

LIBERACION EXIGE ORGANIZACION

# ¡LA VERDAD!

UNION DEL BARRIO

MARCH - JUN 1993



## ¡AQUI Y ALLA - LA RAZA VENCERA!



Comandante Ana Guadalupe Martinez - Revolucionaria y guerrillera del Ejercito Revolucionario del Pueblo - FMLN - Leader of guerrilla forces which defeated gringo imperialism and neocolonial vendidos in El Salvador. Comandante Martinez has been a revolutionary inspiration to nuestra Raza - hombres y mujeres.

**¡COMANDANTE ANA GUADALUPE MARTINEZ,  
PRESENTE!**



## RODNEY KING VERDICT: UNITED STATES GOVERNMENT BRACES FOR ANOTHER REBELLION WITH TANKS, GUNS AND SELL-OUTS



LA OPINION

"Los vendidos de Los Angeles Unidos": Hilda Solís, Gloria Molina, Richard Alatorre, Gil Garcetti, Art Torres, Leticia Quezada, Esteban Torres, Mike Hernández, Tony Vásquez, Louis Caldera, Martha Escutia and Xavier Becerra.

## TIO TACO VENDIDOS COLLABORATE MORE OPENLY THAN EVER WITH THE SISTEMA AND UNITE AGAINST THE PEOPLE

On Saturday April 17, 1993 Los Angeles mayor Tom Bradley went on television at 7a.m. to announce the verdicts in the Rodney King case. Bradley, a sell-out neocolonial puppet mayor in the old tradition and an ex-Los Angeles police officer, did this precisely as part of a strategy by the colonial powers of Los Angeles to squelch any type of demonstration or rebellion. That Saturday morning, Bradley read the verdicts: sergeant Stacy Koon and officer Laurence Powell were found guilty of "violating Rodney King's civil rights," while officers Theodore Briseno and Timothy Wind were found "not guilty".

These verdicts came at the end of an all-out campaign by the United States government to avoid another popular rebellion like the one that occurred last spring - not only in Los Angeles, but in cities all over the U.S. Literally months before the case actually came to trial, the colonial media was busy showing how "prepared" the government was to smash any type of response from the people to the next verdict. Police Chiefs in Los Angeles, San Diego, and other parts of Califas were interviewed and their hardware (tanks, riot gear, automatic weapons, etc.) were constantly on the news and in the paper. The White House (under the "democratic" leadership of Clinton - who the so-called "progressives" told us all to vote for) made it clear that federal troops were ready for anything that looked like discontent. The National Guard invaded our barrios and African neighborhoods - turning South Central Los Angeles and Pico-Union (the sites of last year's largest Raza and African rebellions) into virtual military camps. In this setting and after practically daring the gente to do something so they could come down on us with the full force of military repression - the courts held the verdict for a full day as they had threatened to do numerous times during the trial.

### All of These Moves Show the Deep Crisis U.S. Imperialism Finds Itself In

All of these militaristic moves (the lockdowns, the suspension of the right to free assembly, the interruption of judicial procedure) show that the colonial system is in a deep state of crisis and is desperately afraid of losing what control it has left over the Chicano Mexicano, African and other oppressed people inside the boundaries of the United States. Last year, the world watched as Raza and Africans rose up together against a common enemy; the United States Government. It saw

our gente go into stores (owned by reactionary Koreans and Arabs who come to the United States fleeing revolution in their own country - to kiss Tio Sam's ass and feed off our gente like parasites) that rip off our community every day and take what was theirs (called "looting" by the colonial media). It saw Africans and Chicano Mexicanos join together in solidarity and reject decisively the "don't do anything but pray" rhetoric of the neocolonial Tio Taco vendido "leaders" and embrace militant tactics and resistance. For three days, the United States Government had watched in horror as Raza and Africans took over the streets, against the State, and shook the system to its foundations. This all came from a rebellion that was largely disorganized and without any real leadership from any revolutionary organization.

As *La Verdad* pointed out in our analysis of the rebellion last year, the rebellions show more than ever an acceptance by the masses of our people of the politics of militant confrontation with the system. We pointed out that the uprisings show the failure of the near two decade long campaign by the colonial government to repress and demoralize our gente and to convince us that attacking the system is useless. Raza and Africans threw this cagada right back in the face of the colonial systems - and their lapdogs - and showed that we are at a high level of revolutionary awareness and are hungering for the revolutionary organization that can galvanize the will of the people into action that will hit U.S. imperialism where it breathes.

### Tio Taco Vendidos Collaborated as Never Before and United Against the People

Once again, the sellouts in the African Community and Tio Tacos in our community rose to counter of the possibility of our peoples' rebellion by trying to put out the fire before it got started. These neocolonial traitors scrambled to be the first line of defense of the system against their own people - who they hate - and who hate them more and more each day.

Through their actions, pronouncements, warnings, etc. in the weeks and days that led up to the verdict, we were able to see again the true nature of neocolonial puppet politics. The NAACP, probably the granddaddy of African neocolonialism came out with a public statement that they would not endorse, support, attend, or in any way condone any demonstration about the verdict - of any nature. The NAACP would not even support peaceful opposition in the streets if these pigs were let off

without punishment again. Instead, they called on people to stay in their homes and they asked that the churches remain open so that people could "air their feelings" (translation: get angry, yell about it in church, and do absolutely nothing!). Another famous African sellout, Assemblywoman Maxine Waters, hysterically called for everyone in the Black community to stay off the streets and even went as far as to say: "If you have a gun or a bottle in your hand, you will be shot." We can only wonder who gave her the authority to say this. It should be clear that Maxine Waters is defending the system against her own people and acting as a overt police representative.

At the same time as Waters, the NAACP, and others in the African community were selling out their people wholesale, the Tio Taco vendido sector of the Chicano Mexicano community was exposing its traitorous nature for our gente and all the world to see in a form that should leave no doubt as to on what side of the struggle they are on. Just before the verdict, *La Opinion* carried a front-page story and photo of Gloria Molina, Art Torres and other "leaders" standing together in a meeting that was urging "calm." The "leaders" were trying to convince Raza that the struggle over the verdict was basically "not our fight," and that we should stay home and not get involved. These sellouts would have us think that the beating those pigs gave to Rodney King doesn't happen to Chicano Mexicanos every day throughout Aztlán (Occupied Mexico)!

As we watch this outright collaboration and opportunistic unity with the system, we should remind ourselves of the sickening spectacle last year of Edward James Olmos siding with the pigs - against the people - and allowing himself to be trotted out like a well trained show dog on a leash for channel 5 news when he went on a live broadcast in the middle of the uprising and blasted the people who were participating as "criminals".

This wanna-be Mexican vendido-punk (who wouldn't be an actor in the first place if it wasn't for the Chicano Movement) then gave the people numbers of police to call if they saw any "destruction of property," and urged everyone to go out with a broom the next day and help the Koreans merchants - who rip off our community shamelessly - to "sweep the streets clean." It is interesting to note that never once did Olmos, Gloria Molina, Art Torres - or any of the other of the system's Brown puppets - ever protest migra raids that took place in Pico-Union and South Central last year, the mass



# RODNEY KING VERDICT PART II

deportations of whole communities, the outright state of war declared on our people above and beyond just the L.A.P.D. (the national guard, marines, FBI, CIA, etc.) Not once did they pull Tio Sam's hand out of their puppet asses and speak on behalf of the people. It seems their righteous indignation is saved for their own people who they choose to call troublemakers.

It is also interesting to see the role played in this farce by the Mexican Consulate in Los Angeles. This shows again the neocolonial, puppet nature of the PRI government and the way it collaborates with the U.S. every chance it gets. Right before the verdict, there was an appeal for "calm" by the consulate. There was more of that rhetoric about the verdict not being anything that our community should "concern" itself with. Again, this is the same Mexican Consulate that last year did nothing to stop the mass deportations and military occupations in our barrios or the mass arrests under the bogus charge of "looting". In fact, there was total silence on the part of vendidos in the Chicano Mexican communities across the board in the face of these attacks all of last year. As soon as the rebellion was over and everyone was assessing damage, these traitors were all pushing and shoving to line up and get their federal money for their social service programs - to pimp off the misery of the people as never before. While our gente were fighting for their lives against the migra, police, national guard, FBI and the colonial media that turned over all tapes of "looting" to the "authorities" (ending any doubt about whether the media is an impartial, neutral observer), these sellout punks were in scrambling for position to kiss Tio Sam's ass.

## The Verdicts Were a Way For the Sistema to Save Face

What must be understood is that the verdicts handed down on April 17 were nothing more than a face-saving gesture on the part of the system. The decisions had nothing to do with due process or justice. The fact that the only thing they could convict these pigs of was "violation of civil rights" and not attempted murder - as seen on the tape - shows that justice really means "just us" and that the whole idea of justice is no more than a slap in the face to Raza and Africans. These pigs - if they are given the maximum penalty - will do no more than ten years in prison! Already, authorities are conceding that they may not do any time at all (sentencing is set for August). This after the whole world saw them beat Rodney King within an inch of his life on videotape! Ya ni la chingan!

## Golding and Burgreen Try to Put the Lid on San Diego

When the jury went to deliberation San Diego mayor Susan Golding, police chief Bob Burgreen and fire chief Robert Osby held a press conference appealing for calm and announcing that there would be hotlines and other programs for people to "talk about it" (as opposed to doing anything!). Like in Los Angeles, they laid out a series of threats, saying that they had everything in place to deal with "disturbances" and that the police and sheriffs were on special alert working extra shifts. At the same time she showed her big guns off for the world, Golding said she would be in support of any march or rally that took place as long as it was "peaceful."

Golding and Burgreen also repeated the line Burgreen has been laying out since the news of the King beating went before the world back in 1991. San Diego has a "different kind of cop" than Los Angeles (different only in that they are in San Diego). San Diego consistently ranks among the top two cities in the US for fatal police shootings of Africans and Chicano Mexicanos (Dallas, Texas is first). Our barrios in San Diego suffer mass militarization and a state of siege at the hands of police and la migra every bit as repressive as Los Angeles. San Diego is home to a militarized border. Who the hell is Burgreen trying to fool with this double-talk?

