

LA VOZ MESTIZA

How Much Longer Must We Endure Institutional Tyranny?



SILENCED *or a* **SELL-OUT**

Which ONE are you?
(You have no choice!)



EDITORIAL

On two occasions, past *La Voz Mestiza* editors have written editorials alluding to "*La Voz Muda*", or the Mute Voice, as they referred to the UCI Chicano/Latino community and its relationship to *La Voz Mestiza*. Our intent here is not to write another one, but simply use those as examples of a trend that is detrimental to the cause of our gente.

We do not need to remind you that *La Voz Mestiza* is a community news publication, therefore the contents of this document represent the voice of our diverse community, hence *La Voz Mestiza*. Sadly enough, in this edition you will find only three articles written by UCI students, one of them on behalf of the only organization that seems to care—MEChA. Time and time again, we have asked the other organizations of *La Mesa Unida* — CCM, MAES, PALS, etc.— to submit articles that can inform our community about the issues and activities that they are involved in. It is strange that we ask these organizations to participate in this endeavor, serving all of our benefit, yet they choose not to take this opportunity. Is it the case that our community is realizing the stereotype of laziness, or could it be that *La Mesa Unida* is not so *Unida*? As such, if MEChA is to take the lead in our community, so be it; *La Voz Mestiza* has no qualms about MEChA being the official "Umbrella" organization that it should be.

MEChA too, however, cannot escape criticism. Three submissions on behalf of a community that we are supposed to have here at UCI is pitiful! We realize that MEChA is busy working on issues such as Chicano/Latino studies, SAA admissions and enrollment, and community outreach in regards to immigration and AIDS, to name a few; and we are sure that it does its job in effectively representing our community, but all of this means nothing if they cannot communicate the status of these issues.

As such, this issue of *La Voz Mestiza* represents only a minute portion of our community here. This is a sad reality...

Working with this reality, the editorial staff of *La Voz Mestiza*, diligently and cooperatively, put together one of the strongest editions to ever hit the press. In it, working with external individuals and organizations, we break down what we believe to be the realities that face our community.

First of all, as an individual, you must realize that you have become either silenced or assimilated, as our front cover suggests. You should notice that it will be those individuals that stand up to this racist, imperialist and capitalist society that will be silenced, whether it be through incarceration, death, or worse— assimilation, which is the other categorical option. By assimilation, we refer to the fact that many of us have disgustingly bought into this current system of oppression, by becoming the well-trained student, the corrupt politician, and ultimately, the vendido that you are destined to become if you give in to the Amerikkkan nightmare ("American Dream"). It is up to you to realize what you are, and most importantly, what you are going to do about it.

As examples worth mentioning, we introduce several individuals in our centerfold, on pages 10 and 11, that we believe are to be emulated in their efforts to liberate the world from its shackles of tyranny.

Once again, we offer you the tools...

We urge you to use them in organizing our disjointed community, not only here at UCI, but in the rest of this fucked up society. The tools you are given by the University of California, Irvine, are not only insufficient, but detrimental to the fate of our community.

La Voz Mestiza Winter, 1995

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La Voz Mestiza is a quarterly UCI publication committed to investigate and report about issues pertaining to Chicano and Latino communities across the U.S. and Latin América. The editorial comments of the individual writers do not necessarily reflect the opinion of the *La Voz Mestiza* staff. Please send all submissions, ads, and letters to:

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First, **what is a revolution?**

I'm inclined to believe that many of our people are using this word "revolution" loosely, without taking careful consideration of what this word actually means, and what its historic characteristics are.

Look at the American Revolution in 1776.

What was it based on? **Land.** Why? **Independence.**

How? **Bloodshed.**

The French Revolution

What was it based on? **Land.** Why? **Independence.**

How? **Bloodshed.**

Was no love lost, was no compromise, was no negotiation.

I'm telling you — you don't know what a revolution is.

The Russian Revolution

What was it based on? **Land.** Why? **Independence.**

How? **Bloodshed.**

You don't have a revolution that doesn't involve bloodshed.

And you're afraid to bleed.

I said, you're afraid to bleed.

As long as the white man sent you to Korea, **you bled.**

He sent you to Germany, **you bled.**

He sent you to Vietnam, **you bled.**

He sent you to Central América, **you bled.**

He sent you to 'Desert Storm', **you bled.**

You bleed when the white man says bleed;

you bite when the white man says bite;

and you bark when the white man says bark.

You bleed for white people,
but when it comes to seeing your people being raped,
your children being killed,
your laws being taken away
you just turn the other cheek.

How can you be nonviolent in Los Angeles,
as violent as you were in Vietnam?

How can you justify being nonviolent in the Southwest (Aztlán),
when your homes are being destroyed,
your people are being murdered,
and at the same time you're violent with Vietnamese,
Central Americans, Koreans, Middle easterners,
and someone else you don't even know?

If violence is wrong in America, violence is wrong abroad.

If it is wrong to be violent defending brown women,

brown children,

brown babies,

and brown men,

then it is wrong for America to draft us,
and make us violent abroad in defense of her.

And if it is right for America to draft us,
and teach us how to be violent in defense of her,
then it is right for you and me to do whatever
is necessary to defend our own people right
here in this country.

•'By any means necessary'.

El hajj-malik el shabazz

•'Amerikkka, Brace Yourself'.

César Alonso Cruz Gómez Villafañá

(excerpts from 'Message to the Grass Roots' - Malcolm X,
rebirth for our people- César Alonso Cruz Gómez Villafañá)

on **SELL-OUTS...**

Through the course of our 500 year history as a conquered people, there has been a certain population amongst our Raza that have decided to go along with a program that is specifically designed to enslave our people. ***¡Traitors!*** Amongst our gente, a traitor is the most despicable human being. Yet they, because they go along with the program, get some privileges in this society. They get luxury goods, they get a fancy car, and a nice home in the suburbs. You've sold your soul for a dollar by pledging loyalty to a system that **rapes, exploits, violates, pimps** and **shackles** our people. You've pledged your loyalty to a race of people who for the last 500 years have occupied themselves with killing our gente' and taking our tierra.

"I pledge allegiance" to a system of government that has **fucked, pillaged, murdered, slaughtered** and **decapitated** our human flesh for the sake of cheap labor." The AmeriKKKan Flag depicts AmeriKKKas hypocrisy. Red for the bloodshed, blue for the bruises of our battered and raped women, white for the WASP- exploiting-race, and the 50 stars each symbolizing 10 years of 'beat downs', billy clubs and shackles on our people. All adding up to 500 years of oppression and *sellouts on their knees kissing ass' and sucking the dick of a rapist.*

"We the People" have given our *soul* to a system that **mutilates** the most basic of human rights: the right to life. You've benefited from the bloodshed of our people, the uprooting of our seeds, but unfortunately for you, **our seeds have only yet begun to sprout.** You see those seeds in your mother, your tía, the house maid, your uncle the gardener, your brother the janitor and you feel shame and guilt for having the *bronze skin* that you've learned to hate.

This past election on 11-8-94 many of these sellouts found their way to the voting booths and voted "Yes on prop. 187". These buckets of shit that called themselves human beings had the nerve to subscribe their own race to humiliation. They subjected our people, our flesh and blood to further social degradation. A call to all respectable raza must be made, a call to all of those who have had the common sense to place race principle above self interest.

This call is to make an agreement that we must treat those gentes, who have no culture, with utter contempt. To those **His**'panics who are frustrated with our immediate history, to those **His**'panics who are ashamed to have the blood of the **Indio** in their veins we say the following: We feel nothing but pity for you. You've sold your soul to the devil, and in hell you shall burn. That hell, however, is now, and the revolution is dawning and ready to take with it everything in sight. *Make your choice!* •Are you **Silenced** or a **Sell-Out**? But Brace yourself, because the downfall of your Capitalist non-palpating heart is about to be ripped into

shreds. With it will go your materialistic toys, and the mask that you wear pretending to be something your not. Your not white so stop holding your ass tight. You too are our enemy, and you too must watch your back. We're coming after all of you. Brace yourself.

Timoteo Curichiche

-Comandante URNG

•**¡Soy Indio, Y Qué!**



"Thirty Years Of So-Called Affirmative Action Have Not Undone 300 Years of Racism and Oppression."

The voter resentment promoted by opportunistic politicians against Latino and other immigrants, which culminated last November in the approval by the California electorate of Proposition 187, is about to be channeled against a much broader sector of the U.S. population. The same conservative political trend that led to the approval of Proposition 187 is now poised to go after all underrepresented minorities—Blacks, Latinos, and Asian Americans—and women, by attempting to undo affirmative action programs.

The goal of these anti-affirmative action forces is to place a voter initiative on the California ballot in 1996 outlawing affirmative action. They hope to accomplish this either by an act of the legislature or by gathering enough registered voter signatures. If approved, the measure will mandate an end to minority and women preferences in government hiring, school admissions, and government contracting. These preferences have evolved from a 1964 law resulting from the civil rights movement of that decade.

During the 1960s, affirmative action programs were designed and implemented to reverse three centuries of racial discrimination and oppression in this country. **They were**

called affirmative action because they pretended to go further than just outlawing discrimination; their purpose was to undo the harm already committed for generations.

At the national level, affirmative action seems to be taking a back seat. However, we can be sure that if California voters approve the initiative, rhetoric and arguments against affirmative action will be repeated at the national level. All major Republican contenders for the 1996 presidential election have already spoken against affirmative action. It is not unexpected that the Democrats will follow suit.

The California initiative proponents claim that the goals established by affirmative action programs are no longer needed, and that their objective is no longer needed, and that their objective is to prevent injustice from "reverse discrimination" against a group (White males), when opportunities bypass them for less qualified minorities. Although this initiative has an enormous impact upon women, since affirmative action programs also include women, the proponents leave women out of their discourse on the initiative, fearing they will lose votes if that aspect is widely disseminated.

Needless to say, we disagree with their

arguments. Those of us who are women and/or who belong to racial minorities know that racism is still very prevalent in this society. Our everyday experiences and the passage of Proposition 187 send a loud message to us that even thirty years of so-called affirmative action have not undone three hundred years of racism and oppression. White males continue to dominate economic, government, and educational spheres in this country. Yet, given the political climate today, the anti-affirmative action initiative and movement seem to have ample support among voters. A coalition of the affected sectors and their progressive allies needs to organize and mobilize NOW.

Editorial Union
Hispana ☐



CHALE

Wetbacks, illegal aliens, undocumented immigrants, foreigners, illegal immigrants: call us what they will, we are here in our homeland of Aztlán and no matter what law or prejudice they pass on us, we shall never give up, for we are the ones who plant the seeds, water the fields and gather the crops. We have worked this land just as long as anyone. We pay our taxes, and help out this country. So why is it that we are not welcome? Throughout history, laws have been passed, some failed, but they all had the notion of making us, the Mexicans, feel inferior. They were laws concerning the denial of education, labor, social services, or anything "suspected" of the immigrant leeching to. This perception is what the majority of "Americans" feed upon. "Americans" now believe the United States is being invaded by a wave of immigrants, primarily Mexicans. Efforts to stop the "menacing flow" by passing tougher immigration laws and tightening enforcement along the imaginary division line between the United States and Mexico have been attempted but until this day have not been successful. Undocumented and documented immigrants are withstanding hardships to come to the United States. We tolerate low wages because in this capitalistic, imperialistic, bureaucratic society, "unskilled" workers are paid low, but we work because we need to eat and pay our American taxes. So why have laws been put forth to oppress my people? We are oppressed, whether it be economically, physically, or mentally, this society has made

us a target.

In 1982 the United States Supreme Court struck down a Texas law that would have denied undocumented children from public schools. In this case, *Plyler v. Doe*, the state wanted to save money. Money that the "undocumented children" were funded by. It was also designed to reduce the flow of undocumented immigration. Fifty two years before this case, the education of immigrants was also challenged. On July 23, 1930 in the small town of Lemon Grove, California the towns Parent Teacher Association (without Mexican representation) requested that a school be built to segregate Mexican-American students. This case ended as the nation's first successful legal challenge to school segregation, a landmark decision. The state was trying to deny an elementary education to a population that is part of this society. Taking away the education will only hurt this society. *Plyler v. Doe* and the Lemon Grove Incident were key in that such implications are likely to result in the creation and development of an underclass in our society.

Congress passed the Immigration Reform and Control Act in October 1986. This act was aimed towards undocumented immigrants in the area of labor. It would make it much harder for undocumented immigrants to work. For the first time, the business community faced sanctions for hiring undocumented immigrants. Employers found guilty of breaking the law can be given a fine up to \$2,000.00 per worker, plus jail time. The law also

included a segment which was dedicated to the enforcement along the imaginary line between the United States and Mexico. Because of this law 3.1 million undocumented immigrants obtained legal status (amnesty). In 1988 the number of captured undocumented immigrants was reduced by one-half. This raised hope for the "Americans" but it was short-lived. The companies here in the United States "love" undocumented immigrants. They exploit them by paying them under the table. Because unemployment, and low income pervade Mexico, the United States is the ideal destination as it offers considerable employment and income opportunities. If the sentiment is to get undocumented immigrants out, why do companies still hire them? They simply want them for their labor not their minds; an attribute brought upon by Immigration Reform and Control Act. because of the legalization of the 3.1 million, which was supposed to slow illegal immigration, it did the opposite. The immigrant workers thought they were going to lose their jobs, and have to go back to Mexico. But the companies did nothing except lower their wages, which led to the creation of an underclass, a class outside the "norm," or "mainstream," in the shadows of society they partake in. IRCA was supposed to stop them from being hired. Because of this law and its failure, more undocumented immigrants are crossing over to the United States. An underclass has developed, a whole economy not reported to the

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WHERE DO WE GO FROM HERE IN THE FIGHT TO DEFEAT 187 AND ALL THE ATTACKS ON IMMIGRANTS?

