to keep us as ignorant as possible so that we, Mexicanos in Aztlán, never rise up and unite around reclaiming what has always been ours. No matter what they say about reforms, or how many programs they fund, the educational reality of our gente is concrete proof of our analysis.

Many Of Our People Are Unable To Look At A Newspaper Or Television Broadcast In An



Today, programs aimed especially at helping Raza, guided by Raza, are producing Mexicanos with a selfish, sell out, unconscious mentality.

Intelligent, Inquiring, Or Critical Fashion

In past issues of *LA VERDAD!* and other documents, la Unión has explained that:

"The educational reality of the Mexicano community is one in which the vast majority of our gente lack the social, scientific, and practical skills necessary to enable us to self-determine our future and define our reality as free human beings. We find ourselves in a situation where a large percentage of our people cannot read or write in a functional manner. Many of our people are unable to look at a newspaper or television broadcast in an intelligent, inquiring, or critical fashion - ultimately unable to even fully comprehend its content." (see Education, Chicano Studies and Raza Liberation, published by La Verdad Publi-

cations)

Those few within our community who have access to a "quality" education have in essence received a colonial education that teaches our people an attitude of self-hate, negates our history, and destroys our culture. What they have received is an education that adheres directly and indirectly to a philosophy of white supremacy, which perpetuates the principles of elitism and class race privilege as something natural, unchangeable, and everlasting.

History has proven to us that the majority of our Raza that are educated have a vendido mentality (all they care about is making their pockets fat) implanted by the colonial education they received. Of the few Raza that do manage to get a complete education and not become hispanic vendidos there are even fewer that join the struggle for Raza liberation. We recognize that the struggles of the "Chicano Power Period" (1965-1975) were not to make a few vendidos rich - rather, the objective was a true education in the service of our gente, to make our future better for our children, our community, and our nation (Aztlán-México). Our movement upheld then, as it upholds today, that education, to be relevant to our people, must serve as a tool for self-determination, and it was precisely for that reason that this kind of education is denied to us.

History teaches us that since the day our land was stolen in 1848, the educational system of the U.S. has served as a tool in its strategy to keep La Raza oppressed. A simple analysis of the way the colonial education functions and is administered, clearly demonstrates that these institutions do not contradict the interests of the ruling class (the rich gabachos). Therefore, classrooms in capitalist/colonialist countries can only train the social behavior that its ruling class wants. If we understand that the educational institutions are controlled by the system (our oppressor) then we must come to terms with the reality that the oppressor will not allow for any type of education which would challenge the status quo. So what we have in schools, from elementary to the university, is a kind of education which is focused on providing only that knowledge which will allow the system to survive. It is around this particular situation (education and colonialism) where we find the basis for the failure of education to effectively deal with our oppression and vicious attacks to eliminate those few aspects of education that can be any kind of help in our struggle for

liberation.

Ironically, this past year, the Mexicano community celebrated 25 years of struggle all over Aztlán. From the celebration (for example in San Diego, Califas) of Chicano Park, Centro Cultural de La Raza, and the Commemoration of the August 29, 1970 Marcha, a lot of past activists that once benefited from the concessions our community fought for - came out of the wood work, nostalgically, to celebrate "La Lucha," as if complete victory had been achieved and revolutionary struggle was no longer needed.

1995 reminded us of all the things our people fought for during the 1960's and 70's, and also slaps us in the face with some cold realities, especially in the educational arena. Prop. 187 -

which "legalizes" the stripping of education from our gente - was voted in, Chicano Studies programs have been cut all across colleges and universities, while most of those that survive get mutated into hispanic/Ethnic/Amerikkian Studies programs. English Only laws continue to challenge bilingual education, and Affirmative Action has been eliminated at all the U.C. campuses in Califas.

El Plan De Santa Barbara Was The Banner For All Chicanos To Uphold

We know that education has always been a struggle the whole community can unite with. In the early 1970's the majority of our Raza was not getting a quality, relevant education. The majority of our Raza were dropping out or were pushed out. A tiny sector of our Raza was getting into college. The Mexicano community fought endlessly for this cause; the innumerable walkouts led to the creation of M.E.Ch.A. and the implementation of Chicano Studies. El Plan de Santa Barbara was the banner for all Chicanos to uphold. El Plan states:

"Due to the racist structure of this society, the barrio remains exploited, impoverished and marginal. Self determination for our community is the only mandate for social and political action, it is the essence of the Chicano commitment. . . ."

"M.E.Ch.A.'s function is to politicize Chicano students of their particular campus to the ideals of the Movement. M.E.Ch.A. must bring to the minds of every Chicano that the liberation of her/his people comes first. . . ."

"Chicano Studies represents the total conceptualization of the Chicano community's aspirations that involve higher education. The following must be put into motion:

1) Admission and recruitment of Chicano students, faculty administrators and staff. 2) A curriculum program and an academic major relevant to the Chicano cultural and historical experience. 3) Support and tutorial programs. 4) Research programs. 5) Publications. 6) Community cultural and social actions.

We must learn from our history and our defeats. We saw how, during the 1960's and 1970's, the gabacho colonial system was forced to give Raza some concessions and many of our demands were met. Today we see more Raza college students than we have ever seen in the past. We have more politicos Mexicanos in this system; we have more Raza administrators in our schools; we have more recruitment/retention programs than before. Yet the over-all conditions of La Raza have worsened.

The question every Mexicano should ask themselves is "What went wrong?" The reality is that the majority of the Raza that benefited from the movimiento got too comfortable and did not understand (some by convenience) what was meant by self-determination. Today, programs aimed especially at helping Raza, guided by Raza, are producing Mexicanos with a selfish, sell out, unconscious mentality. We have Bilingual teaching programs that produce teachers with no consciousness except for their selfish needs; we're referring to those who will not struggle until their paycheck is in jeopardy.

The main reason why anti-Raza legislation

such as Affirmative Action, Bilingual Education Cuts, English Only Laws, Prop. 187, etc. have been implemented, has to do with the fact that our movement does not have the ability to effectively struggle against it. Many so-called activists fail to see the nature of the capitalist colonial system and the bankruptcy of their band-aid reformist response to this colonial situation.

The Solution Around The Question Of Raza Education Is To Take Control Of The Schools

The solution around the question of Raza education is to take control of the schools in our barrios or to create independent Raza liberation



Affirmative Action has not been the answer to La Raza's prayers. Most of the people that Affirmative Action helps do not come back to the community.

schools. Only in this way can we witness the development of an education that is relevant to community needs, experiences and concrete conditions. This movement to control the education of our communities and create Raza power, calls for a unified-national movement that understands fundamental problems created of colonialism.

"Raza Power" as it relates to our education means the power to create a curriculum that counters the systematic de-education of Mexicanos by the anglo/colonial school system while at the same time creating barrio youth with advanced academic skills and the means to effectively utilize higher education for the well being of the Raza community. It would also offer an educational program that creates positive self-identification as an individual and as a Mexicano, plus the motivation to advance academically and socially within the community. This would emphasize courses that include both classroom instruction and education through concrete barrio based involvement in Mexicano grassroots issues. We must utilize the community, its resources, issues and problems, as the main arena for the educational process; in other words relate education to reality. We must emphasize self-determination as a basic right to all people and to encourage unity with all people fighting for liberation.

The ignorance and self-destruction imposed on the majority of La Raza by colonial education demands that all forces within the Chicano Liberation Movement unite around a plan of action that will immediately begin a struggle to remedy this horrible situation. If our movement continues to offer "band-aid solutions" (reforms) to the oppression of our gente and does not vigorously fight the racist anti-Raza climate today, we will have to deal with much graver problems tomorrow.