As for Golding, La Raza has not forgotten that she is a right-wing racist who as County Supervisor in 1986 told the San Diego Union that undocumented Mexican workers account for 60% of all the rapes in

San Diego County - a figure that even the racist Sheriffs Department was forced to deny. How the hell can we expect her to have Chicano Mexican interests at heart knowing how she really feels about us - all campaign rhetoric aside.

## San Diego Tio Tacos Scrambled to be Power Brokers

Throughout this process, Tio Tacos scrambled to be power brokers between our people and the system. We saw all kinds of pronouncements that San Diego would not get caught up in madness or senseless violence. There was some attempt by these sectors to explain the rebellions and the potential for further outbreaks by pointing superficially to the real problems that affect Chicano Mexican and African people daily (joblessness, lack of quality and relevant education, lack of social services, lack of political and economic control over our own communities, the state of siege at the hands of the police and migra, etc.) but qualifying their statements with "I (or 'we' on the rare occasion that they represent any group other than themselves) don't condone violence." Basically, Tio Tacos in San Diego played the same old collaborationist role - and once again it is proven that the struggle against these hispanic vendido puppets must be foremost on the agenda of a broad, independent, militant, pro-liberation National Chicano Mexican Movement.

## Response to the Verdict was Anti-Climactic

The actual response to the verdict was anti-climactic. In Los Angeles there were no large demonstrations. San Diego saw a couple of marches in which the focus was not clear and that were basically led by white people and some African "leaders." It was clear, however, that even though the trial is over, the rebellions of last year have changed the political landscape and put militant struggle back in the forefront.

## The Verdict is a Setup for the Reginald Denny Trial

The verdict gives a convenient opening to the Reginald Denny Trial coming up in the next months. Reginald Denny was the white truck driver who was allegedly beaten for no reason by African youths in South Central Los Angeles on the day of the verdict in the first King trial last April. The incident was captured by TV cameras (the footage was of course turned over to the police). What is not mentioned is the fact that eyewitnesses saw Denny yelling racial insults and taunting the young men over the fact that the first trial had ended in acquittal. It is also never questioned what Denny was doing working in South Central when unemployment of African males in that area is upwards of 60%. The only thing the media and prosecutors are doing is trying to make it look as if these Black hoodlums beat this poor, hardworking, white truck driver with a wife and family (who they have shown on TV a nauseating number of times) who was only driving along and being a productive member of society.

There should be no question in anyone's mind what the courts intend to do with these young men. Already, there has been one conviction and seven year sentence of an African man for allegedly picking Denny's pocket. Armed now with a guilty verdict from the "Civil Rights" case, the sistema will go for the throat with the excuse that "justice is blind" and justice was already done in the King case. Bullshit.

There is no way to compare an expression of anger against a gabacho yelling racial insults to a calculated counterinsurgency against African and Chicano Mexican people that is carried out daily. Unión del Barrio and other pro-liberation formations have said many times that the only thing that separated the Rodney King case from thousands of others every day is that this beating was caught on videotape. There is no way for the government to justify the legal lynching they want to do in the Denny case by trying to pass off the slap on the wrist they want to give two of the 20 or more pigs involved in the King beating as justice.

What should be clear to the white power system

we are forced to live under in Aztlán (Occupied Mexico) is that our people are at a higher level of consciousness than ever before and will not stand for another farce. Unión del Barrio understands that the Los Angeles rebellions of 1992 were a look into the future at the revolutionary potential of our gente and of the potential for real unity of Raza and Africans as our two peoples struggle against a common enemy - capitalist white power.

## We Must Make the Struggle on all Fronts Available

The entire King case was a lesson - we must make the struggle on all fronts available. It is clear that our people are ready for the politics of resistance and self-determination. Unión del Barrio understands that our Movimiento is in the process of resurgence after years of struggle to survive and rebuild after the military defeat of the Seventies. We can see the need to challenge the Tio Tacos who attempt to dilute the issues and distract our gente to ally themselves (along with African Uncle Toms) with white power to play our peoples against each other. We must give these sellout punk traitors no breathing room. We must take their political space away from them and reclaim the leadership of our struggle now more than ever.

We must also understand and challenge the role the white left plays in various struggles that relate to our community today. In recent years we have seen a growth of organizations and coalitions that are basically gabacho in composition that attempt to provide a form of leadership on questions such as police/migra terror, hate crimes, etc. It is important to note here that while many of these groups had no interest in these issues one or two years ago (they were involved in peace issues, etc.), the Chicano Mexican Liberation Movement and the African Liberation Movement were at the forefront of confronting the state of siege we live under. When we were leading the struggle, it was hard to find any solidarity from these sectors. However, when these issues became relevant (for them) or friends of theirs suffered police abuse, they entered the struggle not under the leadership of the people who were catching hell every day (us), but as their own organizations with their own agenda and their own goals and objectives.

Their very existence and their approach to the struggle must be challenged. They try to explain police repression as something that happens to everyone. When they do this, they deny that the police are agents of U.S. colonialism are the first line of defense for white power against the aspirations of colonized people for liberation and self-determination. When they characterize the struggle against migra terror as a struggle for "immigrant rights," they negate the fact that we are in Occupied Mexico and that Chicano Mexicanos are an indigenous people to this continent with more right to be here than any European. This is opportunism used to justify their own existence on stolen land!

All of these approaches to struggle are essentially counter-revolutionary because they serve to keep the lid on any real militant politics that will historically define the reason for our oppression as U.S. colonialism and not something abstract like "racism," or a "slave mentality." If these organizations or individuals are sincere, they must submit to the program and demands of the Chicano Mexican Liberation Movement.

What is clearly needed now more than ever is to build the Movimiento on a national level to take on the reality of police/migra terror and defend our gente from these attacks that get worse every day. As our people's capacity for resistance increases (it increases every day) we must be able to provide the organization that can translate the demands of our gente into concrete action that will liberate our land from the military colonial occupation that it has been under for the last 500 years.

¡Que Viva la Resistencia!  
¡Unidad Mexicano-Africano!  
¡Que Viva la Rebelion!  
Izwelenu i Africa!  
¡Mexica Tiahui!  
¡Que Viva Mexico Libre y Reunificado!



# THE LEGACY OF CESAR CHAVEZ

The recent death of Cesar Chavez is cause for remembrance of his work and his accomplishments. It is also a time to pay tribute for the advancements the Farmworker Movement made for Chicano Mexicano farm workers. As revolutionary nationalists, we pay homage in unsentimental ways - by advancing the struggle. Now that the obituaries have been written and the wreaths laid on his grave, we can begin to rededicate ourselves to struggle by taking note of Cesar Chavez's successes and shortcomings in a critical way that will allow us to pick up his flag and carry it forward.

We must first place Cesar Chavez in the context within which he and his collaborators in the farm worker movement struggled. The 1960's were a time of renewed social struggle not only among Raza in the Civil Rights Movement, but throughout the entire world, as colonized people advanced the process of revolution against the imperialist powers - England, France, the United States, etc. - who had triumphed over the other imperialist powers of Germany, Italy and Japan during World War II. The entire so-called third world stirred passionately against colonial domination as never before. From Algeria to Vietnam; and from Cuba to Mozambique, *Revolution for Self-determination* was the unifying call for the colonized people of the planet.

Within the confines of the United States, a civil rights movement - as opposed to a revolutionary movement - had been stirring since the Second Imperialist (World) War. The return of U.S. military Mexican and African veterans forced certain contradictions to surface. These veterans wanted a share of the colonial pie for which they had fought. Cesar Chavez was one of those veterans. At this time Cesar gained organizing experience through his involvement with the Community Service Organization. During his involvement in that organization (1952-1962) Chavez led several successful voter registration drives in San Jose. He took up

the cases of hundreds of Raza who suffered of mistreatment by pigs, migra and welfare officials.

In 1962 he left to establish the national Farm Workers Association which would later become the United Farm Workers.

Cesar Chavez's ideology was founded in the belief in the right to be a part of the "American Dream" - with the right to maintain Mexican culture - which is essentially the struggle for civil rights. For its time - the 1960's - this was the most progressive concept operating within the United States for Chicano Mexicanos. The Farmworker struggle became the focus for Raza throughout the occupied territories we call Aztlán (Mexico ocupado). Many of our parents, relatives and forefathers had worked the fields. The righteous struggle of the farmworker raised Cesar to a leadership position for La Raza.

The Farmworker struggle of the 1960's and early 70's accomplished several important things:

1) It advanced the concept of self-determination for La Raza. It was a struggle to form a union made up of several nationalities, including Filipinos and Arabs. The majority of farmworkers were Chicano Mexicanos therefore it was natural that it be led by us. It was not until more than a decade later that the farmworker union became predominantly funded by white liberals and therefore under their influence.

2) The Farm Worker Movement was part of the ascendancy of the Chicano Mexicano movement that swept away the "pure integrationist" and assimilationist politics of "Mexican-American" organizations like the G.I. Forum; the League of Latin-American Citizens (LULAC); and the Mexican American Political Association (MAPA); organizations that did not regain their influence until the Reagan/Bush era of the 1980's

3) The UFW was a labor centered struggle which gave pre-eminence



to the Raza working class. This cannot be overemphasized. In the present time when neo-colonial battles are being waged for the so-called rights of hispanic businesses to be allowed a share of government contracts or for hispanic vendido government burrocrats to be advanced to a higher post, it is of the upmost priority that the movement focus on the working class. This is not just a theoretical rule but a practical one since most Raza is working class!

4) The Farmworker struggle validated militant struggle. During the most successful period of the UFW - when they had the most members and when they had the greatest degree of support among Raza - was when strikes, boycotts, sit-ins, etc. were the order of the day. Corporate agri-business trembled when the farmworker movement came into town. The chipping away of the campesinos gains came when rich liberals' feria began to substitute the dues of UFW members, and direct mail fundraising drives replaced mass-based organizing drives.

The decline of the Farmworkers Union began with the practice of regularly working with the white liberal colonial politicians. The campaign for the passage in California of Proposition 14 - the Farmworker Initiative in 1976 showcased the marriage between the farmworker leadership and the opportunist liberal politicians. With the passage of Prop 14, the Agricultural Labor Relations Board was created - nominally to serve as a final arbitrator of union vs. agri-business battles. The members of the ALRB were to be appointed by Chavez collaborators and ex-California governor Jerry Brown. The ALRB served the interest of the Farm

Workers Union until the ouster of Brown by the new governor Deukmajian, a right-wing demagogue in the mold of president Ronald Reagan. Brown appointees to the ALRB were ousted, and Deukmajian appointed anti-Raza goons for agribusiness to the board. They subsequently wasted no time in obliterating any gains made by the UFW in the preceding years.