By Travis Morales

We must push the struggle forward. We must build even more defiance, non-compliance, and resistance against 187 and all attacks on immigrants. **EVERYONE MUST REFUSE TO OBEY 187!** We must build defiance, non-compliance and resistance against all the other attacks on immigrants: border blockades, scapegoating, denial of work, denial of health care, raids, roundups, and deportations.

In October and November, public opinion turned against 187 exactly because over 100,000 people marched on October 16, thousands of students walked out, and people who are the target of 187 refused to accept it. And why should they accept it? Many politicians say the students and young people went too far in the movement to defeat Prop. 187. They say that all the brown faces in the streets, the Mexican flags, the walkouts, and the confrontations with the police only hurt the struggle and turned people in favor of 187. **WRONG!**

The more people have resisted in the streets, the more other people have had to

seriously look at what 187 will really mean and the more people have turned against it. The more that people have mobilized in demon-

strations and walkouts, the more teachers, doctors, nurses, and religious leaders have answered the call of the young people and declared their pledge to defy 187 and break the law by not complying with it. Because of the actions of the youth, the powers that be can no longer say that there is a popular mandate for 187 and all the immigrant bashing.



The only reason a lot of these politicians spoke out against 187 is because they were afraid that if it passed people would take to the streets and professionals would defy it. These are the same politicians, Democrats and Republicans, who support the border blockades to keep immigrants out of the U.S., the denial of the right to work to people who are undocumented, the denial of welfare and other social services to the undocumented, and the registration of everyone on a national computer system so immigrants without papers can be denied work and social services. Already they are pushing through other plans to accomplish the same goals. In fact, immigrant children are already being kicked out of schools and immigrants denied health care.

What we believe:

- 1) People are driven from their homelands and come to the U.S. to survive.
- 2) All people have a right to survive regardless of legal status.
- 3) Being an immigrant is not a crime. Human life is more important than laws.
- 4) People with legal status have the responsibility to defy and resist unjust laws, struggle alongside our brothers and sisters who have been declared "illegal" and protect them.

With Liberty and Justice for All

Manuel N. Gómez
Vice Chancellor

Student Affairs and Campus Life

We must wonder at the speed with which the affirmative character of ethnic diversity has turned back on itself in this bitter struggle for American political territory. We must wonder at the polarities instantaneously created in this struggle and the way in which those polarities defy the diversity that lies at the heart of the contentious jousting over affirmative action. We must despair over the understanding that affirmative action will not save or damn America's soul. But most importantly, we must not grieve the imminent passing of such an institution, but instead seek solace in the opportunity these times give us to walk beyond affirmative action into a new understanding of American national identity that is more inclusive and representative.

The racial intolerance that now plagues California is not the result of, nor will it be relieved by affirmative action policies. At the University of California, such policies, particularly implemented in admissions, do not claim a large number of underrepresented students, yet these policies persist in their stigmatization of all minor-

ity students as foreigners, as others, as inferior. The scapegoating of affirmative action is symptomatic of larger rifts in the American national community, rifts that go as far back as initial contact between Native Americans and Europeans. As Americans we have struggled to define a body politic that represents the interests of diverse groups. However, sometimes America fails to remember its origins as an immigrant culture, a lapse in memory that results in the persistent alienation of individuals and groups who challenge "majority" interests. We have further struggled for inclusion in the national community and simultaneously for individual and cultural identity within the larger interethnic body politic. Both Proposition 187 and the threat of the California Civil Rights Initiative tempt us away from our faith in representative democracy.

While difficult, it is precisely at this time that we must renew our faith in the American democratic process and its promise of a balance between liberty and equality. For those of us at the

University of California, this means preserving equitable admissions and redoubling our efforts to maintain a diverse intellectual community which supports the achievement and success of all of its members. In return, we ask for the support of the community and the faith that California

public education will not betray its best intentions.

Stereotypes confusing ethnicity with intellectual potential have gained strength in public debates over the merits of affirmative action. The absurdity of such stereotypes in the midst of their empowerment testifies to the ideological force of myth in the construction of state and national identity.

Such myths must challenge us to open up a thoughtful dialogue in the educational community about the efficacy of a racialized identity in a society whose diversity and hybridity challenge racial categorization. It is through education that such discussions can reach the ears of those who will inherit the effects of either our wisdom or our folly.

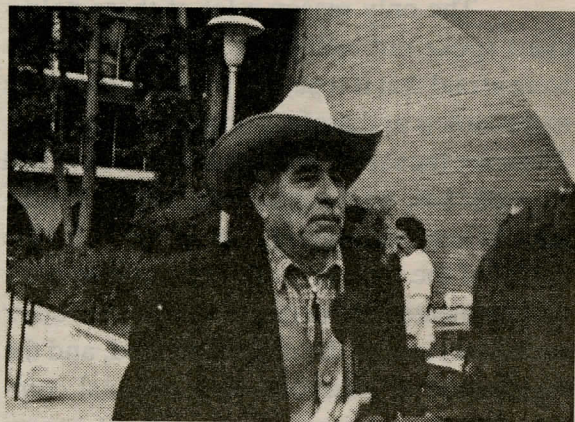
Educators have been no-

toriously overwhelmed by the pressures of public educational philosophies which have promoted and maintained an assimilationist model for American education. Neither demographic reality nor curricular trends toward multiculturalism have dismantled the assimilationist paradigm. Tracking, both formal and informal, negative expectations, standardized tests, and socio-economic disadvantage have ensured that educational opportunities tend to distribute themselves along racial, cultural, and gender lines. Yet it is precisely within the realm of education that the democratic promise of equal opportunity must be maintained and supported from within and without. Public education builds bridges between policy and practice, between ideology and experience, and between learning and teaching. We must all work to maintain the structural stability of California education.

Education is a public good; it allows members of a national community to participate in the dialogues that continue to engender democratic exchange and development. The University is committed to greater educational collaboration in order to preserve the democratization of intellect and educational opportunity. But

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Reies López Tijerina at Riverside Conference
January, 1995

**Latino Leadership Conference
The Immigration Crisis
Proposition 187: A post Election Analysis
On Its Implications
January 13 and 14, 1995, Riverside,
Califaztlán**

by Gabriel Rosas

On January 13 and 14, the Ernesto Galarza Public Policy and Humanities Research Institute at UC Riverside sponsored a Latino Leadership summit conference about the immigration crisis that is hitting California and the possible consequences and solutions that such a crisis implies.

A delegation of UCI students attended the important summit which united Latino leaders from the Southwest in order to draft a plan of action against anti-immigrant legislation. Many Chicano/Latino leaders from California, Arizona, New México, Colorado and Texas shared their views and experiences of the problems that are affecting our 'gente' from the Southwest communities. The leaders from California agreed that Proposition 187 is the biggest threat to the Chicano/Latino community regardless of legal status. Many of the leaders fear that when proposition 187 goes into effect all people of Mexican or Latino descent will become a "probable illegal" suspect.

The generalization or concept that all Latinos are undocumented is a big lie. Only around 23% of the Latino population in California is undocumented, while around 37% are legal residents and the remaining 40% are citizens through naturalization or were born in the United States. The suspect hysteria implies a justified hatred and racism towards people of color, and in particular, the Latino people.

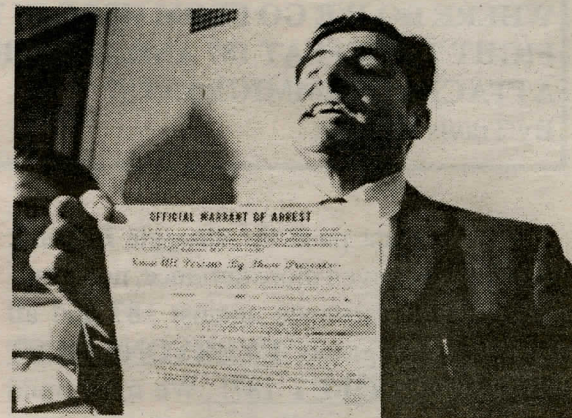
Plan de Riverside Chicano/Latino Empowerment Conference

Proposition 187 and the immigration crisis were the two most important issues at the summit given their effects in the Chicano/Latino community. Just because you are brown, you are eligible to become a target of the racial hatred of a few ignorant individuals that are in pursuit of their materialistic selfish interests, and that they are determined to accomplish their goals at any cost.

As a response to proposition 187 and the immigration crisis, the director of the Ernesto Galarza Public Policy and Humanities Research Institute, Armando Navarro and other Latino leaders drafted "El Plan De Riverside" which addresses the problems affecting nuestra gente; and it suggests a post-187 strategy for mobilization which includes the use of boycotts at pre-selected institutions, recycling the brown dollar, lobbying and other actions. The Plan de Riverside will be submitted in the following months to every Chicano/Latino institution and the people in the community for approval. El Plan de Riverside can not go into effect until it is accepted unanimously, like the Plan de Aztlán. The drafters of El Plan de Riverside want it to become a universal strategy guideline for the defense of the Chicano/Latino community-- in that way la Raza would have a more efficient and organized movement.

One of the solutions that the Plan de Riverside suggests is a restructuring of the student movement. At the summit, all the participants agreed that the students are the most important asset to the solutions of the problems affecting our communities. The participants suggested a revitalization of the student movement: students from the different schools that attended the summit came with some suggestions that will help the community deal with the proposition 187 crisis:

1) Escuelita Program- in case 187 goes through, a new system of education for



Reies López Tijerina at Senate Judiciary Committee
June, 1969

our Raza.

2.) Health Care- Raza Health Center to provide for our people regardless of documentation.

3.) Citizenship Drives to strengthen the Chicano/Latino vote.

4.) Community Communication Codes :special codes and secret passwords, e-mail are suggested for the creation of the Chicano/Latino internet.

5.) Higher Re-education- Massive campaign for retention and recruitment of Raza with the focus of an education revolution in the dawn of a new revolutionary era.

One of the highlights of the summit was the presence of Revolutionary leader Reies López Tijerina. Reies Tijerina took justice into his own hands in the 1960's and at Tierra Amarilla (Nuevo México) kidnapped two senators in opposition to the Treaty of Guadalupe Hidalgo. Now known as the courthouse raid he served time for his struggle, but after getting out he went on a mission to pull a "Citizen's Arrest" on Supreme Court Justice Warren Burger. Tijerina enlightened and enraged the audience with his passionate details on the struggle and the need to recapture the new revolutionary movement.

The Chicano/Latino summit was one important testimony that La Raza is starting to unite; although the process seems slow, it is up to us, as students to accelerate that process and make the changes that will benefit all. You now have six suggestions on how to get involved, and if you want more information on how to get involved come to the MEChA meetings every Wednesday @ 5:00 pm in the Cross Cultural Center, or go to your local community center and ask for information where you can help as a volunteer. You can make a difference!

Letter to the Editors

The following letter was written to La Voz Mestiza the day before the Proposition 187 vote. The writer, José Francisco Rodríguez, is a 19 year old Chicano man born and raised in Santa Ana, a graduate of Centennial, who is now attending Universal Technical Institute in Phoenix, Arizona. José is studying to be an auto mechanic and plans to return to his barrio, continue his education and stay involved in issues which further the cause of La Raza.

Dear Editor:

Back up a few years when my gente was invited into this country to work on farms, then they were allowed to live here even as illegals simply because the American people needed a backbone for their fucking country. After that, we had something that was known to my people as "la carta Silva." After that we had cops acting as INS pigs. If you were

picked up on Friday for whatever reason, you were brought in as an illegal to jail; you would be deported on Monday. Then we had the big race for legal residency. Today, near the end of 1994, we have prop. 187. Since when does any white person go around telling my people what they can and cannot do; who the fuck do they think they are? This is not a racial speech because there are people not of our race out there fighting for us and people from our community, our culture, our family even, selling out, saying and agreeing with governor Pito Pete Wilson. **Wake up people, this is Aztlán, who says we must do as they say? The law? What law? This is Aztlán; fuck the law!** We answer to God, not gray haired men in business suits, not bullet proof men in little blue suits, not men with college degrees telling what you can or cannot wear. What kind of shit is going on? This is our land. **Es nuestra tierra.** They think we are playthings? Chale! We have to prepare for the revolution, take our homeland back and throw everyone else out.

Well, tomorrow is the 8th; we will see what happens. I pray to God things go right, because if we lose, things will get hectic. There will be a revolution. We shall not be brought down; we shall not get stepped on. Not now, not ever, not in our Mother's nation of Aztlan. My people shall rise above all. We asked for equality. Now I am afraid we will have to fuck equality and take control. *Esta es mi tierra*, don't ever let anyone take what is yours. Now is the time when we have the right to defy authority. Now we can fuck the rules. Now, we must unite. Now is the time. Simple minded indigenous Indians in Chiapas knew the meaning of pride. Well, if my people really have any, we shall fuck everyone and everything in sight with it. Passivity is over; now it is our turn. An eye for and eye. Only thing is, I'll take both your eyes. Now it's my turn to be greedy, mother-fuckers. Like I said, fuck equality, we want control.