Final Part Of Series On Unión Del Barrio's Eleven Point Program

Build and Consolidate the Unión and the Movimiento Through Struggle!

¡Adelante Hacia El Congreso Nacional de Unión del Barrio!

Editor's Note: In the last two issues of ¡LA VERDAD! (July-Sept 1995 and Oct.-Dec. 1995) Unión del Barrio began the publication of its "Eleven Point Program", which outlines the political line of Unión del Barrio. In the last issue we printed points five to eight and in this issue we will publish the last three points, nine to eleven. As we explained in the previous issues of ¡LA VERDAD!, the reason for the publication of our political program was to prepare our membership for the historic First Unión del Barrio National Congreso, as well as to struggle with and unite other revolutionary forces within the Chicano Mexicano National Liberation Movement. We also wanted to use the publication of our Political Program as a way of opening struggle around the necessity for a national Mexican vanguard organization, what such an organization constitutes, and how we are going to build it.

In previous issues of ¡LA VERDAD! we explained our decision to move our organization into one that can someday become the vanguard (the leading organization of a people's struggle for national liberation) that our movement so desperately needs in order to provide it direction, strategy, ideology, unity, and organization. We briefly defined this type of organization as:

... an organization of committed, disciplined, and honest camaradas, who are armed with the science, strategy, and organizational structure that will enable it to win the liberation of our gente. And as we have stated in the past, no organization convenes one day and decides it is a vanguard organization or the vanguard of any movement. An organization becomes a vanguard through the most difficult of struggles and only when the majority of the people themselves recognize it as their vanguard. It is only this type of organization that can unite the workers, students, barrio youth, and the pinto/as, into one united and strong movement. It is only through this type of movement can we defeat our oppressors, the gringo capitalist-colonialists, and win the liberation of all Mexicanos. (¡LA VERDAD! July-Sept 1995).

La Unión has outlined several reasons for

building a vanguard-type organization. Among them is:

- 1) Our movement at the present time is without leadership, while at the same time the conditions (racism, unemployment, imprisonment, social/educational cut-backs, police/migra brutality) of the masses of people continue to worsen;
- 2) We have attempted several times to unite with other movement forces, but so far they have refused our requests;
- 3) While we form part of, and support, the National Chicano Moratorium Committee, the committee is a loose coalition of different forces and ideologies, not a vanguard organization;
- 4) Understanding the terrible conditions facing our gente and other oppressed nations, it would be unprincipled for us to continue making an effort to create a liberation direction for our nation without ourselves trying to create the type of organization that is necessary to liberate our people (for more on this question, read "Unión del Barrio Moves Towards Becoming A Vanguard National Formation", ¡LA VERDAD! July-Sept 1993).

The National Congress of Unión del Barrio is tentatively set for November of 1996. It will consist of a three-day meeting of all membership where our political line will be consolidated, a platform developed, and a new leadership (central committee) elected. Special presentations will be given by camaradas from other organizations and liberation movements. All of the information coming from the Congreso will be compiled and published as a way of advancing our struggle.

In order for our membership and readers of ¡LA VERDAD! to understand how la Unión reached its conclusion to transform itself into a vanguard type organization, alongside our political program we have also started work on the publication of the "History of Unión del Barrio." The rich history that derives from day-to-day struggle and the contradictions of political growth, our work with other formations (such as the African People's Socialist Party), as well as the attacks from the colonial oppressor, have placed la Unión on the cutting edge of revolutionary practice and theoretical understanding of our Movimiento. It is this

tradition of struggle that has made Unión del Barrio one of the most influential organizations in the history of our movement and has kept alive and concretely connected our movement to the experiences and ideals of past organizations.

The publication of our political program and other articles on vanguard organization building, and what it takes to be a cadre, has generated tremendous discussion among the membership of la Unión and some forces active in the struggle for Raza liberation. The questions raised in our program and related documents comes at a time when liberal and hispanic politics (Democratic Party and social service/poverty pimp types) have been completely exposed and discredited by the real conditions faced by the majority of nuestra Raza. The growing police/migra brutality, the ever-present attacks by white racist-vigilante organizations (KKK, Nazi-Skin Heads, Militias, etc.), the imprisonment of tens of thousands of Mexicanos, and the government cut-backs on Affirmative Action and social programs have awakened a significant sector of our community to the need for militant national liberation struggle versus working within the sick capitalist system which is responsible for our suffering and misery.

As we have stated before, we call on Raza reading ¡LA VERDAD! to critically analyze our positions, challenge what they see as erroneous ideas/practices and provide alternatives or solutions. We do however, reject criticism from those unwilling to struggle for the liberation of Mexicanos or from those sectors of the white left who do not recognize the leadership of Raza-Indigenous People in the struggle for the liberation of our lands (Occupied America) and against gringo-European colonialism. Furthermore, we challenge people to compare our political line with that of other organizations and make a public stand as to which line is correct (as it relates to the questions of class, nation, women, and race). If you support our political stance, we ask that you join us in the struggle for the liberation of Raza and all oppressed people in the world.



IX. A United Front Is Crucial In Our Struggle For Liberation

History has demonstrated that a liberation movement needs the participation from all progressive formations and tendencies in order to succeed. Therefore, it is of paramount importance that all Mexicano forces establish lines of communication and principled working relations. Without this type of networking and coalitions, we are wasting resources, duplicating work, and missing the opportunities to effectively address pressing issues in a collective fashion or from a position of strength. While Mexicano organizations have different strategies and tactics, it is essential that we display the political maturity to put aside the minor contradictions and work together, especially when the attacks are of such intensity that our failure to respond collectively means more victories for our enemies that heighten the oppression of our gente.

Since unity building does require compromises it is necessary for us, and other revolutionary forces, to approach any relationship with caution and with a clear, scientific understanding based on the facts that our fundamental goal is not for civil rights or mere reforms, but for an end to colonization and for Raza self-determination.

When it is necessary to work with organizations representing other nationalities, the resulting coalition work must be based on concrete objectives, mutual respect, principled association, and recognition of each other's autonomy and right to determine the character and content of its own struggle.

X. The Absolute And Unequivocal Liberation Of Raza Women Is A Fundamental Component Of Our Struggle For Liberation As A People

We recognize that the oppression Mexicanas face in this colonial society is a part of our oppression as a people. We recognize that sexism is an integral part of the vicious system forced on our people and that it must be combated both within our movement and throughout the community.

Fundamental to any revolutionary organization and pro-independence conscious movement is the absolute political, social, and economic equality between men and women. As part of developing a progressive consciousness among our gente, we must work to combat sexism in all its forms and manifestations.

XI. Dialectical/Historical Materialism Is Key To Forming Strategies And Tactics For Our Liberation

We base our strategies and tactics for liberation, as well as our ideology and the process of its formation, on the concrete historical basis of all things and situations, and the real material conditions our gente find themselves.

At the same time, we understand that conditions in the world are in a constant state of change. That opposites and contradictions in society are constantly affecting and influencing each other, creating new situations and contradictions. We are therefore dialectical in our approach to political work, in that, like our conditions, we strive to constantly evolve our ideology and practice to meet the challenges posed to us by capitalism, imperialism, and colonialism.

¡HASTA LA VICTORIA - SIEMPRE!
¡QUE VIVA MEXICO, LIBRE Y REUNIFICADO!