Thus, the hispanic idea of relying on liberal politicians to carry our struggles forward is highlighted in undeniable terms. These liberal politicians are opportunists who ride the fringes of our struggle, wear sombreros and eat tacos in the expectation of gaining our "bloc of votes."

But let's not be fooled by these liberal politicians when they come with brown skin and a spanish surname. These Tio Taco sell-outs have no interest in our daily struggles and generally hate Mexicans. The most recent crop of hispanic politicians can be seen jumping on the wagon of the UFW and other Movimiento struggles to gain a name and political clout for themselves.

That the UFW has allowed these liberal colonialists as well as the Tio Taco sell-out to attach themselves to the Movimiento is cause for concern and constructive criticism, but in no way diminishes the centrality of the role the UFW played in the previous period of organized struggle (1965-1975).

Unión del Barrio mourns the death of Cesar Chavez and recognizes his historical significance within the struggle for Chicano Mexicano liberation and recognize that the highest tribute to his memory will be the winning of independence for La Raza. ¡Que viva Cesar Chavez y la Lucha del Campesino!

## LIBERATE YOUR MIND - READ ¡LA VERDAD!

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

**La Verdad Publications  
Post Office Box 620095  
San Diego, Califas 92162**



# Conference On The Question Of Unity And Organization Was Representative Of The: Mexican People's Legitimate Aspirations and Historical Struggle for Liberation and Independence

On Saturday, March 27, 1993, a meeting of great historical significance took place in El Paso, Texas: The National Conference On The Question Of Unity and Organization. Facilitated by the National Chicano Moratorium Committee (NMC), this event was a call to progressive and revolutionary activists and organizations to come together with the objective of advancing our understanding of unity and organization as crucial to moving forward our struggle for the self-determination and liberation of the Chicano Mexican people.

Over 60 people attended the day-long conference which included representatives from the Brown Berets de Aztlan, Crusade For Justice, MEChAs from Phoenix, Tucson, El Paso, five regional organizations and coalitions of the NMC (Riverside, San Diego, Los Angeles, El Paso and Orange County), as well as movement activists involved in community based and youth organizing, the Chicano press, and movimiento culture. Long time activists from the El Paso area, which included Ramon Arroyo (one of the Los Tres del Paso), Carlos Callejo, Antonio Marin, Carmen Felix, Mario Chavira, Oscar Lozano and Manuel Velez - were present at this historic liberation conference.

The primary objectives of the conference were: (a) to discuss thoroughly the question of unity and organization; (b) how to make unity and organization a reality; (c) discuss the feasibility of forming national agenda or campaign for Raza self-determination; and (d) to identify a date and location for active follow-up to the conference discussions and agreements.

## Everyone Present Was Given The Opportunity To Express And Sum-up How They Saw The Question Of Unity And Organization

The conference was divided into four parts. The first was a brief welcome and general introduction to the day's agenda and participants; the second consisted of key note presentations and reports; the third part was an "open mike" round table session which allowed input from everyone present and the final session centered around the development of a follow-up plan of action.

To ensure the gathering was representative of the various political tendencies presently found within the Movimiento, the NMC was very conscious of the need to be as "open" and inclusive as possible during the outreach that went into the organizing the Unity and Organization Conference. It invited organizations who (NMC was aware of) adhered to the following general principles: (1) are progressive or revolutionary nationalist Chicano Mexican formations and are independent from non-Raza (or multi-national) organizations such as the Democratic Party, Revolutionary Communist Party, etc. - as well as government funded organizations; and (2) whose objectives are Chicano Mexican self-determination. Also, in order to bring as many groups into the national unity process, weeks previous to the conference individuals and organizations were asked to assist us in doing outreach other movement forces by submitting names of groups or persons who they felt should be invited to this conference. Packets with conference information were mailed throughout Aztlan and many long distance phone calls were made as

a follow-up and as a more direct form of outreach. Records were kept as to who received the information and their response to the NMC's invitation to attend the conference. This information is available by contacting the national secretary of the NMC, Irma Esparza.

The NMC also made it a point to not come to the conference with preconceived proposals or plan of action, but rather to hear what the participants had to say and collectively come to consensus as to what needed to be done.

The conference began with an introduction and review of the event's agenda by Jaime Cruz, National Coordinator of the NMC. Giving key note presentations were Antonio Marin (a movement activist from El

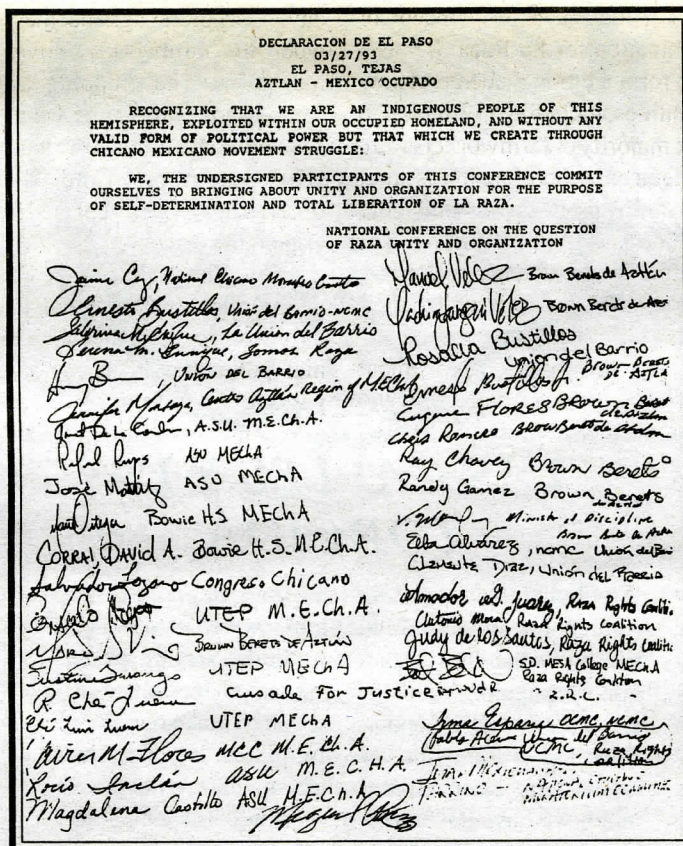


## Those Who "Talk" About Unity, Yet are Opposed to Building Organization, are Nothing but Actors and Hypocrites, Stroking Their Own Egos, and Not for Real Struggle

Unión del Barrio, a member of the NMC, was in full support this conference because we understand that only through the unity and organization of a large sector of our population can we make self-determination a reality. Of critical importance to this understanding (as was supported by many of the comments made by those in attendance) is the reality that most people active in our movement either do not understand the meaning of the words "unity" and "organization", don't know how to "make" unity and organization a reality, see unity only in a metaphysical (non-concrete, imaginary, or spiritual) fashion, or are oftentimes hypocrites who have the "gift of gab" (are good at turquear, b.s., etc), who travel from conference to conference preaching unity, but refuse to join any organization - especially if they are not recognized as its "leaders".

There were several general conclusions and understandings generated by the discussions at this conference. One, that unity and organization is something "real" and possible and not just something in someone's "head"; that there are concrete standards or characteristics (structure, organizational rules of conduct or practice, by-laws, objectives, and so forth) that can be used as criteria by which to identify forces active in our movement who are truly down for unity and organization. Another was the understanding that the highest expression of unity was membership in an organization. Also, that those who "talk" about unity, yet are opposed to building organization or uniting with other groups are, as expressed by compañera Sabrina Enrique, "nothing but actors and hypocrites, stroking their own egos, and not for real struggle." There was also a consensus that we agree to struggle collectively or as compañero Juan Parrino stated, "La Raza's needs demand divestment of petty divisions, insignificant organizational differences and egocentric personalisms. The NMC is not interested in 'playing' politics or engaging in polemics...we want to promote collective work and responsibility." Finally, as compañero Antonio Marin said, we must identify who the main enemy of our people is, U.S. imperialism, and concentrate our main blows (and energy) at it.

After the various presentations and the open mike section of the conference, a brainstorming, action oriented session was facilitated by Juan M. Parrino. After input by almost everyone at the conference, three action oriented committees and their specific tasks were drawn-up: a special committee was assigned the task of summing-up what took place at the March 27th conference; a program committee was established to develop a agenda and objectives for a follow-up conference to be hosted by MEChA at the University of Arizona, Phoenix



Paso, Texas, with over 20 years of involvement in the struggle and presently a member of the mesa directiva of the NMC) and Sabrina Enrique (youth organizer, former editor of Somos Raza and member of Unión del Barrio, from San Diego). Also, a special report to the conference, on behalf of the NMC, was presented by Juan M. Parrino (a veteran of two decades of struggle, founding member of Unión del Barrio, and member of the NMC's Los Angeles region).

After the presentations, a two-hour long "open mike" session took place, where, in a most democratic fashion and spirit of carnalismo, everyone present was given the opportunity to express and sum-up how they saw the question of unity and organization and its relationship to the struggle for Chicano Mexican Liberation.



# THE TIME FOR REVOLUTIONARY UNITY IS NOW!

on September 26, 1993; and an outreach committee was formed to follow-up on those who were invited to the March 27th but for whatever reason couldn't attend - as well as extend the list already compiled by the NCMC.

A highlight of the conference was the issuing of "La Declaración de El Paso"; a pledge, symbolically signed with the same pen, in which everyone present agreed to promote unity and organization with objective of winning the self-determination and total liberation of the Chicano Mexicano people.

To those of us who have studied history, as cited in a recent article in Voz Fronteriza (issue of March 1993), the "Conference On The Question of Unity And Organization" was an event representative of the historical continuity of

our people's struggles for justice and self-determination. During the Chicano Power Period of our struggle (1965 to 1975), we saw "El Plan del Barrio" (which came out of a junta held by the participants of the "Poor Peoples March" on Washington, D.C., in 1968), the Chicano Youth Liberation Conference (held in 1969, Denver, Colorado, where *El Plan de Aztlan* was developed), the Santa Barbara Student Conference (held in 1969, which resulted in the formation of *El Plan de Santa Barbara*), the Mujeres Por La Raza conference (held in May of 1971 in Houston, Texas), and the National Raza Unida Party Conference (El Paso, 1972), as examples of our movement attempting to come to terms with question of unity and organization.