-José Francisco Rodríguez



'Four Winds Student Movement Coalition' National Hunger Strike

From February 16 through the 18, eight students and two community leaders went on a 3 day hunger strike to seek three basic pillars of the Four Winds Student Movement Coalition.

The Four Winds Student Movement is a direct philosophical and moral challenge to the system of oppression that scapegoats and attacks poor and working class communities around the world. Ignorance, Racism, and Fear have descended upon the world's governing bodies holding captive this generation's tolerance and value for human life.

The four winds is a coalition of multi-ethnic organizations. Through direct, nonviolent, grass-roots manifestations, we hope to serve as a beacon of justice for all people of conscience to follow. We call upon all students and youth to unite and help us create a pro-active mobilization campaign built upon three pillars: **Education, Human Rights, and Community Mobilization.**

•**Human Rights:** A halt to all anti-immigrant attacks.

•**Education:** A new system of reeducation on the basis that the current system has only sought to shackle, 100% Americanize, and assimilate all peoples of color. It has taught one history: His Story. In so doing, United States history books have justified her imperialistic tactics by only teaching her story. One story.

We seek a new system of education that will change the historical curriculum of what gets taught at the K-12 grade level.

•**Human Rights:** A recognition of human rights violations by the United Nations here in the United States.

The Four Winds Student movement



is not an organization but a belief that human rights should be fought for by any means necessary. The eight students who participated in the three day hunger strike were the following: Elijah Carter, Angel Cervantes, César Alonso Cruz G.V., Manuel Criollo, Mark García, Olga Miranda, Roberto Moreno, and Yolanda Santoyo. The two community leaders were Juan Carabajal



representing the Fresno chapter of the Brown Berets and Cecilia Rodríguez representing the National Commission for Democracy in México.

The hunger strike symbolized resistance against the anti-immigrant hysteria that seeks to lawfully reinstate a system of paid slavery. A system in which **cheap labor means more than human life.** A system in which economic profit means more than education and health care.

The "illegal" is the company(ies) that cross borders freely to exploit, pimp, and abuse people for the sake of cheap labor.

The Bracero program sought "brazos" (arms) and not humans for cheap labor. The Maquiladora Program sought "máquinas" or human robots for cheap labor. NAFTA is seeking to 'open the border' to companies not humans.

We must **stop** reacting to attacks on our communities. We must **stop** cooperating with a system which exploits our parents, our families, and ourselves. A Revolutionary era is dawning... A Revolution not fought on the battlefields of war, but a revolution for the hearts and the minds of the world's people of

conscience. The Four Winds Student Movement is prepared to lead the struggle.

Plan of Action

I. National Hunger Strike

Feb. 16, 17, 18

For three days, students and community leaders occupied a central location (Placita Olvera, Los Angeles, California) to raise consciousness, public awareness and rejuvenate profound hope after the defeat of Proposition 187. We were on the **defensive** against Prop. 187. Now it's time to be on the **offensive** against human rights violations.

II. Regional Conference- Taking Affirmative Action head on!

April 1st, 1995 Los Angeles, CA.

"30 Years of so called Affirmative Action, does not change 500+ years of slavery and discrimination."

We must arm ourselves to go on the offensive for our most basic rights. The all day conference will be followed up with a guerilla-militant concert to prepare the spirits for action. Brace Yourself.

III. International Student Convention **"There are no borders around humans, only around slaves!"**

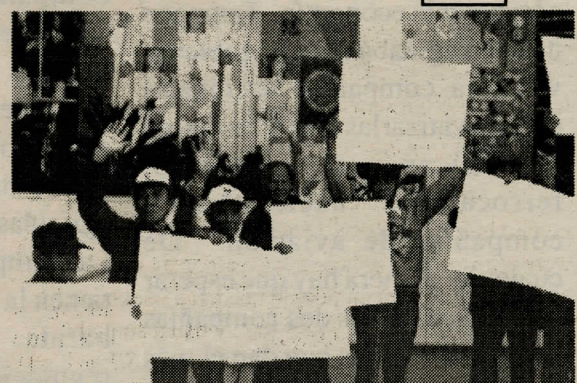
May 5, 1995- All day Conference in Tijuana, México

May 6, 1995- March from San Ysidro to Tijuana, México

Students from all over the world will meet at the border to call to action an international movement of students against immigrant bashing, human rights violations, and slavery across the world.

written by César Alonso Cruz Gómez Villafañá
Four Winds Student Movement Coalition

•(909) 625-7645
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•(310) 929-8503



International News

Clinton's Desperate Bailout of the Mexican Peso Can't Stop U.S. Imperialist Decline

Clinton's executive decision to prop up the collapsing Mexican peso with a \$50 billion loan package is a desperate gamble dictated by U.S. imperialism's weakness. Clinton & Co. had no choice. The alternative was a possible collapse of the world financial markets and worldwide depression.

Clinton's biggest political opponents, Newt Gingrich and Bob Dole, hailed his action as "courageous" and heaved a sigh of relief that the Clinton bailout didn't have to lose a congressional vote. Henry Kissinger praised the Clinton plan, explaining that U.S. bosses would lose their ability to suck super-profits from Mexican workers if they didn't act quickly and decisively. Clinton's action and his support from Gingrich, Dole, Kissinger & Co. show that despite certain internal differences, the main wing of the U.S. ruling class can unite to defend its interests. With billions at stake, the big bosses could care less about their own "democratic"

process. The bailout is a good lesson in the exercise of capitalist state power.

Home is Where the Money Is

Vital U.S. imperialist interests are indeed at stake in México. The worldwide crisis of overproduction has left U.S. business particularly vulnerable to foreign competition. European and Japanese bosses are solidifying their local markets and looking to invade turf previously dominated by the U.S.. Japanese investment is increasing throughout Latin América, particularly in México. The European Community (E.C.) has set up a "free" trade group ("Mercosur") with

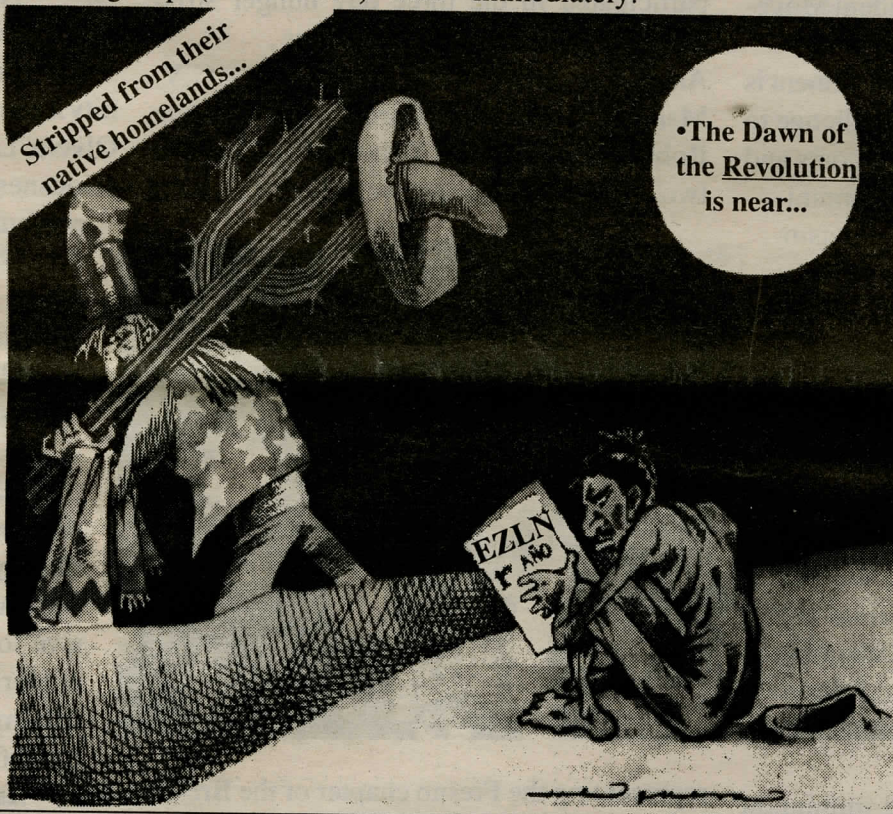
several Latin American countries.

U.S. bosses concocted the North American Free Trade Agreement (N.A.F.T.A.) to resist the Japanese and Europeans by tightening Wall Street's control over Western Hemisphere economies. On one level, N.A.F.T.A. has been a windfall for U.S. business. Since it was signed, U.S. exports to México have increased nearly eighteen percent and have grown three times faster than U.S. exports to the rest of the world. On the other hand, like all capitalists out to make maximum profit, U.S. rulers' eyes were bigger than their stomachs. Their N.A.F.T.A. windfall began sputtering almost immediately.

Taking advantage of the deregulation and privatization "reforms" that allowed them to steal fortunes during the past decade, México's rulers sold tens of billions of dollars in stocks and bonds to U.S. interests over the past few years. The issues were gobbled up by investors looking to do better than the three percent interest they could get on the U.S. market. Mexican bosses found themselves caught in a vise. In order to pay the interest on the \$166 billion México owes in long-term debts, they had to issue short-term junk bonds ("tesobonos") yielding as much as fifty percent interest. The bubble didn't take long to burst.

Even a forty percent devaluation of the peso—a massive wage cut for Mexican workers—over several weeks didn't settle the Mexican money markets or stabilize México's debt service. A huge injection of fresh capital was needed. The peso's devaluation wiped out the U.S. trade surplus with México and would have created deficits for the foreseeable future without the bailout. If México fell into a long depression, the big money boys would panic and pull the plug elsewhere, creating major depressions throughout the world. Faltering U.S. exports would threaten a collapse of the U.S. stock market and a depression on the home front as well. So the Clinton bailout pack-

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La devaluación del peso: México pierde en la economía

Carla I. Treviño y compañía

Muchos creían que el nuevo gobierno mexicano seguiría empujando el país hacia adelante y progresaría en poco tiempo. Nunca se imaginaron que este mismo gobierno dejaría que la economía callera de tal manera que el peso tenía que ser devaluado. Muchos pensaban que nuevas compañías, especialmente compañías extranjeras ayudarían a levantar la economía. Tampoco se imaginaban que el gobierno vendiera compañías nacionales para privatizarlas como: las líneas telefónicas de México, ferrocarriles nacionales y compañías de aviación. De cualquier manera hay que esperar que no vendan las dos compañías más grandes y las que dan el más

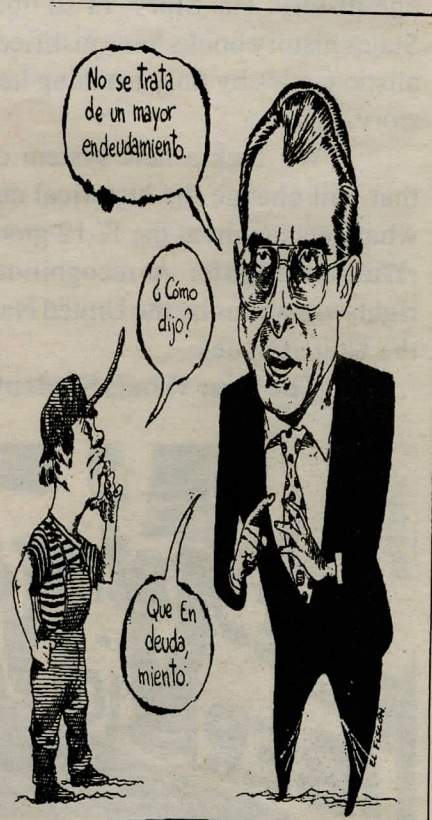
alto porcentaje en la economía mexicana que son la 'Comisión Federal de Electricidad' y 'Petróleos Mexicanos'.

Las compañías privadas se interesan más por su propio bienestar que por el bienestar del país, lo cual causa una gran inflación debido a que en lugar de que los capitales (ganancias) se queden en el país, las compañías los sacan y los invierten en otros lugares donde les sacan más provecho (y ganan más por la mano de obra barata que los obreros proporcionan). Estas compañías producen para satisfacer las demandas externas y no las internas. En México la mano de obra se paga por peso, pero ellos venden los productos a precio dólar, ya sean productos agrícolas o productos fabricados. Las compañías extranjeras no solo tienen la ventaja de mano de obra barata sino también las regulaciones que el gobierno

Mexicano les imponen a las compañías nacionales, como la limitación en producción, tales pueden producir cierta cantidad de un producto y otros que no se les permite producir. Otro problema, son que muchas piezas (refacciones para fábricas) son ensambladas en México, después regresan a su país de origen (el de la compañía) y son vendidas a México a precio dólar.

La causa más importante de la devaluación del peso, fue que el gobierno dejó circular mucho más dinero del que tenía en reserva en oro, así es que para balancear el dinero circulando y el oro en reserva tuvieron que devaluar el peso. Pero, ¿porqué el gobierno dejó circular más dinero de lo que tenían reservado? Muchos piensan que fue para pagar la deuda externa, pero lo que realmente pagaron fue cuarenta mil millones de dólares en intereses y absolutamente nada

en la deuda. Lo cual indica que el nuevo gobierno de México en vez de mejorar la economía la ha deteriorado aun más de lo que ya estaba.



Comandante Marcos writes to Zedillo

Carta escrita al Presidente Ernesto Zedillo Ponce de Leon por el Comandante Marcos, Ejercito Zapatista de Liberación Nacional 10 de febrero, 1995

Señor Ernesto Zedillo, ignoramos de donde saca usted tanto dinero para mover cientos de tanquetas, helicópteros y miles de tropas federales para matar a mexicanos e indígenas.