Liberalización Exige Organización Unión del Barrio

1981 - 1996

From the Barrios of San Diego to the First Unión del Barrio Congreso
15 YEARS OF STRUGGLE
EN DEFENSA DEL PUEBLO MEXICANO

Saturday August 31, 1996
6:00PM
Centro Cultural de la Raza

Come celebrate Unión del Barrio's 15th anniversary!

15 years ago, on August 29, 1981, a handful of Raza activists in San Diego got together to form a multi-issue organization to deal militantly with the conditions that our gente faced. Many of the activists came from organizations such as the Brown Berets, the United Farmworkers, M.E.Ch.A., and the Committee on Chicano Rights. These activists wanted to restart a movement that was militarily and politically destroyed. Little did they know that fifteen years later it would be one of the most active, politically advanced, totally independent Raza formations in all of Aztlán.

Special Guest Speakers
Solidarity Statements
Entertainment
Comida



The movimiento pachanga
of the year!
For more info call
(619) 280-8361

PROJECT UPDATES

The Question of Political Prisoners:

ARE ALL RAZA WHO ARE LOCKED DOWN POLITICAL PRISONERS?

Editor's note: In the previous issue of ¡LA VERDAD! (Oct.-Dec. 1995) we summed-up Unión del Barrio's perspective on the Political Economy of Prisons and how it relates to the oppression of la Raza. This issue we will deal with the question of Political Prisoners and how it relates to our struggle for national liberation. Unión del Barrio, through its project the Chicano Mexicano Prison Project, is analyzing specific questions dealing with Raza prisoners, specifically as a way of advancing our understanding of the prison system and its role in oppressing and criminalizing our gente. Future articles will be published in issues of ¡LA VERDAD!

Throughout the history of the occupation of our land, specifically Aztlán/Méjico Ocupado, Raza who have chosen to fight back against the system that oppresses us have either been killed or locked-down in any one of the numerous penal institutions throughout Occupied America. These gente who are doing time are most definitely Political Prisoners. They have consciously chosen to fight against injustices, and many have consciously chosen to fight for the national liberation of the Mexicano people. But what about those Raza who are doing time for crimes not related to "political reasons?" What about the many Raza who are locked-down for crimes that are socio-economic in nature? In other words, crimes of colonialism. Are these gente political prisoners? Is every colonial subject who commits a crime, that was and is created by the colonial conditions that we live in, a political prisoner? And what about those that commit crimes of colonialism, that gain a consciousness while in prison? How do they relate to the whole question of political prisoners? That is what is going to be discussed here, these three things: 1) Raza who are locked-down for a political reason; 2) Unconscious Prisoners of Colonialism, Raza who are locked-down for non-political crimes; and 3) Conscious Prisoners of Colonialism, those Raza that are locked-down for non political crimes, yet gain a political consciousness while in prison.

First we have to decide if there is such a thing as a Political Prisoner. The U.S. government says that there are no political prisoners in U.S. jails. The U.S. government also stole half our nation. So we can't truly believe anything this government tells us. We have to look at our history and our present realities. Currently there are numerous political prisoners residing in various prisons throughout the U.S., regardless of what the colonial government is saying. Raza political prisoners, like former Raza Unida Party activist Ramsey Muñiz and Puerto Rican's such as Juan Segarra Palmer, Luz Berrios, Oscar López Rivera, Luis Rosa, Elizam Escobar, Carlos Alberto Torres, Alejandrina Torres, Eddie Cortés, Antonio Camacho Negrón, Alicia Rodríguez and numerous other Puerto Ricans who are currently doing time because of their fight against U.S. colonialism and their actions to combat it; as well as Leonard Peltier, a former member of the American Indian Movement (A.I.M.). Not only are Raza political prisoners locked-up, but political prisoners of other nationalities as well, such as: former Black Panthers, Mumia Abu-Jamal, Geronimo Pratt, Sundiata Acoli as well as numerous other members of the Black Panther Party are still doing time for crimes of a political nature. Also worthy of note is Fred Hampton Jr., son of the murdered Black Panther leader Fred Hampton and Akua Njeri, current head of the National Peoples Democratic Uhuru Movement. Fred Hampton was framed by the Chicago Police because of his political activity in the Chicago area.

All of these people who have been mentioned are still doing time. All because of what they

believe in. All because of the work that they were doing in their respective communities to help raise the political consciousness of the masses. Any time gente of any nationality tries to raise the political consciousness of their community and take action to help their people they are a threat to the system. The system will lash out and attack those leaders or those organizations that are doing work.

Locked-Down For Political Reasons

These people, these freedom fighters, that consciously choose to take action to help their communities, to help their people, if they get caught, these are Political Prisoners. In many cases they don't even have to commit a crime. They don't have to take direct action against the system. Because the system will lock them up anyway. All they have to do is raise their voice loud enough for the government to hear and they will get locked up. That is what has happened to Fred Hampton Jr, Geronimo Pratt, Ramsey Muñiz and numerous other freedom fighters.

We must uphold all political prisoners, regardless of nationality, if these people are fighting to destroy this colonial system, this unequal capitalist system. Because it is capitalism and colonialism that are the main enemies of all oppressed people. Not racism as some might say. There are many black and brown faces that contribute to the oppression of our people, so racism is not the question; racism is just a manifestation of capitalism and colonialism. When we destroy capitalism and colonialism it will be easy to eradicate racism.

Therefore people who commit crimes or speak out to defend the rights and interests of their oppressed communities to help end the repressive colonial conditions that currently exist, specifically in the Raza and African communities, and are sent to prison, they are Political Prisoners.

Prisoners Of Colonialism, Locked-Down For Non-Political Crimes

Then what about prisoners who are locked-down for non-political reasons? The average homeboy or homegirl; or those that commit crimes such as murder, theft, rape, drugs related crime, etc. Though we may not condone certain crimes, such as murder or rape, we also must understand the colonial conditions that exist that may lead to these certain crimes. So what about these gente? Are they Political Prisoners as well? Some will say absolutely not. But why not? Our land was stolen. We are treated as second class citizens. We are a colonized people. Do we have to obey the laws that are set down by a government that has stolen our land and our lives and our culture? Why is the victim blamed for the conditions that colonialism creates. If we are treated as inferior and then we strike out, is it our fault? We live in the worst neighborhoods, go to inferior schools, work at the lowest paying hardest jobs, most of us have no health insurance, we're hungry and dying. All of these socio-economic factors that are direct manifestations of colonialism are what we have to live with. This government locks us up when we strike out. The government should be locked up for the crime of colonialism and the theft of our land, not the people that the government has colonized.

We are only products of the conditions that we are forced to live under. Committing some kind of crime (and getting sent to prison) under a colonial system, makes us Prisoners of Colonialism. So yes, Raza who get locked up for non-political crimes are Political Prisoners, regardless if they are conscious of this fact or not. Yet, we don't believe that we can lump them in the same category as prisoners who are doing time for legitimate political reasons. That is why we

choose to label them as Unconscious Prisoners of Colonialism as opposed to Political Prisoners (even though they are a form of Political Prisoner). We do this because there is a difference between the two.

That does not mean that we somehow ignore our Unconscious Prisoners of Colonialism, in actuality we must help all of our Raza who are locked up in the prison systems throughout Occupied America. We must help raise the political consciousness of these Unconscious Prisoners of Colonialism. That is why we have projects such as the Chicano Mexicano Prison Project (CMPP) and its newsletter *Las Calles Y La Torcida*.