Even after the defeat of the

Chicano Power Movement and its aftermath, the period of "Retreat and Disorganization" (1976 to 1986), we continued to witness concerted efforts, such as the National Chicano Unity Forum of 1976 (held in Salt Lake City) and the 1980 National Chicano Conference On Immigration (organized by Committee On Chicano Rights in San Diego) and the revival of the National Chicano Student Conferences in 1979 (organized by Denver Metro State University MEChA and Crusade For Justice) - on the part of our movement, to bring about organization and coherency to our struggle.

In fact, key to bringing about the revolutionary nationalist-liberation politics of the present period (1986-1990s) was the "Encuentro Process" and revolutionary nationalist "Forums" organized

throughout Aztlan from 1986 to 1989 by La Raza Unida Party and Unión del Barrio.

Thus, the Conference On The Question Of Unity And Organization and its "Declaración de El Paso", are representative of the Mexican people's legitimate aspirations and historical struggle for liberation and independence. As we witness the resurgence of liberation politics of the present period, it becomes all the more important that our movement develop the unity, organization and leadership that will not sellout or hide from struggle, but will lead our forces to victory over U.S. imperialism and neocolonialism and win liberation for the Mexican nation.

¡La Unión Hace La Fuerza!

## We must win Raza in the torcida to the side of National Liberation Work On The Chicano Mexicano Prison Project Moves Forward!

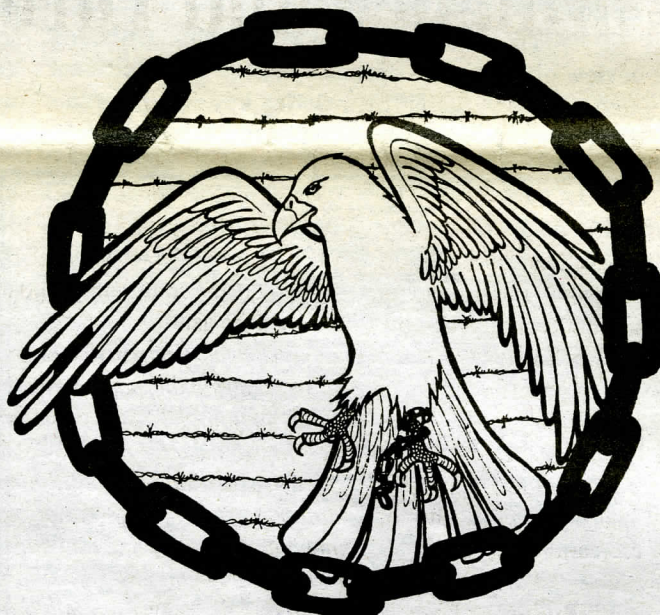
Formed on Feb. 11, 1993 the project has as its objectives to do outreach to Raza, hombres y mujeres locked down in the joints of occupied América (the United States). A primary focus of the project will be to win over Raza in the pintas to join us in the struggle for the national liberation of the Chicano Mexicano people. In other words, our jale is to explain to La Raza in la pinta y las calles la pura neta as to how this pinche sistema capitalista works and how it is responsible for most Raza being pobre, in la torcida, in las gangas, into drogas y pisto, y into mindless pleito among ourselves - instead of taking care of business and dealing with the gringo capitalist - colonialism: el verdadero enemigo de nuestro pueblo.

In the last issue of the project's newsletter, Las Calles Y La Torcida (Jan-Feb 1993), we explained how we saw the prisonero question: "We understand that the great majority of Raza who (which has historically been the case) are presently locked up in U.S. prisons, are men and women who are victims of the colonial oppression of Mexican people by U.S. imperialism. We also understand that a large percentage, 20% to 30% and in some Barrios the great majority, - of our people are directly connected to prisons, jails, juvenile halls, or probation department. This "connection" is either in the form of being actually incarcerated, on parole, or a relative of someone under the control of the so-call "legal system". A true national liberation movement must include the great majority of the people, therefore, we must include the prison population within our struggle."

It is the above objectives and understanding of realities which will guide the work of the Chicano Mexicano Prison Project.

At a junta held on March 12, 1993, several key issues were discussed and important decisions were made. Key to moving the project forwards was the assignment of a coordinator and facilitators for the project. The following were chosen to carry on the tasks of the project: Raymond Rayon (coordinator), Hector Rios (literature collection), Harry Barra (editor of La Torcida) and Ernesto Bustillos (information). Also, after much discussion, it was agreed that the name of the newsletter would be "Las Calles Y La Torcida".

The Chicano Mexicano Prison Project will make every effort to bring pintas y pintos into the organization.



### LAS CALLES Y LA TORCIDA

It will attempt to work both at a consciousness raising level (political/cultural education) - as well as to work on real and concrete issues facing the Mexican pinto/expinto population (provide liberation, independence-oriented services). We understand that to make our efforts a success, we must be very disciplined, organized and armed with clear-scientific information. With this in mind, we have developed a "working" (or temporary) constitution and structure of the project; after more forces are brought into working in the project, a formal convention or conference will be held to formalize objectives and structure of our prison work.

In a short period of four months, we have received enthusiastic support from Raza in and out of the torcida. We receive daily letters from Raza in the joints wanting to join the project and requesting more information on the Mexicano struggle for national liberation. These are excellent signs that this project is not only necessary, but that it will eventually succeed making good its goals and objectives.

As explained in past issues of La Verdad and in Las Calles y La Torcida, a central component of the our pinto work is to development an on-going correspondence with Raza in the torcida. Part of this correspondence, is the printing of the following article (which has been published in other journals) written by compañero Luis Rodriguez, who is presently on death row for "allegedly" killing two California Highway Patrolmen.

We see the publication of this article (at the request of compa Luis) as a way of building unity with Luis and supporting his struggle for liberation.

### 13 Years of Injustice And a Decade On Death Row: Luis V. Rodriguez Tells His Story

I've never written an article before to be submitted for print in any paper. However, when I was younger (17 or 18) I put together my own Chicano news magazine call "Aztlan". I was editor-in-chief, writer, artist, etc., but I also had a small staff and we accepted articles, poems, dedications, etc. It was put together with political aspects in mind, culture, history, awareness. It was the first of its kind in the Youth Authority (YA) institution I was in.

I've never claimed to be an angel and I don't claim to be one now. However, I've matured a lot and a lot has become clear in my perspective of life. Often people judge a person by his past, by wrongly concluding that if a person has be involved in crimes off and on, then he's probably guilty of everything they accuse him of. Of course its wrong, but that's how it is. I've never before been convicted of any felony, though, besides this present case.

One of the primary reasons for writing and submitting this article is a search for support from people who might be interested enough to question what's going on in my case and why they are going to such extraordinary extents to oppress, to block my access to the courts and counsel. I have documents and witnesses' affidavits to prove all of this. My article is just a small piece of a very big iceberg. Hopefully, I'll be able to also acquire some people to correspond with. As it stands right now, I get no visits form anyone. I've been divorced for more than a decade and could really use some communications with people out there who are educated, open-minded, and could be friends. (Write Luis Rodriguez)

Death row can be the grimmest existence: a torturous, inhumane, debilitating, dehumanizing and oblivious abyss. Fortunately, I am no longer under a sentence of death, but allow me to provide you with a brief view of that existence.

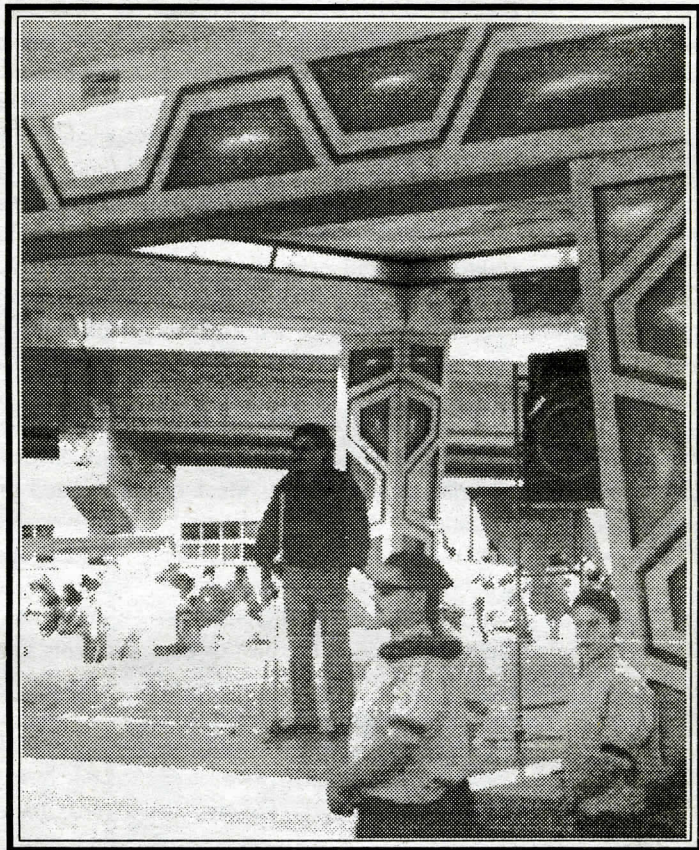
see pg. 13



# Chicano Park Celebrates Its 23rd Anniversary



Romeo, Raquel Enrique, Serena Enrique and Xochtlizetzel Ortiz



Jaime Cruz, National Coordinator of N.C.M.C.

## Proof that the Chicano Mexicano Movement is Growing in Strength and Once Again Able to Influence and Direct Events in the Community

The community of Barrio Logan in San Diego is typical of the thousands of barrios found throughout Aztlán and other parts of occupied America (for example Barrio Segundo in El Paso and Fruitvale in Oakland, Califas). It is here where the colonial bourgeoisie, with the support of its neo-colonialist allies (hispanic vendidos), set-up the most ecologically destructive businesses. Factories, recycling centers, junk yards, autorepair shops, and toxic chemical warehouses - all are located next to our homes and school yards. Political power is concentrated in the hands of white politicians and the neo-colonial vendidos (hispanic politicians, poverty pimps and so forth). Drugs, utilized as a means by which to keep Raza docile, confused, divided and unable to fight for their rights, are imported into the community by the CIA, FBI, DEA and other government agencies. The stores and other small businesses are generally owned by Arab merchants (in other parts of Aztlán we find Korean merchants) who have no respect for the community, care only about making money and are allied with the gringo ruling class to keep La Raza oppressed. The chota (police) are, for all intents and purposes, an occupation army designed to keep the masses of Chicano Mexicanos oppressed and as a pacified labor pool forced to be exploited by the gringo-colonialists and their allies, the vendido petty bourgeois (hispanics).