Nosotros los indígenas zapatistas, sabemos que nuestro país esta en crisis economico, que usted le esta bajando el salario a los trabajadores, esta subiendo el precio de los productos pero sin embargo usted gasta mucho dinero en la movilización de sus tropas.

Usted señor Zedillo cree que matando

indígenas y otros luchadores de nuestra patria va a poder acabar con el zapatismo, usted señor Zedillo quedara grabado en alguna página de la historia mexicana, así como quedaran en las páginas de nuestra historia, Hidalgo, Allende, Aldama, Morelos y otros revolucionarios como Zapata y Villa, que los poderosos anteriores como usted quisieron acabarlos, quisieron barrerlos de nuestro México, hicieron lo mismo que lo que usted hace ahora, con los zapatistas de hoy, pero sepa usted señor **que podrá acabar con nuestros cuerpos, pero nunca con la idea de luchadores**, podra acabar con nuestras hojas y tallo pero nunca con nuestras raíces.

Queremos decirle también señor Zedillo, que puedes gastar los 40 mil millones



de dólares para regar nuestro suelo Mexicano con sangre indígena y mestiza y puede usted pedir mas dólares a los Estados Unidos para modernizar su ejercito y acabar con los indígenas luchadores para matar a Mexicanos,

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¡Hipocresía de parte del gobierno Mexicano y el Estadounidense!

•La situación del indocumentado Guatemalteco en México y el indocumentado Latino en los Estados Unidos

por César Alonso Cruz Gómez Villafañá

La elección estatal en California, que se realizó el ocho de noviembre, reelegió a Pete Wilson como gobernador, y la proposición 187 se convirtió en ley. Un día después, el Gobierno mexicano anunció oficialmente que estaba en contra de la proposición 187 por ser racista, inconstitucional e inhumana. Entonces, ¿por qué cuarenta mil indocumentados centroamericanos sufren en carne propia, en el estado mexicano de Chiapas, las mismas carencias que enfrentan los trabajadores indocumentados latinos en California?

Datos del Instituto Nacional de Migración de México indican que en lo que va del año han sido deportados entre doscientos y 250 extranjeros mensualmente, por lo que en 1994 han sido expulsados de territorio mexicano más de **sesenta mil indocumentados**. ¿Pero qué no se supone que el Gobierno mexicano está en contra del racismo, y en favor de los derechos fundamentales de los indocumentados?

El Comité Diocesano de Ayuda a Inmigrantes Fronterizos afirmó que los hijos de unos cuarenta mil indocumentados de Guatemala han sido rechazados en las escuelas de educación elemental en Chiapas. Al mismo tiempo los hijos de guatemaltecos indocumentados tampoco pueden acceder a los servicios médicos y de salud.

Agentes del Instituto Nacional de Migración han establecido en Chiapas con policías de otras corporaciones, una **barrera infranqueable** para los inmigrantes ilegales. Esta barrera en contra de los inmigrantes subió cuando México inició las negociaciones del **Tratado de Libre Comercio (T.L.C.)** con los Estados Unidos y Canadá, y en los últimos dieciocho meses ha deportado a más de **150 mil extranjeros** por la frontera con Guatemala. El obispo de Tapachula, Monseñor Ángel Chávez, señaló que todo aquello que México critica de las autoridades norteamericanas en contra de ilegales de su país, "los mexicanos lo hacen con los indocumentados



que ha puesto el Gobierno mexicano y la Proposición 187 que se convertirá en ley, en California, el primero de enero del 1995. Los dos buscan negar la educación fundamental, los servicios médicos y de salud a todos los indocumentados.

El crimen que los Gobiernos mexicano y estadounidense están cometiendo es que quieren vendar nuestros ojos para que no veamos la realidad. Los gobiernos quieren hacer a los indocumentados como chivos expiatorios, víctimas a quienes les han culpado por todos los problemas que sus sociedades están enfrentando. **En California, la Proposición 187 se ha convertido en ley. En México, siguen expulsando entre 200 y 250 extranjeros cada mes. Parece que la batalla la van ganando los gobiernos y sus políticas racistas, inconstitucionales e inhumanas.** Ahora han dejado a nuestra comunidad latina completamente dividida. Como la señora María Villafañá me dijo cuando le expliqué de este reportaje: "¡No está bien que escribas algo negativo de los dos gobiernos. Yo sé que son sucios, pero ¡horita que nos odian aquí en los EEUU se les va a hacer hasta más fácil sacarnos del país y negarnos los servicios más básicos que necesitamos para sobrevivir!" Lo que la señora María Villafañá dijo es cierto, pero si uno no intenta revelar la verdad entonces siempre estaremos luchando contra uno al otro y no con los verdaderos enemigos.

La unión se debe buscar entre los más de 40 mil indocumentados guatemaltecos que están sufriendo las mismas condiciones que sufren los trabajadores latinos en California. Pero si hay un sistema opresivo que sólo buscar beneficiarse con nuestro esfuerzo y nuestros pulmones, entonces, como latinos, tenemos que unirnos para luchar contra ese sistema. **Querer la educación, los servicios médicos y de salud no es algo radical ni comunista... es fundamental.** Es necesario para sobrevivir. La hipocresía de sistemas o gobiernos opresivos no hay que barrerla abajo de la alfombra sino desenmascararla para que todos vean la realidad.

Por fin, el dinero y la fachada no debe traer miedo, ni debe comprar nuestras creencias, y nuestros valores morales por las tácticas manipulativas de gobiernos opresivos.

que vienen a la frontera sur a buscar trabajo."

La profesora, Sylvia Trujillo de ciencias políticas en la Universidad de Guadalajara, dió este comentario sobre el papel del Gobierno mexicano: "¡Lo que el Gobierno mexicano dice oficialmente es sólo una fachada, una frente, para quedar bien con los latinos que viven en los Estados Unidos, pero lo que en verdad debería contar son sus acciones. La acción siempre vale más que las palabras."

El plan desarrollado por el Gobierno mexicano revela que antes de que se aprobara el Tratado de Libre Comercio de Norteamérica, México fue obligado por los Estados Unidos a detener la migración desde la frontera sur, lo que ha propiciado que Guatemala sea la receptora de miles de indocumentados.

Un comprobante de esto se ve en la gran similitud entre la barrera infranqueable



Villa & Zapata
Mexican Resistance

The creole Europeans have told us that these people are bandits, assassins, rebels, communists, savages, murderers, and what ever else they could think of. To the Latin'-Indio population of América, they

These Men and Women Gave Power To The People. That's Why We Present To You...



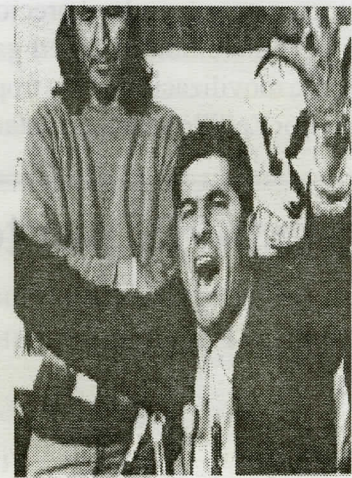
Quetzalcoatl
Azteca Deity



Valentina Ramírez
Mexican Revolutionary



Sitting Bull
Hunkpapa Lakota Chief



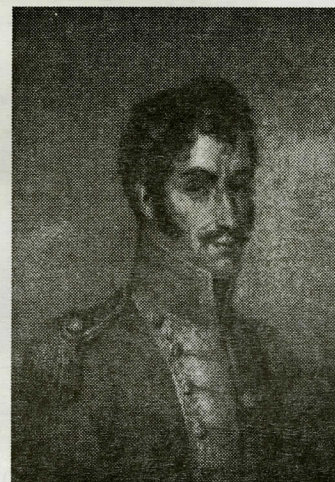
Reies López Tijerina
Chicano Insurgent Leader



Geronimo
Apache Liberator



Lolita Lebrón
Puerto Rican Nationalist



Simón Bolívar
S. American Leader



César Augusto Sandino
Nicaraguan Revolutionary

H. Santamaría & M. Hernández
Cuban Women Resistance



“Hay hombres que luchan un día y son buenos;
hay hombres que luchan un año y son mejores;
hay hombres que luchan muchos años y son muy buenos;
pero hay los que luchan toda la vida...
ésos son los imprescindibles.”

-Bertolt Brecht

truly represent something quite distinct. They are our heroes and should be revered as such. They fought for the freedom of our Raza and for this, many of them paid for it with their lives.

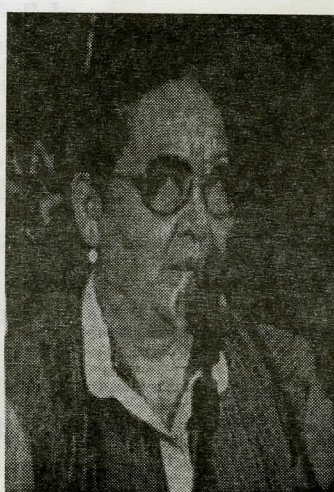
The All Time Greatest Latin'-Indio Heroic Resistance Role Call.



Fidel Castro & Ché Guevara
Caribbean Resistance



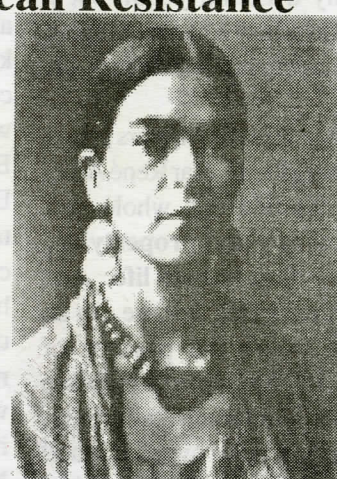
Emiliano Zapata
Mexican Revolutionary



Comandante Ana María
Salvadorean Revolutionary



Joaquín Murieta
Insurgent Rebel



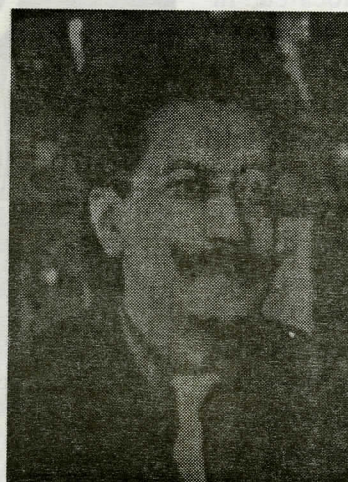
Frida Kahlo
Mexican Artist



Comandante Dora María Téllez
Nicaraguan Revolutionary



Farabundo Martí
Salvadorean Revolutionary



Ricardo Flores Magón
Mexican Revolutionary Writer

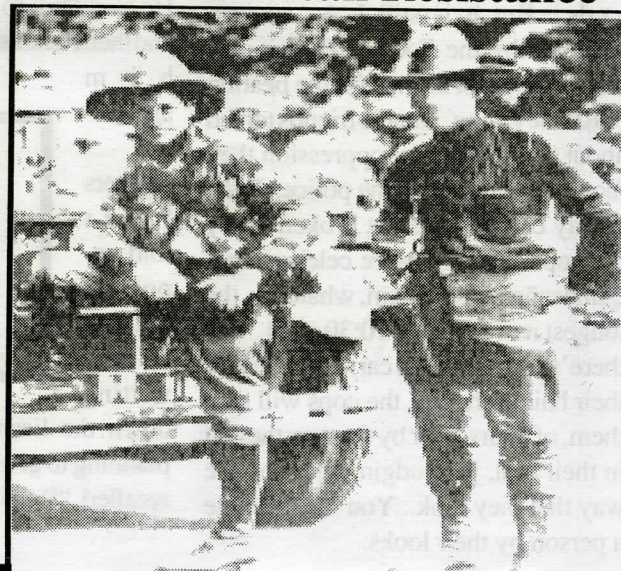


Chief Joseph
Nez Perce Freedom Fighter

“It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves. This discovery cannot be purely intellectual, but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxis.”

-Paulo Freire

Sandino & Martí Central American Resistance



GRINGO JUSTICE: LEGAL LYNCHING: The Murder of César Arce Sleepy Lagoon II

William Masters, a 35 year-old white male, shot and killed César René Arce, an unarmed 18-year-old Latino youth, at 1 a.m. on January 31 in the San Fernando Valley of Los Angeles. Masters was arrested by the LAPD and held without bail. But two days later he was released, free of all charges. The District Attorney said it was "justifiable homicide" -taking at face value Masters' claim that he was afraid of being robbed. But the real justification in the eyes of the system was that René was not only a Latino youth, but a writer (graffiti artist) who was tagging a freeway underpass just before his death.

When William Masters pulled the trigger that killed César René Arce, his actions typified this whole sick system-where **law and property are valued more than human life.** And the media came to his defense. In an atmosphere where the passage of Proposition 187 has fueled a vigilante mood against immigrants, talk shows and newspaper articles hyped fear and hatred-pitting white citizens against outlaw Mexican youth. For the Latino youth the release of Masters and the murder of Arce has brought into stark relief the double standard of justice where the oppressed people cannot have a spray can while police and reactionary vigilantes can murder in cold blood.

On Sunday, February 5, a wake was held for César René Arce in a mortuary in the town of San Fernando, a couple of miles from where he was killed in Arleta. The San Fernando Valley, especially in its northern reaches, doesn't look much like the shopping malls in the film Valley Girl. It's an industrial area, with gravel pits, garment factories and huge junk yards. It is criss-crossed by flood control channels leading south to the Los Angeles River and by freeways going north to Simi Valley. Although most of the Anglo students in the L.A. School District live in the Valley, most residents are Latino. Many work in local industry, or tend lawns in the better-off areas of nearby Ventura County.