There are more of our Raza in prison than in the Universities. Therefore we must help all of our gente en la torcida. Because they will be the future freedom fighters. These prisoners will be future cadre. By helping to raise their political consciousness we will be moving them towards the third type of Political Prisoner: The Conscious Prisoner of Colonialism, the prisoner who gains a consciousness.

Thus the majority of Raza who are locked up for non-political crimes, even though they may have no political consciousness, are Unconscious Prisoners of Colonialism which is a type of Political Prisoner.

Prisoners Of Colonialism Who Gain A Consciousness

The third type of Political Prisoners are those prisoners who are locked up for non-political reasons, yet while inside gain a political consciousness. There are many examples of this type of Political Prisoner. Two of which, who are Africans, come to mind. One is Malcolm Little, better known as Malcolm X, who was a dope pusher and user, petty criminal. This brother went to jail with absolutely no political consciousness, yet while inside was transformed into a revolutionary. The other is George Jackson, another petty criminal who was doing time for non-political reasons. This brother happened to come across the Black Panther Party while inside Soledad. He became political virtually overnight and started organizing inside the prison. He was promoted by the Black Panthers to the position of Field Marshal while inside. This brother became so political while inside that they refused to let him out when his time was up; they kept adding time. George Jackson was such a threat to the system that they had to murder him. And of special note is Luis Talamantez who became political while inside San Quentin during the early 1970's. This carnal, through statements, articles and poetry, helped raise the political consciousness of Raza outside the torcida (today he still works on prison related issues through the Pelican Bay Information Project). These are just three examples of this type of Political Prisoner.

Every single member of La Raza has the ability to become a freedom fighter. That is one of the many reasons that they lock us up. Every

Unconscious Prisoner of Colonialism has the potential to become a revolutionary. That is why it is necessary to help projects such as the CMPP. Because our goal is to help raise the consciousness of our Unconscious Prisoners of Colonialism and get them involved in the struggle for national liberation. If every single one of our gente who are locked up gained a political consciousness and are prepared to take action, then that would pose an extreme threat to this system. If all of those that gained a political consciousness while in prison help to raise the consciousness of all of our people, we would be that much closer to the national liberation and unification of the Mexicano nation.

When this carnal or carnala gains a consciousness and the will to use it he/she is no longer an Unconscious Prisoner of Colonialism. He or

she is transformed into a Conscious Prisoner of Colonialism. Someone who is armed with the knowledge and history of their people and culture, and the revolutionary theory and plan to help liberate nuestra Raza.

We must always strive to raise the political consciousness of our people. As more and more laws are written that target our people, more and more Raza will be sent to prison. We cannot just write off this segment of our population. We must educate our Raza in la torcida to the fact that this system is our enemy. We have to win over our people that are doing time and point them towards something positive: the Movimiento.

Three types of Political Prisoners have been outlined: 1) The person who gets caught committing an illegal act for political reasons or is helping defend the rights and interests of their respective oppressed community and gets locked-up for doing so, is a Political Prisoner; 2) The Unconscious Prisoner of Colonialism, the colonized person who commits an "illegal act" and gets locked up; and 3) The Conscious Prisoner of Colonialism, the colonized person who commits an "illegal act," goes to jail and while in prison gains a revolutionary consciousness. Armed with the knowledge of what a Political Prisoner is will help us determine future strategies and tactics to help liberate our people and our land. As Unión del Barrio advances towards becoming a cadre type organization, we will need to address many questions that our movement and our people face in our fight for national liberation. This was just one of the many questions that we needed to address concerning Raza prisoners before the First Unión del Barrio Congress. We are open to all of those gente that are involved in movement struggle to give concrete criticism to this position or any position that Unión del Barrio takes. Send comments, criticisms, etc. to Unión del Barrio, P.O. Box 620095, San Diego, CA 92162.

Prison for the oppressor! Freedom for the oppressed!

¡Que Viva La Raza!



En las Calles y en la Torcida CHICANO MEXICANO PRISON PROJECT

PROJECT UPDATES

Unión del Barrio's Somos Raza, Creates Platform for Barrio Youth

¡Barrios Unite, To Win Back Aztlán!

A Brief History Of Somos Raza

The question of Barrio youth and its relationship to Raza liberation in general has been very important to the work and organizational character of Unión del Barrio. Since its founding in the summer of 1981, Unión del Barrio has constantly recognized the importance of youth to making real the liberation of the Mexicano people - and subsequent to its founding, has been the organization in Aztlán/Méjico Ocupado most responsible for raising and bringing clarity to the question of barrio youth and our role in the liberation struggle. As Mexicano youth we form a critical cornerstone of our struggle and we must understand that unless we unite around the fight for Mexican Power, liberation for our gente is impossible.

Upholding these truths, Unión del Barrio founded Somos Raza in 1987. Somos Raza is a Barrio Youth organization that produces *Somos Raza Magazine*. *Somos Raza* is the longest existing barrio youth revista dedicated to Mexican Power and is totally independent of non-Mexicano organizations. Somos is community based, completely independent of the system, and thus our message is completely different from other barrio youth groups. Most "Raza" groups are government funded and controlled - we see this control in what they push as the answer to barrio youth problems - for Raza to join the system, join the police, join the military; in other words they tell us to unite with the very same people and system that is oppressing us. Somos Raza does not receive or want government funds. Those working on the revista raise the funds necessary for production.

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

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

Throughout the history of Somos Raza, those who have come into contact with our magazine have been really impressed with it. Somos has influenced other publications (such as *Todos Somos Uno*, *Somos Aztlán*, etc.) and that partially due to our work, many young gente are again using terms such as Aztlán, Raza, Chicano/Mexicano Power, and so forth. Also, Somos Raza has been consistent and has been able to survive, and continues to be the only real voice for youth as far as liberation politics is concerned. Somos Raza has been able to reflect what really concern's us as Raza youth, our ondas and tripazos, our particular lifestyle, and the daily problems we face.

The Role Of Raza Youth In Liberation Struggle

• *The Gringo System is the Enemy of Mexicanos and All Raza*

As Mexicano youth we understand that the gringo system has nothing to offer us. Not only that, but we understand that this system has never done anything good for us, it has only attacked us and treated us like animals. All we have to do is look around us, and see how we are living, to see that this is the truth. The majority of us find ourselves on the streets; unemployed or working in dead end jobs; we receive the worst colonial education from racist teachers; we are harassed by the chota/migra; we are on drogas and locked into barrio violence; locked-up in la tortida; dysfunctional and confused; living with a lack of respect and self-worth; we suffer from a lack of

identity and appreciation for our cultura; or there are even some of us who are brainwashed into wanting to join the system as petty-bourgeois hispanic vendidos who only care about the gringo dollar and their own egos. All of these things the system throws at us are terrible, and we know that most of us deal with one or more of these issues every day!

Somos Raza understands that these conditions under which we exist are not our fault. We know it is the gringo system that uses this "low intensity warfare" to keep us from joining the movimiento and depriving our movement of the ability to replenish its ranks. To those of us who can read between the lines of the gringo-colonial press (T.V., newspapers, movies, etc.) we understand that the purpose is for the pigs to get together and share notes on how to attack Mexican youth; to the pigs, all Raza are criminals. We also understand, that all the so-called laws (Prop 187, Clinton Crime Bill, Three Strikes, English Only Laws, Anti-Affirmation Action, and Social/Education Cutbacks) being sold to the white population by racist snake politicians are nothing but another excuse to harass, brutalize, psychologically destroy and lock-up Raza youth. History teaches us that this gringo-settler society has never implemented a law or policy with the objective of helping our community. We understand that the whole situation of Raza killing Raza and other colonized people is a product of the C.I.A./F.B.I./Police counter intelligence program designed as one of the ways to keep us from joining the struggle for liberation of all Mexicanos.