But, as has been the case historically, in all Mexican barrios and communities in the occupied territories (Aztlán), Raza have time and time again rebelled against the colonial conditions in which they exist and attempted to take their destiny into their own hands. On April 22, 1970 Raza in San Diego, in a manifestation that was being duplicated throughout Aztlán, rebelled against the colonial authorities and took control of

their lives by forcibly taking over a parcel of land located under the Coronado Bay Bridge. The bridge itself, and the adjacent highway (I-5) had virtually destroyed up to 30% of the community. For years, the Mexican community in Barrio Logan had petitioned city and state officials for a much needed community park. Even though Barrio Logan is located within walking distance of the San Diego Bay, the community had no access to it - or even a park for recreation.

### The Take Over and Building of Chicano Park Occurred During a Period of Time When Revolutionary Struggle was the Main Trend Throughout the World

A few days prior to the April 22nd takeover, members of the Logan chapter of the Brown Berets and Mechistas from nearby San Diego City College had found out that the city and state, despite the years of petitions and making presentations to city officials, had begun the construction of a highway patrol station on the location that the community residents had requested as a park site. Immediately, community meetings were held and with the support of other organizations and barrio residents, leaflets were circulated throughout the community and area schools - calling for people to occupy the construction site with the objective of establishing a community or "peoples" park.

Under the leadership and organization of individuals such as Mario Solis, Manuel Savin, Jose Gomez, Josie Telamantez, David Rico, Ronnie Trujillo, Charlene "Güera" Valencia, Alurista, Salvador "Queso" Torres, Ermundo Ruiz, Victor "Cosmos" Ochoa (to name a few), young and old, the workers, Mechistas, Brown Berets, occupied the land and began building Chicano Park; the area was

cleaned, grass was planted, and murals were painted.

In the April-May 1970 issue of *La Verdad*, the community's position was summed-up as:

*"The oppressor never asks the oppressed [for] his permission or opinion about anything. The Chicano community was never asked whether we wanted a freeway, a bridge, or let alone a police station.... The reality is that there is an unwanted freeway and unwanted bridge in Logan Heights. And plans for an unwanted police station and parking lot have been made."*

*"The community needs a park, not a police station. Obviously since nothing else has worked, the only alternative has been for us to create our own park. No one listened to our people; for this reason the people are no longer talking - but acting. La Raza is not asking for a park, it's building a park!"*

*"....With the same spirit, with the same sweat, with the same blood and determination that built Aztlán, the Chicanos of Logan reclaim our land. La Raza is working for independence, for control of its environment."*

*"¡Viva La Tierra, Viva La Raza!  
¡Hasta La Victoria, Siempre!"*

Twenty-one years later, in commemoration of the establishment of Chicano Park, we read in *La Verdad* (Feb-April 1991):

*"Chicano Park would not exist at all if it were not for militant struggle, sacrifice, goals and tactics put into practice by our people. If the gente from Barrio Logan had 'gone through the system', 'been patient', 'played the game' and done all of the other things that the tio-taco vendido 'leaders' tell us we must do, there would be nothing under the bridge but a Highway Patrol substation and there would be no Chicano Park Day Celebra-*

*tion today! Like everything else, we have won from the gabacho system, Raza took action and demonstrated that we were prepared to 'risk it all' to have what righteously belongs to us!"*

*"This revolutionary act has gone down in the history of the Chicano Movement all across Aztlán - as one of many confrontations with the system during the last period of struggle (1965-75) that defined our Movimiento as one for power, independence, and for the liberation of our tierra from gringo colonialism. Chicano Park stands as a living symbol of that struggle today!"*

The take over and building of Chicano Park occurred during a period of time when revolutionary struggle was the main trend, not only in occupied American (for example the Black Power Movement, American Indian Movement, and the Chicano Movement), but throughout the world (Vietnam, Tupamaros in Paraguay, 16th of September League in México, etc.). The taking over of the park has become a historical day in our people's struggle for liberation and its revolutionary murals are known throughout the world.

In the years following the defeat of the Chicano Movement in 1975, revolutionary nationalist and self-determination politics were on the decline - and in some areas of Aztlán, non-existent. As a result, many of the commemorations of the founding of Chicano Park, like the great majority of the events being organized by our gente during 1980s, were no longer manifestations of Chicano Power and liberation. Budwieser, Camel and other colonial-imperialist corporations were allowed to be sponsors of the annual Chicano Park Day celebrations. The mayor, city council members, and a host of enemies of La Raza and other low-lives were allowed to address Raza attending



# THE 23RD ANNUAL CHICANO PARK DAY CELEBRATION

the celebrations.

Unión del Barrio, along with other groups and individuals, had for years criticized the nature of the annual Chicano Park Day Celebrations and often questioned if they were worth holding them at all. But a fundamental difference between our criticism and those waged by other forces, was that Unión del Barrio's analysis was grounded on the historical and political realities of our movement - the contradictions as manifested in the Chicano Park Day celebrations were rooted in the fact that our movement had been destroyed and that whatever movement politics that did exist (including Unión del Barrio) were too weak and disorganized to take on the tremendous work that would be necessary to insure a liberation oriented celebration. While, on the other hand, the criticism put forth by other forces was based on personal pedos and petty differences with members of the Chicano Park Steering Committee (the organizers of the annual celebrations). Yet, as much as we opposed the re-colonization of the park celebrations (a.k.a. "commercialization") and being consciously aware of our own shortcomings, we understood the necessity of being present at the celebrations (Unión del Barrio has never missed single celebration) and to the best of our ability attempted to politicize and win Raza into liberation politics; this was done through the display, circulation and sale of movement materials at the park events.

By the late 1980s, the Chicano Movement, pushed forward by groups such as the Movimiento de Liberación Nacional (centered in Colorado and Nuevo México), COMPAS (from El Paso) and Unión del Barrio (southern Califas), began pull itself out a period of "Demoralization and Disorganization" (1976-1986) and once again placed liberation in the minds of many within the Chicano Mexican population. Unión del Barrio itself had stabilized its membership, had helped build several coalitions (locally and nationally), secured a building and had begun the publication of its own news-

paper - and by 1989 was in a position to more actively take on struggle and begin to seriously contemplate working on the Chicano Park Day Celebrations.

## This Year's Chicano Park Day Celebration was Significant in Many Ways

The opportunity came in 1992, when a leading member of the Chicano Park Steering Committee "called it quits" as far as his work on the park celebrations, which led many members of the Raza community in San Diego to believe that there would be no more Chicano Park Day celebrations or the possibility that straight out reactionaries and the government would openly take over Chicano Park commemorations. We immediately communicated and held a meeting with the forces still committed to continuing the celebrations and offered our participation under conditions which would be agreeable to the Chicano Park Steering Committee and Unión del Barrio: this consisted of no corporate sponsorship or government involvement, making the program much more politically oriented and the cutting down on "the partying" by shortening the hours of the event and tightening up security. As a result of this meeting, the Chicano Park Steering Committee and Unión del Barrio, later joined by the Brown Berets de Aztlán - united to co-organize this year's celebration.

Taking into consideration the present conditions of our movement and objectives of the organizers, the "23rd Chicano Park Day Celebration", held on April 24, 1993, was a great success. Over 2,000 people attended, in the spirit of carnalismo and liberation, the six hour long event. Free of corporate and government strings, alcohol and violence, the celebration was rich in culture and political struggle. In fact, many of those who had attended previous park celebration commented on how well organized and politically orientated was the 1993 event.

Speaking at the celebration was Ronnie Trujillo

(one of the original members of the Chicano Park Steering Committee), Sabrina Enrique (representing Unión del Barrio), David Rico (Brown Berets de Aztlán), Jaime Cruz (national coordinator of the National Chicano Moratorium Committee) and Manuel Velez (activista from El Paso, Tejas and member of the Brown Berets de Aztlán). Also, a special recognition was given by the Ballet Folklórico de Aztlán (the first ballet to perform at Chicano Park) to its founder, who has over 30 years of activism in the struggle for Raza self-determination, compañera Herminia Enrique (presently living in San Antonio, Tejas). The traditional flag raising ceremony was dedicated to Mexican labor leader, Cesar Chavez. The general coordinators of the event were Ernesto Bustillos (Unión del Barrio) and Tomasa Camarillo of the Chicano Park Steering Committee whose commitment to the park for over 20 years, enabled the historical unity that was manifested that day.

This year's Chicano Park Day Celebration was significant in many ways. One, it proves that the Chicano Mexican Movement is growing in strength and once again able to influence and direct events in the community. Two, the unity among organizations, as represented by the coming together of the Chicano Park Steering Committee, Unión del Barrio and the Brown Berets de Aztlán (and the support of Raza from the Amigos Lowrider Car Club), is on the rise. And three, the community and the masses of the Chicano Mexican people (as represented by the 2,000 people present) are in general approval of the politics advanced by Chicano Mexican liberation movement and do not need the vendidos to entertain them. Obviously, we have a long way to go before the Chicano Park Day Celebrations become total events of revolutionary struggle, but a major step forward towards this end was made this past April 24, 1993.

¡Que Viva Chicano Park!

¡Hasta La Victoria - Siempre!

## FOUNDED IN THE SUMMER OF 1989:

# ¡Raza Rights Coalition/National Chicano Moratorium Committee Has Been One Of The Most Active Formations In Aztlán!

The Raza Rights Coalition (RRC) was founded in the summer of 1989 with the objective of bringing together the most progressive Raza organizations in San Diego County to more effectively struggle for the self-determination and liberation of the Chicano Mexican people. In June of that year, seven organizations answered a call for unity put out by Unión de Barrio and officially grouped themselves under the name of the Raza Rights Coalition (Coalición Pro Derechos de La Raza). The founding members included MEChA Mira Costa College, Chile En Lucha, Unión de Trabajadores Agrícolas Fronterizos, Comité Cívico Popular Mixteco, East County Latino Association, La Raza Unida Party, and Unión del Barrio. As part of its goal to bring unity among La Raza and building the national organization necessary for actually winning liberation for nuestra gente, on January 1990, the RRC formally joined the NCMC and became the "Raza Rights Coalition-NCMC San Diego Region".