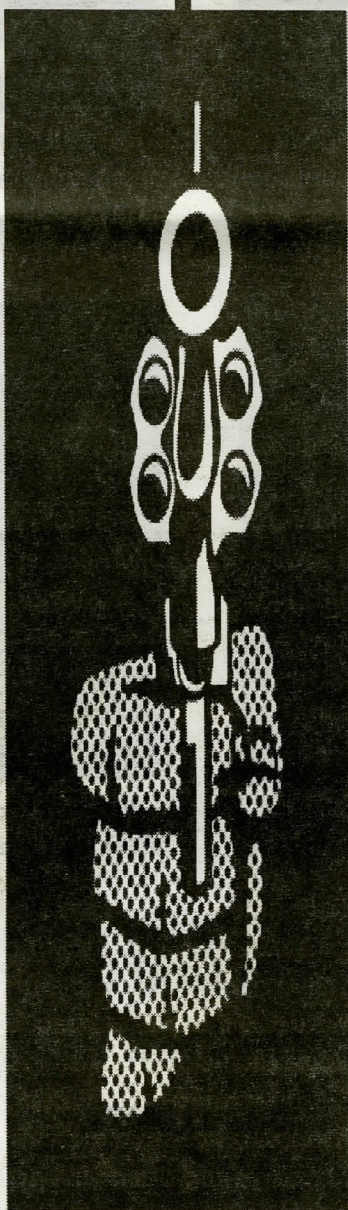
Arleta is single-family houses, with chimneys and neat fenced-in yards. But it is still L.A., an area patrolled by the Foothill Division of the LAPD, best known for the beating of Rodney King. René's friends talked about the day-to-day oppression they face, beginning with the police. Even family celebrations get broken up by the cops. "Say they're celebrating a quinceañera or baptism, whatever, the longest it ever lasts is 10:30 or 11. Say there's four guys in a car. Just because their hair is shaved, the cops will stop them, of course. Or by the way they sit in their seat, just judging them by the way that they look. You don't judge a person by their looks.

About 100 people dropped by René's wake throughout the afternoon, people of all ages. They sat together in the small chapel, hugged and comforted each other, and gave their condolences and respects to the family. As a group of youth were taking a break outside the backdoor, Lucy, 18, who had known René for years in his former home of North Hollywood, had been wanting to talk to the press, "Nobody has talked about what he has done. He and I tutored little kids together. We used to help all the little kids we could. We went to Burbank Elementary. You could call him any time in the morning and he would pick you up if you needed a ride. None of the press are saying that."

The underpass they were tagging was a lonely spot located in Arleta, an area in the northern end of the San Fernando Valley. David told *Revolutionary Worker* that they first noticed Masters when they saw a man writing down their car license number. "René saw some guy writing on a piece of paper. We knew right away that it was the license plate number. René ran across the street and told him to hand over the number. I started walking towards the guy. I said, 'why don't you give my friend the number?' He said 'No' to me and then René asked him again.

Masters later told reporters that he was writing down the license plate number and planning to give it to the police. David recalled, "René was in front of me and

Armed Slaughter



Legislative Homicide

Elena Penuelas's nightmare is always the same. first there is the gruesome image of the dead Anglo boy, Steve Woods. His eyes are wide open but empty. A thin steel rod protrudes from the side of his head. It has skewered his brain from ear to ear.

Then follow the helpless figures of her own sons Hector and Saul, who are manacled and mute in their orange jail jump-suits. Guards drag

them down a long, dark corridor. They disappear forever.

Suddenly people are screaming at Elena in English, a language she does not understand. "We are drowning."

Five out of the six young Mexican men charged in the case, face possible lifetime sentences in prison for Steve Woods's death. Their case has become a dark mirror of class and ethnic polarization in the conservative suburbs of Orange County.

The kids from Sinaloa, many of whom could barely speak English, bore the brunt of racial slurs and crude "beaner" jokes. Some, like 18 year old Saul Penuelas, found the daily humiliation

intolerable and dropped out to work full time. His younger brother Hector, 16,

buried himself in the extracurricular fervor of Youth for Christ.

On the evening of October 15 last year, following a Friday football game, San Clemente High's two worlds inadvertently confronted each other in the Calafia Beach County Park parking lot. Seventeen year old Steve Woods and four carloads of friends were partying at the bottom of the lot; two carloads of Mexican kids, including Perez Bonilla and the Penuelas brothers, were parked near the top.

Both sides had been drinking beer, and the kids at the bottom of the lot may also have been doing drugs. The Anglo teenagers later admitted that they drove their cars "very fast," with headlights off, toward the exit where the Mexican youngsters were standing. But Woods's friends claimed they were merely trying to escape after one of their friends had been slapped by Julio Perez Bonilla, who was mad because the boy had flipped him the finger earlier in the week.

Hector Penuelas, Testified that the four vehicles "were coming directly at us, and we were scared. We thought they were trying to run us over." Hector threw a block of wood and Julio, a short length of copper pipe. Meanwhile the rest of their group hurled beer cans, an old badminton racket and several paint rollers from the back of the Penuelas' pickup.

The clash lasted but a few seconds and involved only the first two cars. Although some of the Mexican kids heard a window break, they had no inkling that anyone had been injured. (Steve Woods was not visible behind the lead vehicle's tinted windows.) Their sole intention had been to stand their ground, to show courage. Perhaps Monday, as a result, there would be more respect at school para la Raza. In the meantime, they all went home to get ready for their weekend jobs unaware that they were about to become Orange County's most infamous "street terrorists."

They did not know that one of the paint rollers spinning end over end, boomerang like, without its carriage had broken the passenger side window of the first car and impaled Woods's cerebrum. Later pointed out "the astronomical odds against a paint roller hitting any predetermined point associated with a rapidly accelerating car." Even the investigating sheriff conceded that it was a "fluke," and officials of

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continued on pg. 16

Uno y uno...

Enrique y Rosa Ruiz dieron vida a dos
hombres y tres mujeres.
Uno nacido en los Estados Unidos,
y uno nacido en México.
Uno nacido el 10 de diciembre, 1968,
y uno nacido el 19 de octubre, 1974.
Uno es alto,
y uno es chaparro.
Uno es campesino,
y uno es campesino.
Uno fué a la escuela de Oasis,
y uno fue a la escuela de Oasis.
Uno fue a Coachella Valley High School,
y uno fue a Coachella Valley High
School.
Uno fue a UCI,
y uno todavía está atendiendo UCI.
Uno tiene parientes en Tototlán, Jalisco,
y uno tiene parientes en Tototlán,
Jalisco.
Uno está más loco,
y uno está más calmado.
Uno era Co-Chair de MEChA,
y uno es Co-Chair de MEChA.

MIRANDA FORGOT ONE

You have the right to remain silent
You have the right to an attorney
Miranda forgot one;
You have the right to say, "No"

No photographs. No harassment. No abuse.

Complacent cultural norms out. Human
pride in..
Halt belittling shutter-clickin' treatment
Polaroids don't help so-called authorities see

See our race. See our culture. See our color.
Red and Yellow, Black and Brown-
It's time to scream: "No more stereotyping!"

Slanted eyes don't mean we can't blink
Dark skin doesn't mean we are thugs
Heavy accents don't mean we can't think
and baggie pants, gangs we are not

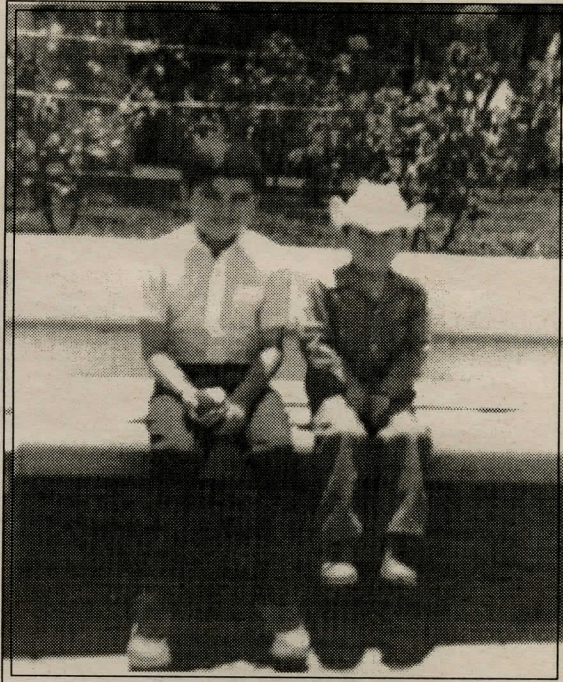
Pictures say a thousand words
In secret files, pictures play a thousand roles
You fit the right mold, you fit the right cell

But you are innocent!
Stand up. Be heard. Stop the wrong.
Stop the violations, the humiliation.

You have the right to remain silent
You have the right to an attorney
Miranda forgot one;
You have the right to say, "No"

M. Galicia
Chicano Poets Society

Si el poeta eres tú...



Santana y Joel Ruiz

Uno es Mexicano,
y uno es Mexicano.

Uno ama a su Familia,
y uno ama a su Familia.
Uno valora a la amistad,
y uno valora a la amistad.
Uno es uno de los seis hombres Ruiz que
quedan,
y uno es uno de los seis hombres
Ruiz que quedan.
Uno tiene tres hermanas fuertes,
y uno tiene tres hermanas fuertes.
Los dos son hermanos que han luchado
juntos en la vida.
Y los dos le dan gracias a Dios, a su Papa y
Mama que han sacrificado mucho por ellos,
y que les han enseñado a luchar.
Somos dos hermanos Mexicanos en
las mismas luchas,
que tienen a muchos,
y **juntos venceremos.**

escrito por el Campesino de UCI

a thought...

by César Alonso Cruz Gómez V.

Universidad de- VS- Under
Conformidad me Chicano*
Institucional Insurgency

•what Institution are you at?

think about it!

* mexicana: nahuatl, indigenous in its roots...
brace yourself.



El Plan Espiritual de Aztlán

In the spirit of a new people
that is conscious not only of its
proud historical heritage but also
of the brutal "gringo" invasion of
our territories, we, the Chicano
inhabitants and civilizers of the
northern land of Aztlán from
whence came our forefathers, re-
claiming the land of their birth
and consecrating the determina-
tion of our people of the sun, de-
clare that the call of our blood is
our power, our responsibility, and
our inevitable destiny.

We are free and sovereign to
determine those tasks which are
justly called for by our house, our
land, the sweat of our brows, and
by our hearts. Aztlán belongs to
those who plant the seeds, water
the fields, and gather the crops
and not to the foreign Europeans.
We do not recognize capricious
frontiers on the bronze continents.

Brotherhood unites us, and
love for our brothers makes us a
people whose time has come and
who struggles against the for-
eigner "gabacho" who exploits our
riches and destroys our culture.
With our heart in our hands and
our hands in the soil, we declare
the independence of our mestizo
nation. We are a bronze people
with a bronze culture. Before the
world, before all of North América,
before all our brothers in the
bronze continent, we are a nation,
we are a union of free pueblos, we
are **AZTLÁN.**

To those of you who are befuddled,
now you know how we felt in '82
For the Right Wing has taken this country
over,
and they don't care about me or you.

This time there was no Financial Aid
or Social Programs to be cut.
They were just happy to give "Illegals"
a swift kick in the butt!

Brown, Torres, or Against 187,
you didn't stand a chance.
Because the call of the day for America
was to find an Immigrant to bash.

But Raza did something.
They didn't go down silent to defeat.
Talked out, spent out, they Walked Out
and took it to the street.



Si el poeta eres tú...

Rebellious Young Students marching
have set a new precedent.
And even Veterans of the movement did
not foresee it.
With a purpose that is evident,
their fight for justice will not quit.

Ezell says it's time to awake,
but America failed to set its alarm.
Chicano Youth now know what's at stake,
and that inaction can cause harm.

Yes, wake up, America, to see
the divisions that you create.
For compassion and understanding may be
the only thing that will save our state.

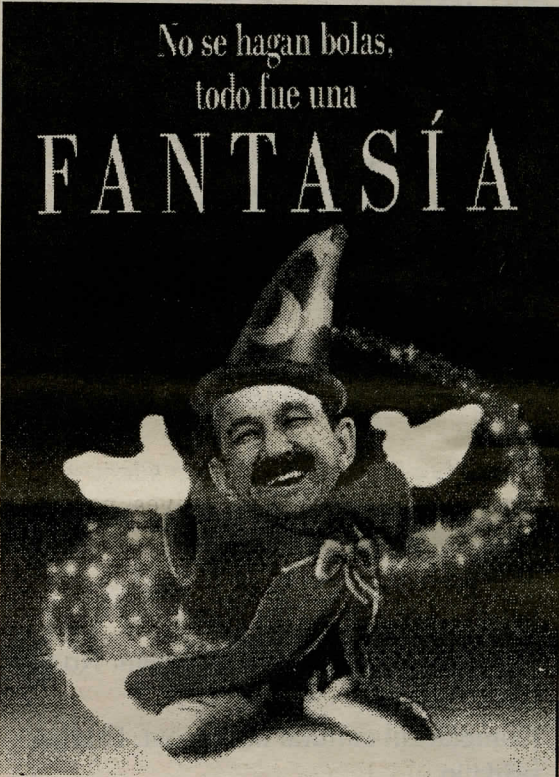
ROSCO

•por César Alonso Cruz Gómez Villafaña

llegaste, miraste, y trataste.
ilegal te llamaron,
ilegal te trataron.
y como un perro fiel,
oprimido, obediente, y sin voz,
les diste tu color,
les creíste su razón,
y pues simplemente te fuiste.
Tu lenguaje abandonaste.
¡Tu canción y tu nopal te quitaste!