One of the many things we see happening in our communities is vendido neo-colonialism. Neo-colonialism is a situation that develops when the colonial power (the rich ruling class gringos) can not rule directly over us, so they appoint a few brown faces (hispanics, vendidos, liberals, and ratas) to positions of power as a method of confusing and controlling the great majority of our gente, who do not benefit from these hand-out positions.

Somos Raza struggles to bring these truths to our young gente so that we may no longer get caught up in any of the terrible situations we described. We believe that as Mexicanos, we have to fight for our own future; things are only going to get worse for us unless we get together to deal with these issues. In other words, we have to get the message to our youth that the "chingazos" should be directed at the real oppressors: the rich gringo colonialists who stole our land and keep us oppressed.

• *Strategic Role of Mexicano Youth in Liberation Struggle*

Unión del Barrio has placed much of its resources and struggle around the organization and consciousness raising of barrio youth because we understand how important we are going to be to the revolution. Being young gives us several advantages - our psychology (of independence, daring, and open to new ideas), our physical characteristics (generally in excellent health), and our lack of economic constraints (not tied into economic dependence) - these make us the backbone of all revolutionary armies.

History has given us thousands examples of this:

- Such as "Los Niños Heroes", teenage-cadets (most under the age of 15), who with only limited forces, fought to the death against the racist-imperialist U.S. Marines who were laying siege to Mexico City in 1847;
- The socialist Emma Tenayuca, who started organizing Mexican workers in Texas while in her teens in the early 1930s;
- The Pachucos who, during the 1940s, fought hand-to-hand battles against gangs of racist sailors, marines, and police throughout the Barrios of Los Angeles, San Francisco, San Diego and other locations.
- We saw the Brown Berets, who during the late

1960s and early 70s, had physical confrontations with racist white worker organizations and police throughout Aztlán and other parts of occupied America (Chicago, Kansas City, etc.) - and it was 15 year old Brown Beret Lynn Ward who was one of the three Chicanos killed by the pigs during the August 29th 1970 Chicano Moratorium march in East Los Angeles.

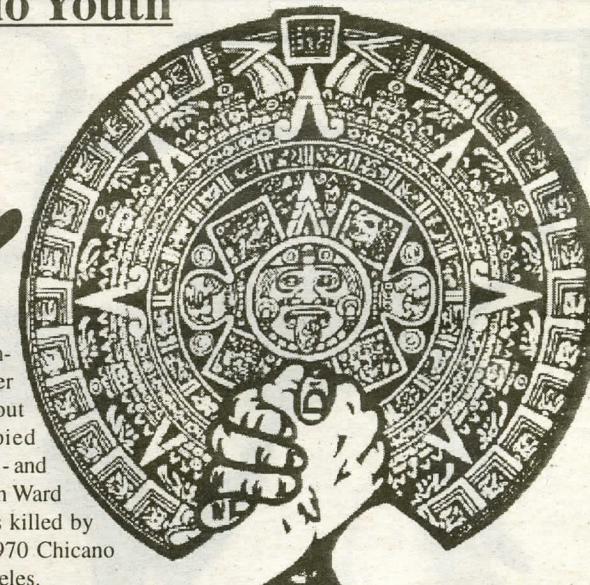
• Most recently (1970-90), we witnessed how the great majority of the guerrilleros of the FSLN (in Nicaragua) and FMLN (in El Salvador) were teenagers, who not only kicked ass on the neo-colonial soldiers (vendido-puppets of the U.S.) but U.S. Green Berets and CIA mercenaries as well.

Furthermore, the nature of barrio youth - the fact that we are sons and daughters of workers and the poor (who form the great majority of our Raza) enables us to understand more clearly the oppression imposed upon our people by U.S. colonialism and thus respond more militantly. We understand that with all the negative aspects of barrio life and the many problems we face daily, we haven't sold out - Mexicano youth are more rebellious and are not scared of the system.

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

• *Somos Raza 10 Point Platform Towards Unión del Barrio Congress*

Our years of struggle have allowed us to understand clearly that by keeping Raza youth on drugs and into vicious pleito against each other, the gringo-colonial government of the United States is able to maintain Raza in a semi-slave situation where we do all the low-paying jobs, while a large group of rich gabachos continue to live and profit off the land stolen from Mexicanos. Those responsible for pushing drugs and creating disunity (CIA, FBI, Reagan, Bush, Clinton, Wilson, etc.) know that young people form the backbone of all liberation struggles. It is with the intent of destroying our capacity for organization and self-defense that our enemies pump drugs and hatred into our communities. It is for these reasons that Somos Raza, as a project of Unión del Barrio, has developed the following ten point platform. These points are part of the reality for young Mexicanos and Mexicanas and it is under this



platform that Somos Raza guides our work in the barrios of Aztlán.

1) We understand that barrio gangs are not the real problem in our community: our job is to get across the message to Raza in gangs that we should stop fighting each other and that the "chingazos" should be directed at the real oppressors - the rich gringo colonialists who stole our land and keep us oppressed.

2) We understand that it is the intent of the U.S. government to destroy our capacity for organization and self-defense by pumping drugs and hatred into our communities.

3) We understand that the education we receive is a false education, controlled by the system to deny us our real culture, our history, and our right to this land - Aztlán/Méjico Ocupado.

4) We understand that the role of the police/migra in our barrios is to protect the gringo system, serving as its attack dogs against the Mexicano community.

5) We recognize that the system uses the media (t.v., newspapers, movies, etc.) to portray Mexicano youth as gang-bangers, criminals, junkies, and inferior to white people.

6) We understand that this system has never implemented a law or policy with the objective of helping our community - the system uses its laws to "legalize" its attacks on our Raza.

7) We recognize the true nature of the prison system is to maintain our juventud in a state of oppression and colonization.

8) We recognize hispanic vendidos as those people who unite with the government and tell us to assimilate with the system - the very same people and system that is oppressing us.

9) We understand that Aztlán (also known as the "Southwest United States") is occupied Méjico - it is our land stolen by the U.S. government in 1848.

10) As Mexicano youth we form a critical cornerstone of our struggle and we must understand that unless we unite around the fight for Raza self-determination, liberation for our gente is impossible.

If you can unite with the previous ten points and with our principles of unity - then join Somos Raza! Meetings are held every other Friday 5PM at Centro Aztlán (619) 280-8361. For more information on Somos Raza write to: Somos Raza P.O. Box 620095 San Diego, CA 92162.

**Are you down for the struggle to liberate our gente?
Can you unite under our 11 point program?**

Then Join

Unión del Barrio

We're looking for dedicated Raza who are willing to be accountable to an organization and to our people. If you're ready for this then join us. For more info write to: Unión del Barrio, P.O. Box 620095, San Diego, CA 92162. Or call (619) 280-8361. Or Email: MagonBros@aol.com



Liberación Exige Organización

Mujeres Revolucionarias en Lucha por la Liberación Nacional



COMITÉ DE MUJERES PATRICIA MARÍN

Summing Up Some Critical Aspects Of The Question Of Women And The Liberation Struggle

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

The political, social, and economic exploitation of Raza women, is part of the over-all oppression of our people by U.S. capitalism-colonialism. Therefore, we believe that liberation cannot take place until all sectors of a colonized people are free. We assert this in Section 10 of

Unión del Barrio's political program, where we state, "The absolute and unequivocal liberation of Raza women is a fundamental component of our struggle for liberation as a people." Furthermore, we recognize that sexism and male chauvinism are bourgeois features imposed upon us by the European colonizers over 500 years ago. Therefore, the main contradictions facing our Raza is colonialism, not sexism. If we take the time to study and analyze how the colonial system functions we can see clearly how it promotes the oppression of women and the division of the sexes.