Today, the RRC's membership consist of both organizations and individuals. The leading organizations presently active in the RRC are Voz Fronteriza (UCSD), Unión del Barrio, Brown Berets de Aztlán, and Drywallers Union. MEChA Central has an official representative assigned to the RRC. The present officers (mesa directiva) of the RRC are: Paul Aceves (coordinator), Judy De Los Santos (secretary), Marco Anguiano (Treasurer), Brent Beltran (security), and Antonio Mora (delegate to NCMC). Unlike most so-called "community organizations", the RRC is made of formations independent of the government and non-Raza organizations (Democratic Party, Church groups, etc).

Since its founding, the RRC has been one of the most active formations in Aztlán. La Verdad, a publication of Unión del Barrio (a member organization of the RRC) has committed itself to documenting the activities of the RRC. Most of the major events of the RRC can be found in past issues of La Verdad. In this issue of La Verdad,

we briefly review activities of the RRC during the months of January to May of 1993.

## RAZA RIGHTS COALITION JANUARY TO MAY OF 1993

- January 10th: The RRC holds its annual retreat. The purpose of the retreats are to evaluate past work, prioritize issues, and develop working plans for future work.
- January 23rd: The RRC joins close to 1,000 striking drywall workers and supporters (mostly Mexicanos) in a spirited and militant march from Chicano Park to the San Diego Police Station to protest police harassment and to demand unionized jobs for those on strike. Paul Aceves gave a message of solidarity on behalf of the RRC.
- January 30th: The RRC through its associated publications Voz Fronteriza and La Verdad, participate in the annual Chicano Press Association (CPA) conference held at U.C.S.D. Speaking on the importance of the media and to how actually create Raza media (video, radio, journalism, etc.), was Raul Ruiz (former editor of La Raza magazine and presently a Chicano Studies professor at Cal State Northridge) and Serena Enrique (editor of the barrio youth publication Somos Raza).
- February 5th: The RRC organized a press conference at Chicano Park to denounce police round-up (or "sweeps") of Chicano Mexican youth under the "pretext" of fighting so-called "gangs". Speaking at the press conference were: David Rico (Brown Berets de Aztlán), Eloy Rosas (United Pride), and Brent Beltran (RRC).
- February 27th: 10 members of the RRC coalition attend NCMC meeting held in Tucson, Arizona. A press conference is held to denounce migra killing of Raza in Arizona.
- March 6th: RRC joins in solidarity with National People's Democratic Uhuru Movement (NPDUM) in the NPDUM's San Diego chapter first meeting in San Diego, held at the Chicano Park Building. Speaking at the meeting was Omali Yeshitela (chairman of the African

People's Socialist Party), Sabrina Enrique (Unión del Barrio, RRC), Penny Hess (African Peoples Solidarity Committee) and Kwame Agomou (NPDUM, San Diego).

- March 27th: 13 members of the RRC travel to participate at the National Conference On Unity and Organization hosted by the National Chicano Moratorium Committee in El Paso, Tejas. Giving key presentations at the conference were Antonio Marin (El Congreso de El Paso and NCMC), Sabrina Enrique (Unión del Barrio), and Juan Parrino (Unión del Barrio and NCMC-Los Angeles).
- April 17th: The RRC organizes a picket at the militarily imposed "border" between San Ysidro and San Diego. Over 40 members and supporters picketed for over 2 hours. Giving short messages explaining the issue of Migra violence against La Raza were Dzan Galarza (Brown Berets de Aztlán) and Paul Aceves (RRC).
- April 18th: Paul Aceves, joined by four other members, on behalf of the RRC gives testimony on Migra-Police terrorism against the Chicano Mexican community to the U.S. Commission On Human Rights.
- April 24th: The RRC works (in security, set-up, etc) with the organizers of the 23rd Annual Celebration of Chicano Park (Unión del Barrio, Brown Berets de Aztlán, and the Chicano Park Steering Committee). Over 2,000 Raza listen to Ronnie Trujillo (CPSC), David Rico (Brown Berets de Aztlán), Sabrina Enrique (Unión del Barrio), Jaime Cruz (national coordinator of the NCMC, Los Angeles), and Manuel Velez (Brown Berets de Aztlán, NCMC, El Paso) give presentations on the necessity for unity and building Chicano Mexican Power. Also, there were Ballet Folklórico, Rap Groups, and Bands, throughout the day long program.
- April 30th: Unión del Barrio (member of RRC) holds a forum on the "Obrero Chicano Mexicano". Over 40 people attended the forum which was held at Centro



**MANY OF THE RATAS WORKING WITH THE POLICE AND PRISON  
OFFICIALS ARE FORMER CHICANO  
MOVEMENT ACTIVISTS - SOME EVEN CLAIM TO BE  
IN THE MOVEMENT TODAY!**

# If We're Serious About Ending Barrio Violence and Drug Use, Then We Must Be About Destroying Colonialism

Hardly a day goes by without a newspaper, television, or radio commentary decrying the "terrible gang violence" afflicting society. The problem is referred to as tragic, senseless and unexplainable madness. The gringo-colonial social mercenaries (sociologists, psychologists, educators, religious officials, etc.) have come up with the most asinine theories to explain the violence. They claim it is rooted in cultural conflict, declining of social morals, lack of faith, product of dysfunctional families, social or psychological deficiencies, etc. The media and social experts have led the great majority of white America (along with many Mexicans) to think the actions of our youth are some kind of madness without reason, somehow organic to Mexican culture or our psychology, or that the problem of youth violence is so complex - that to find a solution is impossible.

The response of the right-wing - racist sector (which has the support of the majority population) within the U.S., is the "get tough on violence" mentality which calls for more law enforcement, severe prison sentences and the deportation of Mexicans and other Raza. Already, special "anti-gang" units and "task forces" made up of pigs from the FBI, migrá, sheriff, parole, and city police, have been formed in Los Angeles, San Diego and dozens of other cities in occupied México (Aztlán). National police - rata (snitch) "gang task forces" and networks have been formed to coordinate so-called anti-gang programs. Many of the ratas working with the police and prison officials are "former" Chicano movement activists - some even claim to be in the movement today! (read your local newspapers, check out the biographies of conference speakers, etc.)

## **The Anti-Barrio Youth Hysteria Is Such, That Just "Dressing" Like a Homeboy or Homegirl Will Get the Pigs on Your Back!**

Whether we live in Riverside, Fresno, Phoenix, El Paso, San Antonio or Chicago, rarely a day goes by without hearing of police "gang crackdowns". With names such as "Operation Blue or Red Rag", or "Operation Bandana", the targets of the crackdowns have been directed mainly at Mexican and African youth. The results of these raids have been the mass arrest, in a matter of hours, of hundreds of African and Mexican youth (read past issues of the Los Angeles Times, San Diego Union Tribune, and other mainstream gringo press). Laws, which are anti-democratic and fascist, have been passed or are the process of being passed, making so-called gang "affiliation" (hanging with, having friends in a certain clika, or claiming a barrio) a crime. Already the most anti-democratic laws are being passed (with little opposition) which prohibit so-called "gang members" (which really means all Raza youth) from entering certain parks and beaches in Los Angeles County (see "Califican de racista una moción contra pandilleros, La Opinión, May 12, 1993). Basically, the main object of the gringo right-wing and the snitches (ratas) is to criminalize barrio youth by making it "illegal" for anyone to claim to be a cholo, a home boy or home girl. The anti-barrio youth hysteria is such, that just "dressing" like a homeboy or homegirl will get the pigs on your back.

On the another hand, we have the response of the reformist, liberal, or "neo-colonialists" - who explain

away the question of barrio violence as a need for "Hispanic" teachers and administrators, boxing clubs, more "social services" and "youth counselors", which really translates to more jobs and direct benefits for petty-bourgeois Mexicans (middle class) - under the guise of "helping La Raza". At best, this is nothing more than a "bandage" approach to the problem of barrio youth violence. In the real world, this is a neo-colonial government - based strategy to keep our people confused and pacified by letting us believe that somehow gringo society "cares about us" or that the few "brown faces" working in these programs represent a progressive development for the masses of our Raza.

Neo-colonialism is a situation or condition that develops when the colonial power (in the case of the U.S., the rich ruling class gringos) can not rule directly over us (because we will rebel and raise hell), so they appoint a few brown colonial administrators (hispanics, vendidos, liberals, ratas, and the rest of the worst cagada found within our people) such as police chiefs, city council and mayors, community project directors and counselors, school principals, teachers, university professors, news reporters, and so forth, - as a method or tactical strategy of confusing and controlling the great majority of our people (who do not benefit from these handout positions) by making us "think" that somehow we are "moving up in the world". Of course, this is not to say that everyone on the payroll of gringo colonialism is aware of this strategy and are conscious of their collaboration with the enemy; some, due to their deficient colonial education are probably not aware that they function as tools of oppression.

Neocolonialism is much more effective when the colonial power can win over (buy-off) Raza who have some credibility in the community (such as "former activists"). This is why we see so many "former Chicano militants" (ex-Brown Berets, Mechistas, radicals, socialists, etc.) working "within the system" as community organizers, social service agency directors, EOP/college financial aid directors, "get out the vote" pimps, assistants to a the city council or mayor, "gang experts", networking with police, prison officials and in other collaborationist positions and who now claim that the confrontational and militant politics of the 1960s and early 1970s are outdated and no longer valid forms of struggle (this information is readily available by checking out any of the mainstream gringo-colonial newspapers or checking out your local library).

Furthermore, neo-colonialism can only exist while the Chicano Mexican Liberation Movement continues to be weak and disorganized - and thus unable to challenge and expose the neocolonial ratas who are living off the brutal oppression of the great majority of the Mexican people. Thus, the main task facing Raza movement activists today is the unification (organization!) of our movement under a scientific revolutionary program which will enable us to clearly understand the conditions facing our people and provide us with the tactics and strategy by which to resolve these contradictions.

**¡RAZA UNITE!**

• Peacing Battle • Rappers • Chicano Art • Hip Hop Contest • Food  
• Speakers • T-Shirts • D.J.