Ahora, ya no me llamas hermano.
Simplemente me tratas como un camarada extraño.
Te duele mi canción.
Te arde me rencor,

Y te pulpita,
con poca sangre,
¡tu ingrato corazón!



¡Qué Milagro!

Melissa Flores

quedamos chingados por un hombre
desgraciado who condemns
our people to purgatory
migra holding cells immigration lines
behind his podium parado
on the right side of the tortilla curtain

don't tell me señorgovernor
you never had a maid
man mister man
you know the one they call
maría who makes the tortillas
while mommy plays the santa fe bridge
you crossed on your
mediablitzmustbeelectionyeartrip
to el paso del norte

don't tell me you didn't hear ché
crying beneath your feet
for the rights of all peoples to be
healthy educated
such red words
only painted lips can afford to speak
y no one has los huevos to say
on the right side of your Tortilla curtain

commie words translate into

state bankruptsee fiscal debt
for a man self-made like you
un hombre solo sin comunidad
nadie me ayudó y yo no le ayudo a nadie
is what we dig from your tranarelacion

ningun hombre es una isla señorgovernor
a geographicalinguisticultural impossibility
comprendes

let the voice beneath the bridge creep
through the soles of your shoes
wander up your body burning
touch the soil beneath
the feet of the boy selling chicklets
see it is the same dirt
on the streets of el paso
walking the santa fe bridge
you become justanotherbordercrosser

you think lettuce picks itself
you believe in el tidy bowl man
you never dirtied
your own backyard with the sweat
of my fathers
and mothers
who've been s.o.s-ing everyday
crossing to feed califas

and wipe its ass

a poco piensas qué you can hold
back the swelling tide with one hand
leading the pledge
of allegiance with the other
then you believe
in the power la fuerza
of miracles

y quien dice que ya paso
el día de milagros
these are our days of
migra billyclubs green cards
the little milagros you make for us

entonces tenga
señorgovernor un milagro para tí
all of your barbedwire
chainlink surveylance cameras
romancereadingbloatedmigras
can't keep us on the other side
of your tortilla curtain

vamos a seguir
crusando regresando y diciendo
qué milagro señorgovernor
qué milagro

Pocho' Villa Liberation Army

The following is the full text of the declaration delivered from an unnamed upholstery shop somewhere north of Bakersfield by the Pocho Villa Army of National Liberation.

ATTENTION GRINGO MEDIA: TODAY WE SAY ENOUGH IS ENOUGH! ; YA BASTA, YA' BASTARDS! TO THE CHICANO PEOPLE OF AZTLÁN, POCHAS Y POCHOS, HARDWORKING MEXICANOS AND HARDWORKING POLITICIANS:

We are a product of 500 years of chingazos: Pochos throughout history have been revolting and leaders like Zapata, Villa and Olmos emerged, poor men with poor complexions, just like us. Because we have been denied the most elemental acne preparations, the imperialist dictators can easily embarrass us at any quinceañera or lowrider car show. For this reason we are condemned to wear these ski masks, and the crop dusting pesticides sprayed in the valley where our headquarters are located.

Now the passage of Proposition 187 has disgraced us even further and will require drastic measures. We must slap it to the güero before he slaps it to us.

We have no land, no health care, no food, no education, no adequate cable. Nor are we able to freely and democratically elect our political representatives, nor can we get good jobs any more as they are being taken by Gringos and other suburbanites. We are being tossed out of our own home by the racist forces of an unjust government, so we have decided to make the first move.

We have been training during clandestine night maneuvers in various barrios everywhere, including Salinas, San José, Fresno, San Ysidro, Hazard, Denver, San Antonio, Albuquerque and Bakersfield. We have turned once common inner-city cholos into disciplined, ferocious warriors of Pochismo, knowledgeable in the indigenous fighting arts and cultures.

Their deity, Huitzilipochco, has promised them eternal life in the deluxe housing projects in the sky if they should perish in battle. Soon we will strike— do not be fooled as we are fit and strong.

Beforehand, we refuse any effort to disgrace our just cause by our enemies who accuse us of being thieves, narcosatanicos, narcotunelistas, hygieneodontistas, lawyers or other questionable occupations.

Besides our own street soldiers, we will enlist the working people of Aztlán in our battle. Our Cybercholos have obtained lists of names of Pro-187 supporters and voters. We urge all undocumented nannies to not only feed their youthful charges the allegedly unhealthy Mexican cuisine, but to liberate the credit cards (gas cards, especially) of their low-wage paying bosses. We urge all gardeners to slash and burn their bosses' yards like so many virgin rainforests.

Therefore, according to this declaration of war, we give our PVLA military forces the following orders:

FIRST: Advance to the capitals of México and Aztlán, overcome the Mexican federal army, the Migra and crash the Republican Party. Our elite deportation troops, the Vamonos Squad, will deport all belligerent PRI-ratas and Pro-187 Green-goes back to the European cave regions by commandeering Southwest Airlines, "The Greyhound of the Skies," in what we will call Operation Euro-Gone.

(Do not worry, güeros, we will serve peanuts and a complimentary beverage. Back in your homeland, you will not have to be disturbed by the sight of indigenous brown boys.) Deportation: Your Permanent Vacation!

SECOND: Respect the lives of our prisoners and turn over all wounded to the nearest curandero of their choosing and price range, plus a decent clothing allowance.

THIRD: Initiate summary judgements against all accused of being traitors to Aztlán, primarily, but not limited to, the creators of "Enchurritos," "Bean-No," "Yes on 187" voters and "Hispanics for Wilson."

FOURTH: Form new troops with all those Mexicans that show their interest in joining our struggle, as long as they promise to pay monthly dues to the General Command of the Pocho Villista Liberation Army and pledge allegiance to the Holy Huitzilipochco, ¡ y que siempre tengan respeto a Banda Machos!

FIFTH: We ask for the immediate unconditional surrender of any corporate "Mexican" fast-food outlets before we begin any combat to avoid any loss of lives or uncontrollable vomiting.

To the People of México and Aztlán: We, the Pochas and Pochos, declare that we will not stop fighting for the

liberation of Aztlán until the formation of a government that is free and fun lovin', and if not free, then reasonably priced— along with a gringo gardener for all!

To the greedy imperialistic gringo: You are hereby served notice that this is the land of Aztlán, and you will be defeated. Your chances are a million to one because there are millions of Juans.

JOIN THE INSURGENT FORCES OF THE POCHO VILLISTA ARMY OF NATIONAL LIBERATION.

General Command of the PVLA
Subcomandantes Chuy, Sleepy, Payasa, Rudy and Droopy.
PVLA MAIL DROP:
c/o Chilito's Chivo Chowhouse
P.O. Box 63052
L.A., CA, Aztlán 90063
(213) 896-5102
pocho24@aol.com



Gringo Justice

continued from pg. 12

that it was a "fluke," and officials of the Orange county Crime Lab complained that it took them hours of experimentation to puncture some drywall with an identical roller.

Steve Woods was in a coma for almost a month before dying. His mother a widow who had lost two other children lashed officials with her tearful demands for revenge. In the meantime, the shared responsibility of both teenage groups for the tragedy at Calafia Beach as well as the ineffable quotient of sheer accident was transformed into a demonic allegory about a "wilding" pack of gang predators and their "innocent victims."

Of the nine Mexican youths arrested at their homes or work places on October 16, six were ultimately indicted. Horrified by Steve Woods's death, and assured by police that charges against his friends would be dropped if he confessed, Arturo Villalobos admitted that he had thrown a paint roller, although he had no idea whether or not it was the one that speared Woods. Elena Penuelas confirms that Arturo was deliberately tricked. None of his friends were released as promised. Instead, while he was entering a guilty plea to voluntary manslaughter (a possible fourteen year sentence), they were arraigned for murder.

This August the two youngest defendants, Hector and Julio (at the time of the incident, both were minors charged as adults), went on trial in Santa Ana Superior Court, **Although neither was accused of throwing the lethal roller, both were quickly convicted of second degree murder, along with eight felony counts including assault, conspiracy and "street terrorism" (gang membership).**

If sentenced as adults, as anticipated by their families, they face terms in state prison ranging from a statutory minimum of fifteen years to a maximum of life.

In his summation, meanwhile, the prosecutor characterized Youth for Christ activist Hector and conscientious student Julio as "wild dogs." Under terrific political pressure to set an example against "gang terror" in southern Orange County, Judge Everett Dickey discounted every molecule of the defense case.

"If the defendants feared for their safety," he argued, "then all they had to do was get off the roadway." For all those involved, they were "equally responsible for Steve Woods's death," Q.E.D.

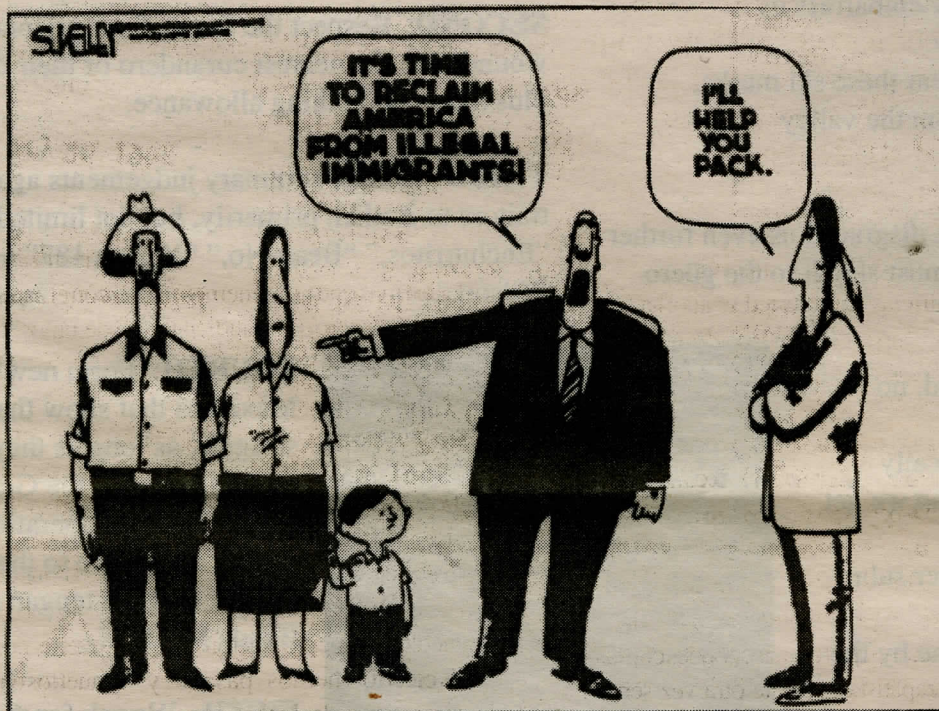
THE GHOST OF SLEEPY LAGOON.

Alice McGrath was executive secretary of the original Sleepy Lagoon Defense committee. Together with Carey McWilliams, the committee's chairman and future editor of The Nation, she worked tirelessly to build the grassroots movement that helped overturn the guilty verdicts in 1944.

"All the fundamental ele-

your own safety." Because of their sons' notoriety, moreover, the Penuelas all nine of them were evicted by their landlord and forced to camp in a relative's living room.

The specter of ethnic cleansing shadows the entire barrio. According to Elena Penuelas, "the Anglos now stare at us like we are insects or aliens from space. They look at us like they want to eradicate us all." A wealthy homeowners' group, in fact, is crusading for the wholesale eviction of "families of gang members," while one of the city's handful of rich Hispanics demands a "clean sweep" of gang youth from city streets. Barrio resi-



ments the grotesquely slanted press coverage, the assumption of collective guilt, the biased hysteria around Sleepy Lagoon fed the bigotry that erupted in the so called zoot-suit riots of 1943, so today the San case has become a lightning rod for anti-immigrant resentment. "The manipulation of Mrs. Woods as a symbol of middle-class vengeance is particularly disturbing."

The Mexican residents of San Clemente have seen a lot of meanness lately. Shortly after Steve Woods was mortally injured, swastikas were painted on statues at Our Lady of Fatima Catholic Church. Teenage protesters, instigated by Woods's mother and sister, staged a high school walkout and hung a provocative banner, "Take Back Our City," across I-5. A local assemblyman promised to introduce legislation to forbid the defendants' return to San Clemente High, even if acquitted.

Families of the defendants received numerous death threats, and their kids like 14 year old Rolando Penuelas were warned by sheriffs to "stay off the streets for

defendants, for their part, denounce the "reign of terror" brought by the escalation in I.N.S. raids and sheriffs' dragnets since last October.

Indeed, the new "brown peril" of Latino gang violence has recently supplanted the old communist conspiracy as the central obsession of Orange County conservatism. The region's leading historian, Gilbert Gonzalez, at the University of California, Irvine, contrasts the traditional stereotype of the "docile, dawn to dusk Mexican citrus laborer" with "Anglokids' new socialization into an image of Latinos as a violent criminal class." The Santa Ana Police Officers Association, for example, recently sent out an election mailer that juxtaposed portraits of 2 year old Mexican children holding rifles taller than themselves with photographs of armed teenage gangbangers. The caption: "When their baby pictures look like these, this is how they grow up."