History provides us with lessons that explain that women's oppression can only be eliminated through national and class liberation. In order to insure that we move forward this process, women must play a leading role in liberation struggles. In places where a national liberation movement has taken place or is strong, is where we find the

most liberated women (for example Cuba or among the Ejército Zapatista de Liberación Nacional in México).

Patricia Marin: Una Mujer Verdaderamente Revolucionaria

The Comité de Mujeres Patricia Marin is named after deceased Unión del Barrio cadre Patricia Marin. Patricia started her activism in M.E.Ch.A. in Orange County. She was one of the "Mechistas de Corazon" that took on the so-called League of Revolutionary Struggle; these were the Mechistas that took the stage at a M.E.Ch.A. Conference at Berkeley in 1986. She eventually helped start-up the Orange County Chicano Moratorium Committee in 1989. In 1990, at the 20th Commemoration of the Chicano Moratorium of August 29, 1970 in East Los Angeles, she spoke on behalf of M.E.Ch.A. After joining Unión del Barrio she moved to San Diego and became active in the Raza Rights Coalition, the San Diego region of the National Chicano Moratorium Committee. She was a leading member in Unión del Barrio's Women's Commission and at the time of her death she was the coordinator of the Chicano Mexicano Prison Project. Because of her activism and commitment to her Raza, Unión del Barrio and the Women's Commission, at a retreat held in January of 1996, decided to name the Women's Commission after this dedicated compañera. By taking on the name Comité de Mujeres Patricia Marin, we hope to keep alive the legacy of this righteous mujer and help advance the cause for the total liberation of all Raza.

Comité de Mujeres Patricia Marin 10 Point Platform

The following are the ten central points that make up the platform of the Comité de Mujeres Patricia Marin:

1. We recognize that through over 500 years of colonization, oppression, and exploitation of Raza, there exists a more intense type of oppression of Raza women (and women of other op-

pressed nations); not only exploited by race and class, but also by gender.

2. We believe that in a true struggle for National Liberation, Raza women must participate as leaders, organizers, and revolutionaries.

3. We understand that the success of our revolution depends on the extent to which Raza women take part.

4. We uphold the right of all Raza women to participate in the revolution in a way determined by their desire and ability and hold positions of authority if they are freely and democratically elected.

5. We must struggle against all forms of sexism and chauvinism which are manifestations of capitalism, colonialism, and imperialism.

6. We understand that Raza men are not our enemy, therefore we must fight equally and side by side with our compañeros to liberate and reunify our nation.

7. We understand that Raza men who challenge and stifle the progress of Raza women within our organization, Movement, and communities are only working against our liberation.

8. We uphold the right of Raza women to decide the number of children they will have.

9. We uphold the right of Raza women to enjoy all benefits equally as they pertain to health, work, and education.

10. We believe that Raza women's physical and psychological integrity must not be violated. Any violation must be severely punished.

Unión del Barrio, with the help of the Comité de Mujeres Patricia Marin, is taking the necessary steps to advance the struggle for the total liberation of Raza women. Join Unión del Barrio and help us move forward the struggle for the total liberation of all Raza.

For more information on the Comité de Mujeres Patricia Marin, write to:
Comité de Mujeres Patricia Marin
P.O. Box 620095
San Diego, Califas 92162

CHAPTER UPDATES

Unión del Barrio Chapter Work

¡Aqui y Allá, La Raza Vencerá!

Riverside/San Bernardino, Califas:

Unión del Barrio's work in the Riverside-San Bernardino area, headed by Elba Alvarez, continues to concentrate around political education, uniting with progressive forces, and supporting the work of the National Chicano Moratorium Committee (NCMC).

- On Feb. 3, 1996, the Unión hosted the meeting of the National Raza Youth Liberation Conference Organizing Committee. The conference will be held in November in the Oxnard, Califas, area. Present members of the Organizing Committee are the Brown Berets de Aztlán, Unión del Barrio, Mexicanos Unidos en Defensa del Pueblo (MUDP), and the Oxnard Region of the NCMC.
- On Feb. 20, compañera Elba Alvarez spoke at a forum titled "Mexican and African Solidarity." The forum, held at San Bernardino State University, was organized by MUDP and MEChA. Literature was disseminated to those in attendance and books and t-shirts were sold to be used for the various projects of Unión del Barrio.

- On March 17, la Unión joined the NCMC around a community forum in San Bernardino to inform people of the upcoming Marcha Against the Republican Convention and to sum-up the role that the Republican Party is presently playing in the oppression of La Raza.

- April 6, la Unión joined Raza in a mass demonstration in protest of the Riverside Pigs who had recently viciously attacked unarmed-defenseless Mexicanos. The demonstration was organized by the Mexican Political Association and other community organizations.

San José, Califas:

The San José membership of Unión del Barrio, under the leadership of long-time activist-Maria Ortiz, has been very active in the community in San José. The work in the Mexicano barrios includes: raising funds for Unión's many projects, work against Police Brutality/killings of Mexicanos through the Barrio Defense Committee (a part of Unión del Barrio's Chicano Mexicano Prison Project), the campaign to free Jose Luis Aviña (sent to prison for defending himself against a white vigilante) and working with the NCMC.

- Jan-March 1996, the Barrio Defense Committee has been working to educate and organize Raza in la Tercera as well as Raza on the outside, as to the role prisons play in keeping our people oppressed. Several barrio meetings and literature distribution actions have took place during this period.
- Feb. 13, the Barrio Defense Committee helped organized a successful program at San José State University that featured a key presentation by the African revolutionary and theoretician, Omali Yeshitela (Chairman of the African People's Socialist party).
- March, the Barrio Defense Committee published the first issue of its newsletter *Voz del Barrio Aztlán*.
- March 24, the Barrio Defense Committee organized a barrio foro on "Police Terror" to specifically jam-up the pig Sheriff Tom Langley for the killing of Gustavo Soto Mesa and to point out that the killing of Raza by the pigs is a daily occurrence happening throughout occupied america (United States). Since the foro, the

Barrio Defense Committee has organized marches in defense of La Raza every Saturday morning beginning at 10:00 AM at the Gardner Community Center in San José.

Oxnard, Califas:

Unión de Barrio's work in Oxnard, led by José Moreno, has centered on working with the NCMC-Oxnard Region to mobilize and raise funds for the Marcha Against The Republican Party Convention (to be held on Aug. 12 in San Diego). The NCMC-Oxnard region has also taken on the leadership in organizing and hosting the 4th Annual National Raza Youth Liberation Conference, to be held in November of 1996.

- Feb. 9, the Unión, as part of the NCMC-Oxnard Region, helped in organizing a forum on the Marcha Against The Republican Party Convention. Speaking at the foro was Paul Aceves (NCMC national coordinator) and Francisco Romero (NCMC-Oxnard Region).
- Feb. 17, compañero José Moreno spoke at the annual "La Raza Unida Youth Conference" held in San Fernando, Califas.
- March 9, la Unión assisted the NCMC-Oxnard Region and Moorpark Community College MEChA in the organization of a campus forum on the need to struggle against the on-going racist campaign of attacks against Mexicanos and to join the NCMC in mobilizing for the marcha against the Republican Party.