BARRIO  
ART  
SHOW

1-4 p.m.  
SATURDAY MAY 1, 1993  
CENTRO CULTURAL  
DE LA RAZA  
(BALBOA PARK)



FOR MORE INFO CALL  
262-9492 OR 235-6135

ORGANIZED BY:  
SOMOS RAZA UNION DEL BARRIO AND  
THE CENTRO CULTURAL DE LA RAZA

TO WIN BACK AZTLAN

## **The Historical Reality is that Neighborhood Klikas And "Gangs" Were the Products of the Industrial Revolution**

It is this revolutionary science that will allow us to understand that the so-called "gang violence" of today is not something new, without reason, or without explanation. The historical reality is that neighborhood klikas and "gangs" (in occupied America) were the products of the industrial revolution (1850-1890) - when the rich capitalists (owners of industry) recruited millions of workers to its industrial centers, known to most as "cities", to work as wage slaves (which economists refer to as cheap labor) in their factories. In order to keep the workers divided (fighting against themselves) and unorganized, they dragged (through false promises, propaganda, giving them land stolen from Raza) workers from Europe, Southeast Asia and every corner of the world (they call this "immigration") to work in occupied America. Playing-up on cultural and racial differences, through the neocolonial titeres (puppets) and buying off the majority of the white workers by giving the best paid jobs - the rich ruling class has effectively kept the different oppressed nations and workers (within and outside its borders) on each other throats, rather than concentrating on their common exploiter: the rich ruling class and the capitalist system which has produced them. It is here where we find the root cause of so-called "gang violence" which the social mercenaries and hispanic neocolonialists seem to be unable to explain.

In the late 1800s, every city in the east coast and northeast had so-called "gangs". Faced with social discrimination and economic exploitation from the English and Germans who had invaded America a hundred or so years earlier, the Jews, Italians, Irish, Polacks and other "recent" European settlers - formed "gangs" for protection and social and economic solidarity. Later, in the early 1900s, these groups became known as crime syndicates, the underground, mobs, Mafia, and so forth. By the 1950s, faced with the national liberation movements and uprisings of colonized people in Africa, Asia, and Latin America, as well as the liberation struggles of Africans (Blacks), Chicano Mexicanos, and Native Americas - within the borders of occupied America (United States) itself - the European settlers of different nationalities (German, English, Italian, etc.) in order to keep control of the land and wealth stolen from Raza, Africans and other peoples, responded by burying their differences and came together in a "united front" (white-internationalist capitalist power).

This "united front" of white people, a strategic move on the part of the capitalists, is what explains how a European right off the boat from Europe will immediately get a job and be accepted in "American society" -



# GETTING SERIOUS ABOUT ENDING BARRIO VIOLENCE AND DRUG USE

while the masses Africans and Raza, who are native to this land or who have been living in the United States (occupied America) for centuries, continue to face racism, live in poverty and in fear of the police and immigration authorities. It is this opportunist "united front" which blinds most white people to the everyday misery facing the great majority of Mexican and African people.

## It was in Response to the Colonial Oppression Faced by the Mexican Communities Which Led to the Rise of Barrio Clikas and Pandillas

It no secret or mystery, that the stress, pain and suffering caused by a long history of poverty, overcrowded housing, unemployment and dead-end jobs, the worst racist - education, police and migra brutality, the importation of drugs into our communities by the CIA and FBI, no medical insurance and high death rates, lack of political power and the gringo instigated racial violence between Mexicans, Africans and other peoples - is where we find the roots of the desperation and confusion of Raza youth which manifest itself into "gang violence", petty crimes, and drug use. It is the desperation, confusion and alienation, caused by the oppression of Mexican people by the rich gringo - ruling class, which has led youth into barrio clikas ("gangs" are a fabrication of white propaganda) as a means of letting out their frustrations, finding self-defense against other manipulated or colonized groups and meeting the solidarity and psychological comforts that every human being needs.

It is also no secret that exploitation and oppression of the masses of the Mexican people began during the years 1836-1848 with the military occupation of our lands (México-Aztlán). It has been the billions of dollars that the gringo - ruling class has expropriated from the lands (minerals, agriculture, etc.) and the labor of Mexicans (and Africans) - which has provided the wealth and power enjoyed by the majority of white America (Europeans) today. It is precisely because we do not have control over our lands or our own labor which finds us living in poverty and politically powerless in our own nation. This situation, where the land, resources and labor of a nation is controlled by foreigners, is called colonialism.

It was in response to the colonial oppression faced by the Mexican communities which led to the rise of barrio clikas and pandillas. Living the realities of oppression and rejection by a racist white society, Mexican youth grouped themselves into "Pachucos" (barrio youth) formations as early as the 1920s. Their primary objectives at that time were to protect themselves from violent raids into the Mexican community by racist white youth, sailors and soldiers, and to provide an atmosphere for socialization (party, hang-out, etc.) which was being denied to them by white colonial institutions (schools, recreation centers, parks, etc.). It was common in those days to see signs in front of swimming pools, restaurants, parks, and stores that read "No Niggers, Mexicans, or Dogs Allowed". So the Pachucos and Pachucas responded with the attitude of "fuck gabacho society" and proceeded organizing their own clubs, dances, picnics, and cultural expressions. They developed their own or unique style of dress, talking, art and music, which became popular throughout México and the rest of Latin America.

In fact, these early home boys and home girls, were the most nationalist and defiant sector of our population and later became the shock troops of the Chicano Power Movement of the sixties and seventies, and thus became a primary target of the colonial police. This is why we wrote in the last issue of ¡La Verdad! (Jan.-Feb. 1993), "But not only do we understand the importance of barrio youth (to our movement), but so do our enemies. In fact, U.S. colonialism and its institutions know this better than we do and has responded with a national campaign to keep our youth on drogas, criminalized, and in total ignorance."

This national campaign, developed with the cooperation of the vendido-ratas, includes increasing the "push-out" of Raza from the schools and universities, police-agent instigation of barrio violence and African vs. Mexican confrontations, importation of drugs into the barrios, stereotyping of barrio youth and biological

warfare (spread of AIDS and other diseases).

So if we understand that it is colonialism which is the root - cause of violence among barrio clikas and if we're serious about ending barrio violence and drug use, then we must be about destroying colonialism. In order to destroy colonialism we must organize the masses of our people (which must include the workers, barrio youth, students, prisoners, and progressive professionals) under a revolutionary program, guided by a disciplined, revolutionary Chicano Mexicano vanguard party whose objective is the self-determination and total liberation of the Chicano Mexicano people; the building of this political formation, by those serious about liberation, must be the objective of the 1990s.

## We Understand That There is a Vicious Struggle, in the Form of Psychological and Physical Warfare, to Rob our Youth From its Historical Mission of Winning the Liberation of La Raza

It is with this objective in mind that Unión del Barrio continues to work towards building a national movement as part of the National Chicano Moratorium Committee (which on March 27, 1993, in El Paso, Tejas, organized a national conference on the question of Chicano Mexicano unity and organization), with Raza prisoners through the Chicano Mexicano Prison Project, and raising the consciousness of barrio youth through Somos Raza.

We understand that there is a vicious struggle, in the form of psychological and physical warfare, to rob our youth from its historical mission of winning liberation of La Raza. Many of our best young minds are either won over through petty bourgeois, ego-tripping propaganda and scholarships, or are destroyed by forcing them into use of drogas and petty crime. Raza youth can only be won over to the liberation struggle by a strong, unified, and well organized formation. It is incredible to us (Unión del Barrio) how many so-called activists failed to see the need for organization and continue to pollute the minds of Raza youth with egotistical "radical", adventuristic, individualistic - style of activism; as if they can take on colonialism without unity, organization and discipline.

In an effort to bring Raza youth into organized and disciplined struggle, Unión del Barrio established Somos Raza in 1987. Somos Raza is a barrio youth magazine dedicated to raising the consciousness (through barrio and cholo art) of young gente to the necessity of building Chicano Mexicano Power through collective struggle, science and organization. Under the slogan and general principle of "¡Barrios Unite, To Win Back Aztlán!", a collective of barrio youth meet on a regular basis, gather art and articles and publish them in Somos

Raza. Also, Somos Raza holds yearly mountain retreats we call "Camp Aztlán", and in unity with MEChA Central in San Diego organized a Chicano Rap Festival in 1992 and has sponsored other barrio youth related events.

On May 1, 1993, Somos Raza organized a "Barrio Arte Show" co-sponsored with the Centro Cultural de La Raza, which included a barrio art exhibition, tag battle between several crews, display and sale of movement literature and t-shirts and presentations by movimiento speakers. A security crew organized by Neto Bustillos, Brown Berets de Aztlán, Raza Rights Coalition, and Unión del Barrio, insured the success of the Barrio Art Show - as over 150 Raza youth listened to movement messages from the MCs for the event: Raquel Enrique (Somos Raza) and Rocio Santos (Somos Raza) and the key note speakers Juan Parrino (member of Unión del Barrio and National Chicano Moratorium Committee - Los Angeles Region) and Serena Enrique (Somos Raza).

We made it point to bring "taggers" (or "peacers" as they are also known) into the art show since many Raza youth are presently into this youth sub-culture. We also understand that generally speaking, tagging is not about struggle and in fact, because of the whole emphasis in "name" recognition and semi-secret art-style, is an individualist approach to seeking reality - nevertheless, there is a expression of rebellion against the "establishment" which objectively places it on the side of liberation. As revolutionaries, we are responsible for bringing clarity to struggle and winning Raza over to the side of liberation struggle; this is what we attempted to do by uniting the peacers to the Barrio Art Show.

As we have stated before (in past position papers, in ¡La Verdad!, etc.), Unión del Barrio long recognized the necessity of winning barrio youth into the struggle for liberation. Through these past eleven years of consistently working with Raza youth (unity conferences, club sponsorship, marches, Somos Raza, and so forth) this position has become ever more clear. Recently, we have witnessed activists coming to the same conclusion as us and understanding that the struggle of Chicano Mexicano youth is not based on the college campus (where less than 3% of Raza youth are found) but in the barrios and communities and the issues related to this reality is where the overwhelming majority of Chicano Mexicano youth are at.

In our struggle to continue winning Raza youth into militant anti-colonial politics, Unión del Barrio and Somos Raza will, in the near future, be organizing a National Raza Youth Liberation Conference. ¡All Barrios Unite -To Win Back Aztlán!