Two weeks after Hector and Julio were convicted, moreover, the largest criminal task force in local history swept through the enormous

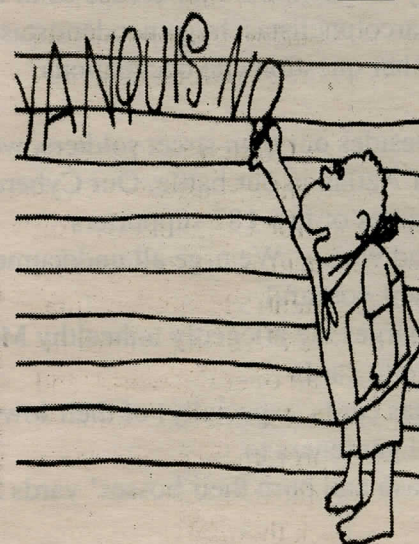


"superbarrio" centered in Santa Ana but also straddling Anaheim, Orange and Garden Grove that segregates two thirds of Orange county's 600,000 plus Latino residents. With governor Pete Wilson sharing the photo opportunity, District Attorney Michael Capizzi announced the arrest of 123 members and associates of the "notoriously vicious" Sixth Street gang. Their names (all Spanish surnames except for two) were prominently displayed in the Register.

In fact, the imaginatively titled Operation Roundup, with its confirming images of immigrant criminality, was partly a hoax. The Santa Ana Police something of a rogue power in a Latino majority city governed by Anglos had deliberately padded the body count with children as young as 12 and some very low level misdemeanants. In patrolling the streets near Santa Ana's Civic Center, for example, they had arrested fugitives from such warrants as an unpaid dog license, drinking in public, driving too slowly in traffic and improper mud guards.

with liberty and justice for all
by Manuel Gómez
continued from pg. 5

in order to make good on that promise we are beholden to the trust and support of the larger community beyond the University. It is this support that bolsters and sustains our public charge. Our status as a public university guarantees our mandate to persevere towards fulfillment of the public good. Through education we will find the means to reclaim our fundamental ownership of the democratic values of freedom and equality.



Can't Stop US Imperialistic Decline*continued from pg. 8*

-age wasn't merely a plan to save one goose that lays golden eggs. The main section of U.S. bosses was teetering on the edge and had to cough up or face a meltdown. Besides, if U.S. capital turned its back on Mexico, the Germans and Japanese would surely step in.

U.S. "Aid" = Unemployment and Starvation for Workers

The Mexican working class will pay in blood for this "aid." The peso devaluation already brought massive layoffs and bankruptcies in its wake. In 1993, barely half of all Mexican workers received a wage or salary. "Official" unemployment stood at twenty-five percent. These figures will skyrocket. Unemployment and service cuts will increase in the U.S. as well, because loans for debt service are essentially another form of non-productive speculation that suppresses jobs rather than creates them.

U.S. imperialism is using every angle it can to increase its direct control of the Mexican economy. In return for the package, Mexican bosses had to pledge their oil revenues as collateral, agree to reduce their feeble government services, and promise to increase anti-immigrant border patrols. In other words, the price for the bailout includes a massive dose of economic and political terror on all fronts.

The Clinton plan also sharpened the escalating contradiction between U.S. bosses and their European rivals. Clinton's unilateral seizure of \$17.8 billion in International Monetary Fund funds infuriated the Europeans, who were worried about having enough capital to deal with Mexico-like situations in their own backyard (Russia, the former German Democratic Republic, the Czech Republic, etc.). They eventually endorsed the Clinton package, but sooner or later the money well is going to run dry, and as it does, this kind of infighting among the major imperialists can only intensify.

The Clinton peso bailout may represent a short-term tactical victory for U.S. bosses. But it's bound to turn into its opposite, because potentially similar situations threaten U.S. imperialist investments all over the world, and Wall Street doesn't have enough capital to prop them all up. As a matter of fact, U.S. bosses are deep in hock themselves to Japa-

nese and German investors.

The cycle of overproduction and financial crisis is built into the profit system. War remains the big bosses' last resort for redividing the world economy in their own interests. It's no accident that the peso bailout took place a scant week before Clinton launched an all-out trade war with China's rulers and that every major imperialist power is increasing its military spending. As these rivalries intensify, growing numbers of workers will see that they can no longer live under the inhuman, murderous conditions of capitalism. Huge rebellions will become the order of the day. More than ever, the capitalist crisis opens the door for revolutionary communism and the international PLP.

Donated by The Challenge**Comandante Marcos***continued from pg. 9*

a niños Mexicanos, y chiapanecos, a sus compatriotas como usted se adorna.

Señor Ernesto Zedillo, lo acusamos a usted como traidor a la patria. Porque todo el dinero que usted recibe de los Estados Unidos, lo gasta para matar a Mexicanos, usted señor Zedillo está vendiendo pedazo por pedazo a nuestro país.

Usted se adorna diciendo que sus tropas están actuando sin maltratar a la población, sin producir choques con las tropas zapatistas, miente otra vez señor Zedillo, nosotros los indígenas, estamos viviendo la presión de los soldados, nos están bombardeando y ametrallando, están matando de hambre a nuestros niños al no poder estar en nuestros hogares, para prepararles la poca alimentación que nos queda.

Si usted señor Zedillo, no mide las consecuencias que puede traer esta guerra, que usted nos ha declarado, si usted lo que quiere es matar al pueblo y no quiere darle una salida política a este problema, nosotros los indígenas, junto

con la sociedad civil, acudiremos a un llamado al mundo entero para que nos apoyen, y se den cuenta del tipo de gobierno que tenemos en México.

Queremos aclarar también que no pertenecemos a ninguna otra fuerza e organización más que nuestro E.Z.L.N., usted junto con sus cómplices nos está acusando de terroristas, de narcotraficantes, de delincuentes etc. pero queremos decirle la verdad, si es que usted no lo sabe, los delincuentes, terroristas, narcotraficantes son ustedes, son los mismos que forman su gabinete, son sus mismos soldados quienes trafican con drogas, quienes obligan a los campesinos indígenas a sembrar marihuana y otros estupefacientes, (¿Cómo no se ha dado cuenta de esto señor Zedillo?) Nosotros los zapatistas sabemos porque vivimos con nuestro pueblo, somos los mismos que hemos combatido contra la siembra de drogas, contra el tráfico de drogas, que sus mismos soldados hacen y han hecho dentro de los territorios que hemos controlado.

Usted señor Zedillo nos está acusando de muchas cosas que nosotros desconocemos.

Las armas que hoy tenemos, las conseguimos por medio de sus judiciales, seguridad pública y soldados federales, porque ellos si pueden traficar con armas, esa es la profesión que tienen sus fuerzas armadas, señor Zedillo: traficantes de armas, traficantes de drogas, por lo tanto son drogaditos, delincuentes y terroristas.

Nosotros, el EZLN, tenemos el honor de ser limpios, luchadores por nuestros pueblos y nuestra nación.

Es cierto, hemos pasado y probado otros tipos de luchas, por el beneficio de nuestros pueblos, pero no fueron suficientes para hacerles entender a los grandes poderosos que hoy nos gobiernan nuestra nación mexicana.

Subcomandante Marcos ha estado con nosotros, al lado del pueblo, desde hace más de once años ha vivido, ha comido igual que nosotros, ha sufrido igual que nosotros, y cada paso que ha ido dando en nuestra lucha zapatista se ha hecho con la decisión de nuestros pueblos, nuestra lucha es justa y no le tenemos señor Zedillo.

Así pues señor Zedillo, si usted tiene el verdadero honor y el orgullo de ser mexicano, no mande a matar a nuestras gentes, baje la presión que tiene en contra del subcomandante Marcos, porque en México hay muchos Marcos que continuarán esta lucha.

Usted se está equivocando demasiado, con la decisión que ha tomado en contra de nosotros, usted creó que matando a los zapatistas de Chiapas o matando al subcomandante Marcos puede acabar con esta lucha, no señor Zedillo, la lucha zapatista está en todo México, Zapata no ha muerto y vivirá siempre.

Nosotros queremos saber si la última palabra de usted es guerra y la matanza de mexicanos indígenas o capturar a todos los zapatistas, nosotros ya no tendremos más opción, más que defendernos, estamos dispuestos a lo que usted quiera, pero menos traicionar a nuestra causa, puede usted capturarnos y torturarnos si quiere y puede también, usar parte de los 40 mil millones de dólares para ampliar más sus cárceles, porque con las que tiene ahora no cabrían ni la cuarta parte de los mexicanos y zapatistas en Chiapas, porque para acabar con el zapatismo tendrá que matar a miles de niños, civiles, indígenas y mestizos.

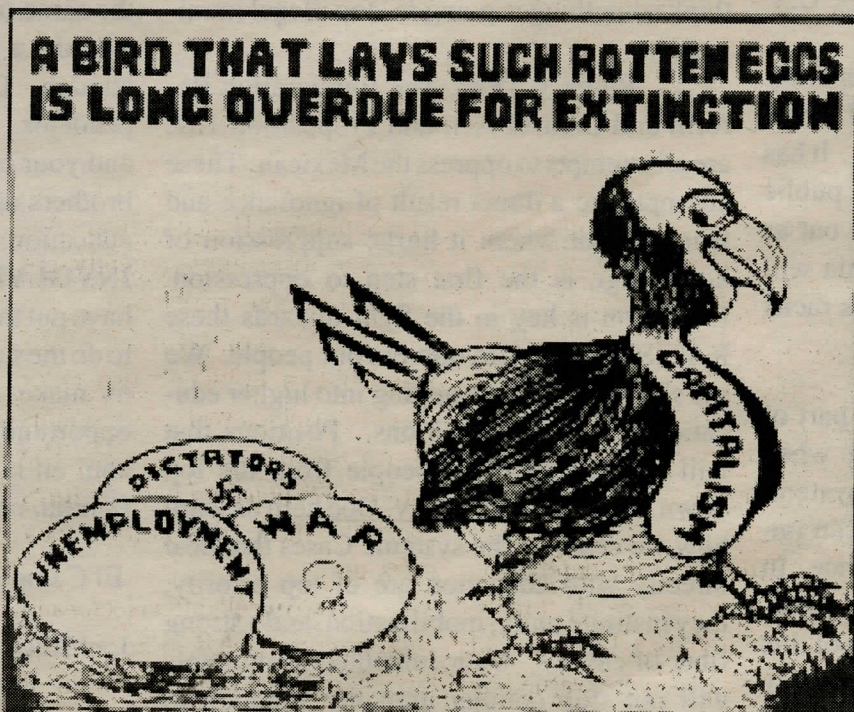
Queremos saber señor Zedillo, si es su última palabra. Hasta ahorita nosotros tenemos la orden de replegarnos para evitar el choque con el ejército de usted, pero si es así estamos dispuestos, porque nosotros los indígenas no tenemos nada que perder, ya estamos concientes de morir si es preciso, ya no tenemos a la muerte porque hemos sido siempre los muertos en vida sin nada más que miseria, explotación y falta de libertad, justicia y democracia en nuestro país, nosotros le decimos la verdad, que es lo que ustedes los poderosos quieren ocultarle al pueblo de México.

Tenemos la esperanza de que algún día, nuestros pueblos puedan vivir con paz, dignidad, y justicia.

Le recordamos a usted señor Zedillo, que los zapatistas, si estamos dispuestos al diálogo y a darles una salida política a nuestros problemas y les pusimos unas condiciones para la tregua para que se nos diga el diálogo, pero usted respondió mandando más soldados, más aviones, más helicópteros, tanquetas y militarizando más al estado de Chiapas, entonces (¿Cómo quiere usted que respondamos? ¿Quiere usted que agachemos la cabeza nuevamente? ¿Quiere que nos arrodillemos delante de usted como está acostumbrado?) No señor Zedillo, no siga con sus amenazas, porque así no logrará nada con nosotros.

Le reiteramos, nuevamente, nuestra disposición al diálogo a darle salida política de este problema, pero bajo la condición que le bajen la presión que hay tendida en contra del subcomandante Marcos y bajo las condiciones que usted ya conoce, porque de otra manera usted no logrará nada más que mancharse las manos con sangre mexicana.

Fraternalmente Comité Clandestino Revolucionario Indígena. Comandancia General del EZLN. Chiapas Mexico, 1995.



Movimiento Estudiantil Chicano de Aztlán (M.E.Ch.A.) en UCI

El Movimiento Estudiantil Chicano de Aztlán was founded in 1969 by activists at a conference held in Santa Barbara, Calif. AZTLÁN, which deals with the needs and concerns of Chicanos, both in the educational system and in the community.