For information on Unión del Barrio work in these areas write to Union del Barrio, P.O. Box 620095, San Diego, CA. 92162.

San Diego Region of the National Chicano Moratorium Committee

The Raza Rights Coalition: The Most Active, Totally Independent, Mass-Based Raza Organization in Aztlán

The Raza Rights Coalition (RRC) is the San Diego Region of the National Chicano Moratorium Committee. Since its formation in the summer of 1989, the RRC has been the voice of the Mexicano people in San Diego. Since then, the RRC has fought many battles in the defense of the Mexicano people; against police brutality in our barrios to the racists politicians like Pete Wil-

tant year in San Diego because it will bring the most racist politicians to this area for the Republican Convention in August of 1996. This means that our Raza will demonstrate to the world that we say *¡Ya Basta!* to all the injustices that these politicians use as propaganda for their elections. The RRC has taken a leadership role in organizing the Anti-Republican Marcha in August 1996 that is being organized by the NCMC. Many of the regions of the NCMC have been organizing since last year for this main event in San Diego. The RRC understands that this event can only be successful if we work together for this Marcha and continue working together. It is time to have a National Raza Organization and show that *¡Sí Se Puede, porque La Lucha Continúa!*



Hundreds march through Barrio Logan demanding that the murals at Chicano Park not be destroyed by CalTrans.

son. For almost seven years the RRC has been and continues to be in the forefront of the struggle in San Diego. The RRC has made its presence in the community by taking action against the racist politicians that have made their careers by attacking our Raza.

The RRC understands that the racist politicians that govern over our land and people will continue introducing racists laws against our Raza; like English Only laws, Prop. 187, cutbacks in

The following is a synopsis of the work of the RRC during the months of January - March:

JANUARY 1996

- The New Mesa Directiva of the RRC are: Coordinator: Consuelo Manríquez; Secretary: Kelly Shumate; Treasurer: Angélica Ramírez; NCMC Representative: César Sanchez; and Security: Christian Ramírez.
- **January**, the RRC held their monthly community patrol in San Ysidro, where the migra has infested las comunidades, the shopping centers, and every place our Raza is present. The purpose of the Patrols is to stop any violation on our Raza by the migra or the police. The RRC knows that the border area has been a prime spot where a vast amount of violations have occurred on our people without being documented.
- **January 13**, the NCMC held their national meeting in San José. Members of the RRC attended the meeting hosted by the San José Region of the NCMC. The NCMC has been working to organize the Anti-Republican Marcha for August 12, 1996.
- **January 19**, the RRC did a mass mailout to Raza organizations and individuals throughout Aztlán regarding the Marcha and the Raza Convention in San Diego in August of 1996.
- **January 20**, Unión del Barrio held their Women's Commission Retreat at Centro Aztlán. The new name of the Commission is Comité de Mujeres Patricia Marin. For more information read update in *¡LA VERDAD!*
- **January 28**, the RRC held a fundraiser in Golden Hill. All funds go towards all projects and work of the RRC since we do not accept any government funding.

FEBRUARY

- **February 3**, Somos Raza members traveled to Riverside in order to follow up on the National Raza Youth Liberation Conference held in San José, Califas on December 9, 1995.
- **February 6**, *Voz Fronteriza* hosted a forum on Cuba. José Ponce, First Secretary of the Cuban Interests Section, was the speaker. Pablo Aceves from Unión del Barrio was the MC of the forum. Many supporters of Cuba came to hear José Ponce speak about the situation in Cuba and stress on how the U.S. Blockade is affecting Cuba.
- **February 9**, at a Somos Raza general meeting a six month plan was developed to guide the work of Somos Raza. We set a goal of recruiting ten new members, holding six Somos Raza events, networking with six youth groups, and producing

Somos Raza six times a year.

• **February 10**, members of the Comité de Mujeres Patricia Marin attended a dialógo with members of M.U.J.E.R. and Elizabeth Martínez, writer and director of 500 Años del Pueblo Chicano.

• **February 13**, members of the RRC attended a forum on the building of the African People's Socialist Party's Congress, organized by the San José NCMC Region. Omali Yeshitela, Chairman of the APSP, was the keynote speaker. A solidarity statement was given on behalf of Unión del Barrio.

• **February 17**, the RRC held their annual retreat at Centro Aztlán. Every year the new Mesa

Directiva organizes their retreat to plan for the year. The RRC has taken a leadership role in the organizing of the Anti-Republican Marcha in August of 1996. Many of the members of the RRC are part of the committee for that event. Also the RRC continues with the community patrols in our barrios.

• **February 23**, the RRC held a forum on the Anti-Republican Marcha for August 1996. Ernesto Bustillos, of Unión del Barrio, was the keynote speaker, Ericka Zamora spoke on behalf of the

and Brown Berets of Aztlán. The Rally started with Cultura and Speakers. David Rico headed the Marcha through the Barrio where many of the residents joined the Marcha. The RRC understands that this Marcha was not only about the murals but about all the racists attacks on our people. The Raza in the Marcha chanted with mucha fuerza and held picket signs with orgullo against the CCRI, 187, and police brutality. No Retrofitting! Not Now! Not Ever!

• Somos Raza put together the first part of this year's Escuela Aztlán. It was held on this day under the topic of "Mi Cultura." The following Escuela Aztlán sessions will be as follows: Unidad Y Libertad - April 13, ¿Quien Somos? - April 27, and Nuestros Derechos - May 11.



Movimiento veterano David Rico of the Brown Berets de Aztlán heading the marcha to save Chicano Park murals.

• **March 26, 1996**, the RRC held their kick off event of the Anti-Republican Marcha of August 1996. The event was a candlelight Vigil at the Elections headquarters in Downtown San Diego.

• **March 30, 1996**, the RRC attended the National Meeting of the NCMC in San Bernardino. Mexicanos Unidos en Defensa del Pueblo hosted the meeting. The following Regions attended the meeting: Fresno, Los Angeles, Oxnard, Riverside, San Diego, and San José.

• Somos Raza held it's yearly Retreat. That day Somos did a "criticism/self-criticism" to sum up the work over the past year, went over their six month plan and agreed on a strategy on how to achieve it, discussed *Somos Raza* magazine, and held elections. The new mesa directive of Somos Raza is Harry Barra as Editor/Coordinator, Serena Enrique as Secretary, and Isaac Zamora as Treasurer.

The RRC welcomes 1996 with fuerza y determinación ready to fight the racist laws against our gente. The RRC is playing a central role in the organizing for the Anti-Republican Marcha in August 1996. The RRC in conjunction with the other Regions of the NCMC and all Raza from Aztlán will be ready to give a rude welcome to the biggest racistas in Amerikkka in August of 1996. The RRC as well as all the Raza in San Diego say *¡Ya Basta!* with the racismo and exploitation of our people. Self determination for the Mexicano people is the only way we will get respect for our civil and human rights.

Join the Raza Rights Coalition in San Diego, or form a region of the National Chicano Mora-



RRC organized candlelight vigil against the Republican Party at Election Central in Downtown San Diego.

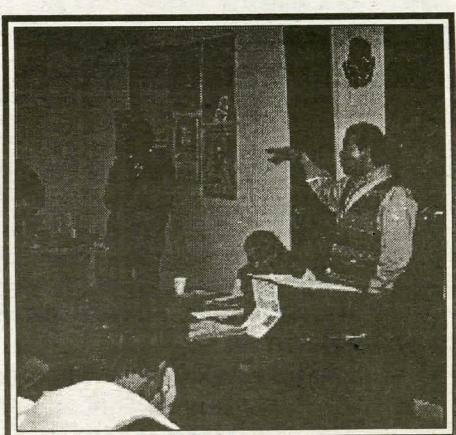
RRC. Solidarity statements were given by Tony Ramirez from City College M.E.Ch.A., Kwame Agomuo from the APSP, and David Rico from the Brown Berets de Aztlán.

• **February 24**, members of the RRC participated in the First Annual M.E.Ch.A. Community Conference organized by UCSD M.E.Ch.A.. The following organizations participated in workshops in the Youth Conference: NCMC, Movimiento de Liberación Nacional Mexicano, Unión del Barrio, Brown Berets de Aztlán, Chicano Press Association, and others.

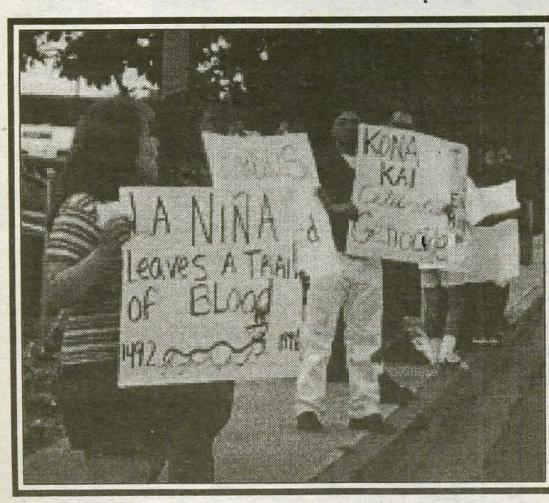
• Somos Raza produced the new issue of *Somos Raza* magazine.

MARCH

- **March 8**, the RRC organized a protest against the viewing of La Niña Ship at the Konai Kai Hotel in Shelter Island. This ship represents genocide, slavery, and destruction on our Raza, when the Spaniards invaded our land. The RRC had a strong presence at the Konai Kai.
- **March 16, 1996**, members of the RRC and City College M.E.Ch.A. attended the Statewide M.E.Ch.A. Conference in San Francisco.
- Somos Raza held their fundraiser breakfast in North Park.
- **March 20, 1996**, City College M.E.Ch.A. held a forum promoting the Anti-Republican Marcha.
- **March 23, 1996**, members of the RRC attended the Marcha/Rally Against the retrofitting of the murals in Chicano Park. The Marcha was organized by the Chicano Park Steering Committee



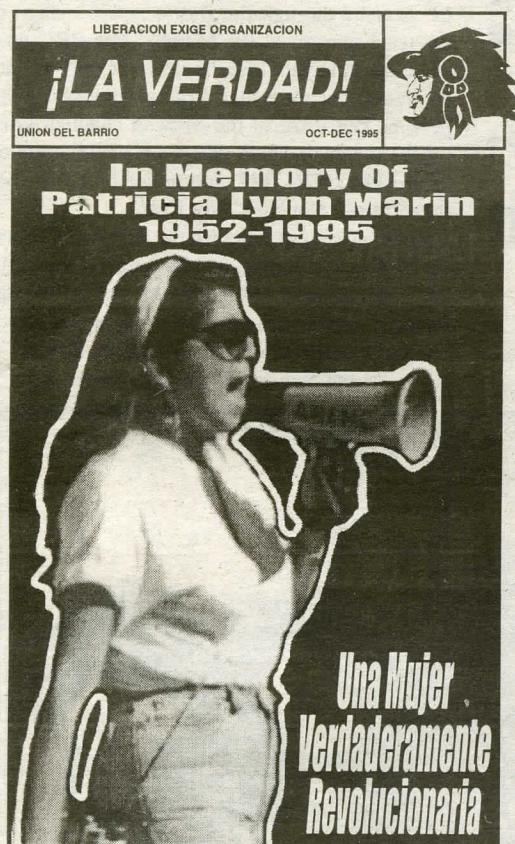
Tony Ramirez, of City College M.E.Ch.A., speaking at an RRC forum.



Members of the RRC picket a replica of Columbus' ship, La Niña, in San Diego.

torium Committee in your area. For more information write to: Raza Rights Coalition P.O. Box 1842, San Diego, Califas 92112, or Email at MagonBros@aol.com or call: (619) 280-8361. ¡Que Viva La Raza!

¡LA VERDAD!



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

La Verdad Publications
P.O. Box 620095
San Diego, Califas 92162

Available from La Verdad Publications:
EZLN: Ejército Zapatista de Liberación Nacional

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

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

¡LA VERDAD! Pamphlet Series Available from La Verdad Publications

- #1 Frontera Falsa
- #2 Aztlan y Cuba: La Misma Lucha
- #3 The Concept of Mestizaje and Its Relationship to Chicano Mexicano History, Culture and Liberation
- #4 NAFTA: The North American Free (Slave) Agreement
- #5 The Clinton Crime Bill: A Vicious Program to Keep Our Gente Poor, Exploited, and Colonized

Pamphlets are a \$1.50 (includes p/h), please make checks payable to Unión del Barrio, and send to: La Verdad Publications, P.O. Box 620095, San Diego, CA 92162

Chicano Mexicano Prison Project

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 and to plug them into the struggle for Raza Liberation. The C.M.P.P. publishes a newsletter, *Las Calles Y La Torcida*, that is distributed free to pintos. For more information write to:

La Raza Unida, Jamas Sera Vencida



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

Barrios Unite! To Win Back Aztlan



Q-vole, Join
SOMOS RAZA
Barrio Youth Publication
P.O. Box 620095
San Diego, Califas., 92162

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

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

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

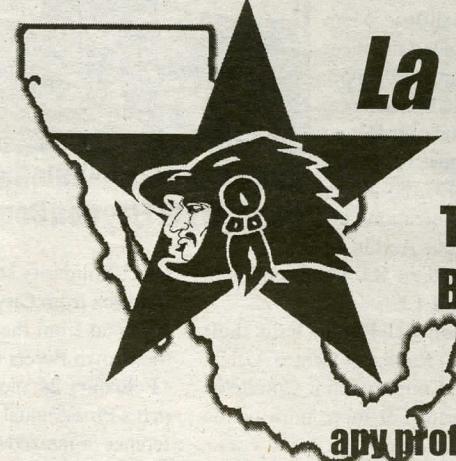
The Raza Rights Coalition is the San Diego region of the National Chicano Moratorium Committee. Unión del Barrio is a member of the Raza Rights Coalition

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

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

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

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



La Verdad Graphics

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

Call (619) 984-3810

Any profits go to the projects of Unión del Barrio

¡LA VERDAD!
is a member of the
Chicano Press Association
The primary objective of the Chicano Press Association (CPA) is to advance the struggle for Chicano Mexicano self-determination by promoting and unifying the progressive Raza press/media.
¡ADELANTE CON UNA PRENSA COMPROMETIDA AL PUEBLO!
For more info, write:
C.P.A., P.O. Box 620095,
San Diego, Califas, 92162

LIBERACION EXIGE ORGANIZACION
¡LA VERDAD!
UNION DEL BARRIO
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 México /Aztlan from San Diego to San Antonio, Texas. *¡La Verdad!* is the political organ of Unión del Barrio, therefore the writings herein represent the collective voice of Unión del Barrio and its projects.