Each word in MEChA symbolizes something. **Movimiento**, means that the organization is dedicated to the movement to gain self determination for its people. **Estudiantil** identifies the organization as a student group, for we are part of our Raza's future. **Chicano**, a term taken as a badge of pride, a feeling taken on by anyone who is willing to help en 'La Causa', we are students committed to return to the community and together struggle against the forces that oppress our people. **Aztlán**, the legendary birthplace of the Aztecs, which is today's southwest. **This land is ours, and always will be.**

UCI MEChA is a social, cultural and political organization whose purpose is to socialize and politicize the Chicano student to the ideals 'del movimiento.' It is a social organization in the sense that it should be the personal responsibility of each member to assure that his/her fellow Chicano students are made to feel that they have a place on the campus and that they develop a deep feeling of 'carnalismo,' a feeling of community, familia amongst each other. With this in mind, Chicano students on the campus should generate feelings of friendship and trust toward each other. If these feelings can be generated then, in times of crisis, the loyalty and support of the students can be relied upon. It is cultural because the organization identifies and develops an awareness of the Chicano culture and perpetuates it. This is done through events such as Día de los Muertos, Mes de la Raza, Youth Conferences, and Chicano/Latino Graduation. These include vast speakers, dance groups, art shows, pachangas, etc. UC Irvine MEChA above all is a political organization with

these primary roles in the Chicano Movement: **A)** To increase the number of Chicano students in higher education and to ensure that all necessary assistance is offered for successful completion. **B)** To take part in the direction of the movement towards Chicano self-determination and control over one's destiny. **C)** To socialize and politicize Chicano students on campus to the ideals of the movement. **D)** To establish close working relations in the community, assisting in all that has to be done to reach justice and equality for our people. **E)** To educate and mobilize Chicano youth towards self-determination and not self destruction. We are of the community and for the community we are **Familia** and we shall always remain. **¡Viva La Raza!**

"LA UNION HACE LA FUERZA"

**UCI MEChA MEETS EVERY WEDNESDAY AT
THE CROSS CULTURAL CENTER FROM**

5:00p.m. to 6:30p.m.

"¡Ponte Trucha Raza!"

MEChA Co-Chairs

Virginia Mosqueda
(714)854-3041

Carlos F. Perez
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Joel Ruiz
(714)854-2056

ATTENTION RAZA! there has been reports of harassment due to 187 and anti-immigrant hysteria. If you get harassed or any sort of assault please call the UCI police or the Irvine police to get it on file. Then call one of us or go to a MEChA meeting to take further action. Raza, as a community we need to help each other to make it out in the most comfortable way. If not at home please contact us @ The Cross Cultural Center. We are here to help you in any way we can; **somos amigos con brazos abiertos!**

(714)824-2226 or (714)824-7215

CHALE

continued from pg. 4

United States Federal Government is in progress. Not just because of IRCA, but people are still hiring, and paying under the table. A table that only has chairs for U.S. businesses.

Now we come to the contemporary issue of immigration, Proposition 187. This law encompasses all the previous laws. It has an effect on children, state laws, crime, public health, and privacy. This law started out as Save Our State (S.O.S.) but California will suffer for the mistake of allowing this racist law to pass.

The aforementioned laws are part of the historical cycle of scapegoating when something goes wrong with the system. Through this 187 campaign the Mexican immigrant has been portrayed as a nuisance. In reality, Mexicans have contributed enormously to the wealth and development of this country. The farming business is primarily worked by documented and undocumented

Mexicans. The California economy would not survive if it wasn't for the working immigrant. IRCA tries to make it harder for the undocumented immigrant to work but it is only a front, so the "american" people will think something is going to stop illegal immigration.

Plyler v. Doe, The Immigration Reform and Control Act, and Proposition 187, are all attempts to oppress the Mexican. These attempts are a direct result of ignorance and fear, and hit where it hurts: suppression of knowledge is the first step to oppression. Education is key in the fight towards these RACIST attempts to oppress our people. We are slowly but surely getting into higher education and higher positions. Positions that will help educate our people from the top down. Battles like **Plyler v. Doe** help us learn how we can beat the system. Cases that deal directly with education are of top priority, they institute unity, mobilization, and a strong fiber of culture. Undocumented Immigrants will not stop coming until the situation in Mexico gets better. The only way to try to

"control" us is through laws like Proposition 187. We are here to work and are contributing to the U.S economy. We do the jobs that Americans do not want to do. We work to make ourselves and our families better, and at the same time make the U.S. better.

We are a people on the rise; 503 years is enough. **CHALE**, we will not be taken for pendejos. Raza no se rajen; educate yourself and your community. Go out and teach your brothers and sisters about the importance of education, familia, cultura and unity. **GET INVOLVED.** It is up to us. Raza before us have put their asses on the line for us. We need to do the same for our younger generation. Let us make it easier for them. We have the opportunity. Aprovechen, usen lo que puedan aqui en la universidad. Make your friends, familia, community, and RAZA proud.

El Campesino de UCI,

Joel Ruiz

GRINGO JUSTICE: Murder of César Arce

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then the guy turned around. René had barely took half a step when the guy took a gun out of a pouch that he had and just shot René. Like point blank right in the chest. With the impact of the bullet, his arms flew and his chest went back. I saw the whole thing because I had the side view.

"René just ran as far as he could to get away and he just fell right there on his face, right off the curb. I had time to just turn around and start to run, cuz' at first I didn't feel it was a real gun but then I saw René fall. The guy just shot me in the leg and I fell down. I started bleeding and my leg was going numb. The guy was walking toward me and he was pointing the gun at me and he put it to my head. He was looking at me and he told me to roll over. So I rolled over and he kept walking back and forth right there by my head.

"He was saying that it was all because of tagging. He kept saying it over and over while walking back and forth, 'This is all because of tagging.' 'I was laying on the island, got up and went to step off the curb and I couldn't feel my leg and I fell back down. That guy kept walking back and forth saying stuff to himself. I was in the middle of the street and I was trying to get to the car. I was crawling away with my arms while dragging my leg. I couldn't feel it, it was all numb and bloody.' David managed to get to the car and get away.

Masters has tried to put the blame on the two people he shot, but his excuses are flaky. **There is nothing in his story that justifies murdering René and shooting David.** In the end, a very different picture emerges of the shooter and his motivations- a portrait which reveals that William Masters was in many ways a vigilante murder waiting to happen. Interviews with the L.A. Times and Daily News portray Masters as a mean-spirited loner with a police mentality- a man who had been taught by this society to see himself as a defender of the social order and to see the basic people as a threat. In defense of his actions Masters told reporters that as a **former marine he was trained to take as many as "the enemy" as he could.** Masters' comments are filled with racist stereotypes of Mexican youth. He referred to René and David as "two gang-dressed people," because they were wearing baggy pants and were Latino. He told the L.A. Times, "This situation is whatever everybody lives in fear of a **couple of skin head Mexicans robbing you at 1 a.m. with a screwdriver.**" After gunning down René in cold blood, he had the arrogance to blame it on René's mother, saying, "She murdered her son by being an irresponsible, uncaring parent. Nobody who has been raised by responsible, caring adults

goes around making armed robberies."

The murder of Arce has witnessed new contortions by the system to target graffiti writers. In an attempt to justify Masters' actions, the L.A. Times, citing unnamed "law enforcement experts, sociologist and community activist," wrote, "Like racial slurs, urban graffiti provokes deep psychic turmoil that can push usually placid people to verbal excess and even violence." This psychobabble is typical of how the system tries to say that incidents like the murder of Arce are the response of ordinary people driven to violence by the unruly youth. But the reality is that a brutal campaign has been orchestrated by the system against the graffiti writer-including whipping up an atmosphere to justify vigilante attacks.

Since the 1992 L.A. Rebellion, the LAPD has been moving forward with the police state program known as "community-based policing." It involves getting people in various communities to work with the police against the rebellious youth. "Anti-graffiti" programs have been a centerpiece of this program. In Van Nuys, for example, the LAPD targeted "prostitution, panhandling, and graffiti." Police-trained volunteers have staked out walls with video cameras. There are hot lines for callers to report graffiti writers and \$500 rewards are offered to callers if their tip leads to a conviction.

Comparing graffiti to racial slurs is truly perverted. There is a strong trend against racism in the graffiti movement, as the L.A. Times is well aware of. The graffiti writer themselves are largely Black and Latino youth, and white youth often become writers because they see it as a way to unite with other people of different races and ethnicities. They express themselves in practically the only creative outlet they have-putting their mark, from a simple tag of their name to a complex piece with a powerful message, on a society which denies their culture and their future. The authorities always mention graffiti and writers in little phrases like, "graffiti, prostitution and drug dealing", or "taggers, gang members and muggers." They talk about "graffiti-plagued Los Angeles."

The writers themselves look at it as a positive thing. Some say it's an alternative to gangs, and a way for youth with differences to come together. If they have differences, they "battle" with spray cans to see who can piece the best. Mike, René's friend, talked about how serious they are about their art. "We take the way that we write, it's a profession. René drew butterflies, he drew all kinds of beautiful things- you wouldn't imagine. He had so many ways of writing and drawing. He expressed himself that way." A friend added, "It's a passion to draw, to write."

Hungry for justice, René's friends and neighbors have gotten active in many ways. They called a press conference on the spot where René was killed, but the press didn't show up. They raised money to help his family. One of his old friends said he was surprised at how much some of the youth were giving. His neighbor Noemí told the RW, "We're not going to stop until it gets to where it has to get. **Everybody is born with a gift, and that's the gift of life.** René was very happy with who he was. Everybody loved him."

The writers in René's crews and others are planning murals in his memory.

donated by *Revolutionary Worker*

Blurred vision by Omar Ramírez



'by any means necessary'...

El calendario del movimiento/The calendar of the movement

Marzo/March

- 17-18 **"Displacing Citizenship/La Condición Puertorriqueña"** Universidad de Califaztlán, Berkeley
2 Day Artist Convention featuring Tato Laviera, Aurora Levins Morales, Mayra Santos, Sylvia Alvarez, Juan Flores, etc.
Screening of Brincando el Charco/ Portrait of a Puerto Rican by: Frances Negrón Muntaner
Morrison Room, Doe Library **Info. Departamento de Español, UCB (510) 642-0471**
- 17-19 **"Movimiento Estudiantil Chicano de Aztlán Conference"** Universidad del Sur de Califaztlán (USC)
3 Day Spring Statewide Conference **Info. (213) 735-7705 or UCI MEChA (714)824-2225, 824-7215**
- 25 **"Los Angeles Chicano Moratorium Committee"** Invites you to a Tardeada
To organize support for the Upcoming Historic 25th Commemoration Marcha of August 29th, 1970,
on August 26, 1995, East Lost Angeles
Location: Arroyo Bookstore 125 S. Ave. 57 L.A., Califaztlán Time 2:00-6:00p.m. **Contact (213) 261-2286**
- 29-1 **"National Association for Chicano Studies"** 3 Day Conference
Spokane, Washington at the Ridpath Hotel **info: <CHICLE@UNMVMA.BITNET>**

Abril/April

- 1 **"Taking Affirmative Action Head On"** Four Winds Student Movement Coalition
"30 years of so called Affirmative Action, does not change 500+ years of slavery and discrimination."
Los Angeles All Day Conference followed up by a guerilla-militant concert
Info. (213) 733-9168 (310) 929-8503 (909) 222-6759
- 8 **"Mind Guerilla"** La Voz Mestiza & Voz Fronteriza Insurgent Press
Chicano/Latino Insurgent Press Convention discussing the dawn of the new revolutionary tactics.
10a.m.-3p.m. **Cross Cultural Center Info. (714) 824-6547**
- 8 **"Noche de Folklor"** sponsored by UCR. Come see our fellow **Ballet Folklórico de UCI** perform,
with other UC schools. A night filled with "Cultura Mexicana." From 6-8p.m. **Tickets and Info.(714) 824-7215.**
- 14 **Garment Worker Justice Campaign- "Fuerza Unida" Day of Fast**
Reflect on & Protest Levi's abandonment of 1,150 workers on April 16, 1990 in San Antonio, TX
by joining in a one day fast. **Fuerza Unida, San Antonio, TX (210) 927-2294**
- 29 **"Chicano Stock"** Guerilla Concert at Plaza de la Raza
Featuring: Rick Najera, Ollin, L.A. Teatro, Lysa Flores, Las 15 Letras, María Fatal
7:00p.m.-11:00p.m. Plaza de la Raza 3540 North Mission Road Tickets \$10 Pre-sale, \$15 at door
Pre-sale and Info. (213) 243-9065
- 29 **MEChA and CCM's annual "YOUTH CONFERENCE."** This event brings in Raza from junior highs
and high schools, and shows students the university and the importance of higher education.
For info. UCI MEChA Office (714)824-2225 and/or Cross Cultural Center 824-7215.

Mayo/May

- 3-31 **MEChA's Mes de la Raza. "NUESTRO FUTURO DEPENDE EN NUESTRAS RAÍCES"**
A month long program focussing on political issues, social gatherings, and cultural presentations.
A month for RAZA. For info. MEChA Office (714)824-2225 and/or Cross Cultural Center 824-7215.
- 4-6 **"Organizing and Reorganizing Labor"** Southwest Labor Studies Association
3 day Conference. Labor/Unions/Organizing
UCLA Center for Labor Research and Information, Los Angeles **Info. (310) 794-0383**
- 5 **International Student Conference** •Tijuana, México
"There are no borders around humans, only around slaves."
Students from all over the world will organize a plan of action against immigrant bashing and human rights violations.
It will be followed by the May 6th march from San Ysidro to Tijuana, México
Four Winds Student Movement Coalition **Info. (310) 929-8503 (909) 222-6759 (213) 733-9168**
- 6 **"¡La Marcha Hasta La Frontera!"** Four Winds Student Movement Coalition
A call to action for an International Student Movement to defend and fight for human rights.
March from San Ysidro, CA. to Tijuana, México 10:00a.m.
Info. (310) 929-8503 (909) 222-6759 (213) 733-9168

Junio/June

- 17 **Annual Chicano/Latino Graduation** Presented by UCI MEChA. A night dedicated to all the graduating
Chicano/Latinos and parents. **Info. MEChA Office (714)824-2225 and/or Cross Cultural Center 824-7215.**