## MARCHES, MEETINGS, AND SPEECHES ARE NOT ENOUGH...

## THE TIME FOR PRINCIPLED AND REVOLUTIONARY UNITY IS NOW!

Join the National Chicano Moratorium Committee in continuing the process of building the national organization *necessary for winning liberation.*

2nd National Conference on  
**The Question of Unity and  
Organization**  
September 25, 1993 - Phoenix, Arizona

FOR MORE INFORMATION CONTACT THE  
NATIONAL OFFICE OF THE NCMC AT  
POST OFFICE BOX 3247  
SANTA ANA, CALIFAS 927703



# **An Oxford Hillbilly's Rise to Power**

## **THE ELECTION OF BILL CLINTON:**

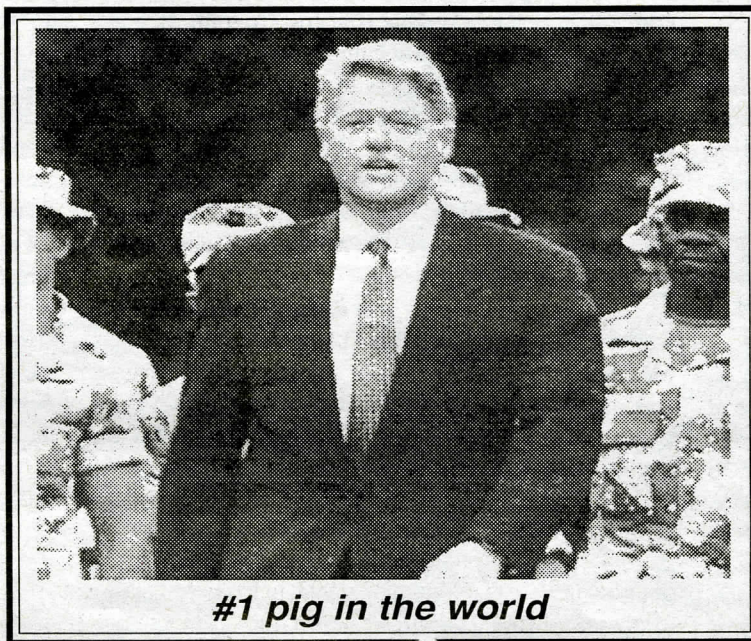
### **SAME OLD U.S. COLONIALISM IN**

### **A "SLICK" NEW PACKAGE**

Looking rosy-cheeked, the Arkansas red-neck U.S. president William Jefferson Clinton has been the subject of more public sightings than Elvis "ya murió el cabron" Presley.

Certainly, the new president is out in public more often than any president in recent memory. He is purposefully casting out his glitter at shopping malls, fast food joints, Mr. Roger's neighborhood and other middle-class venues in the self-conscious, self-serving style of a politician well aware of the value of image over substance.

Though Clinton represents the same old gabacho colonial ruling class interests that the ex-secrét policeman and Texas oil man George Bush served briefly but well as president, he is very aware that the patrician airs that Bush oozed were a "no sale" in that great marketing charade known as the 1992 U.S. presidential elections.



**#1 pig in the world**

business with his blessing, while backsliding on all his electoral promises to the poverty-wracked people of his state. This is the stuff that great American politicians are made of. His anti-labor record in Arkansas makes a mockery of the support that U.S. labor gave him during the November presidential duel. Or could it be that the U.S. "labor" movement is so castrated that it will cast its lot with anyone against Bush?

Perhaps with an eye towards making up for his lack of red-blooded American machismo during the Vietnam War, Clinton also positioned himself for the future presidential race by being one of the first U.S. governors to send his National Guard units to Honduras in preparation for the Pentagon planned invasion of Nicaragua in the mid-80's, which was aborted due to the Reagan-Bush regime's Iran-Contra caper. In addition, Clinton allowed Arkansas to be used as a staging area and financial conduit for the Nicaraguan Contras or

#### **The Media's Role in Bringing Up Bill**

Since Clinton's purpose is not to upset the status quo, but to keep the whole rotting structure of U.S. neo-colonial power one step ahead of its contradictions, he must rely on the power of image and media to fool the populace. He humors and enraptures the public with his vacuous political musings then graces them with his presence.

The U.S. mass media, always looking to fill those cash registers at the news racks and plug those mega-dollar commercials on television is going along for the ride on Clinton's traveling minstrel show. With the video-perfect Gulf War Massacre long gone and forgotten, Clinton graciously provides the necessary pomp and circumstance required by a news business desperately in need of a sale. The sale, election and ascent of William Jefferson Clinton to the presidency of the world's premier imperial power thus fits in nicely in the never ending charade of change known as U.S. "bourgeois democracy" - the democracy of the ruling class. It is the business of the mass media to perpetuate this facade.

#### **The Role of Chicano/Mexicano Resistance**

As Chicano/Mexicano activists and revolutionaries our tasks are clear. In the face of the Clinton anesthesia that the neocolonialist mass media is trying to push into our gente, it is absolutely necessary to advance the resistance against U.S. imperialism and the occupation of our tierra. We must loosen the mass media's grip of misinformation on our people. We must deepen our understanding of the oppressive nature and history of the systema. We must raise the level of struggle and consciousness with our gente, particularly at this time when neo-colonialism is imploding from its own economic contradictions. We must help clarify the issues and demands of the principled battle for the liberation of the occupied territories and self-determination as a people.

We are obliged to expose the hispanic vendidos and all manner of sell-out puppets who deceive our gente through "get out the vote" schemes, poverty pimp programs, and the multitude of other scams that neo-colonialism uses to buy our people's trust and perpetuate their ignorance, poverty and lack of real freedom. Those who suppress our people's sacred right to self-reliance, freedom, democracy and self-determination will have to answer to the people's justice eventually. We can understand those who are ignorant because it is one of the functions of neo-colonialism to keep its subjects uninformed and therefore unable to fight for what is rightfully theirs. But, what is unpardonable is the unprincipled actions and mouthings of those hand-picked hispanic Tio Taco "leaders" who knowing the history of oppression have allowed themselves to be used to bullshit our people into submission in exchange for a job here or a grant there. In this category are all the hispanics who derailed the political energy of our oppressed people by pimping

for U.S. neo-colonial president Clinton or any other electoral intrigue that diminishes the meaningful struggle for Chicano/Mexicano liberation.

#### **The Political Genesis of William Jefferson Clinton**

The myth, mystery and legend of Bill Clinton is already well documented by such respected journals as the National Enquirer, Star, People, Life/Time etc. His boyhood encounter with president John F. Kennedy inspired him to ape the hair-do, gestures, neo-liberal politics, and sexual antics of his hero.

Later, as a college frat boy with a pseudo-conscience, Clinton was caught in the Vietnam era military draft. Ever the great bullshitter, Clinton sought to maintain his "political viability" by avoiding the draft in "legal" ways that are part of white ruling class privilege. Thousands of others, including disproportionate numbers of drafted Chicanos and Africans died in the war that Clinton skipped. Clinton's struggle against the Vietnam conflict was never about principled resistance to an immoral and genocidal war waged against the Vietnamese Nation by U.S. imperialism. Clinton, as a member in good standing of the ruling white colonial class was afforded the same opportunities to skip his imperialist military obligations as his later rival Dan "Potatoe" Quayle.

By the 70's, up-and-coming politico Clinton was studiously avoiding commitments or principles. The "middle of the road" guise was exacted to a science by this Arkansas cracker whose rise to power is marked by the use of double talk, image marketing and political smoke screens. With his ears tuned to the whining of the U.S. gabacho electorate, Clinton changed from a McGovern political operative in the early 70's to the leadership of the more reactionary right wing of the "Democratic" Party - the so-called Democratic Leadership Council (DLC) by the early 80's. The DLC's stated mission is the re-orientation of the party from one perceived to be locked down by labor, "people of color", women etc. back to the gabacho middle class that had then just given president Ronald Reagan his 1980 electoral "landslide."

In an American political landscape that resembles Death Valley, a democrat mimicking the conservative chatter of his republican rivals is considered innovative, novel and challenging. Clinton thus struck a chord among the Arkansas media and electorate that propelled him through several elections and uneventful tenures as the chickenshit state's governor. Clinton developed a special talent for performing any task assigned to him by big business while giving lip service to the basic social and human needs of the people - all the while promising much and giving little. Clinton was beginning to master the art of dazzling them with rhetorical brilliance while baffling them with bullshit. His Arkansas legacy includes environmental havoc wreaked by big

"freedom fighters" as ex-president Reagan referred to them. These piratical, bloodthirsty goons raped, pillaged and plundered in accordance with Reagan's directive to the independence-minded Nicaraguan Sandinistas: "drop dead or we'll kill you." As the obedient lap dog for Reagan's gung-ho foreign policies, Clinton was not going to sit out another war when his presidential ambitions were at stake.

As a presidential pretender, Clinton capitalized on his twenty some odd years as a clever, non-committal political operator who never had to shit or get off the pot - whose mastery of equivocation is unparalleled in recent political annals. He had mastered the political skills necessary to bring down the wimp-turned-warrior George Bush. Clinton's plan was to market himself by donning the mantle of the Kennedy mystique, pandering to the aspirations of the poor and disempowered while simultaneously jumping into bed with Reagan supporters by shifting to the "aw-shucks" bubba-persona who understood the trials, tribulations, fears and paranoias of white, middle America.

Clinton thus effectively monopolized the right wing of the Democratic Party. Then, by effortlessly dispatching "progressive liberals" like ex-California Governor acid-tripper Jerry Brown, and the sell-out Jesse Jackson, Clinton created an aura and a monolithic political machine that seemed invincible.

The truth is that a demoralized, disempowered and gullible liberal wing of the Democratic Party was willing to go along with anything or anyone that would allow them back into the District of Columbia's halls of power. Out of office for twelve years and tired out of their bureaucratic posts, the liberal lemmings were willing to go along, with a promise of cushy positions in the new democratic regime waiting at the end of the 1992 electoral rainbow.

A few more image enhancing moves were tailored for candidate Clinton in order to clinch his grasp on the reactionary right. This cracker even took time off his busy campaign schedule to return to Arkansas and witness the execution of an African prisoner, as if to once and for all, lay to rest the myth of Democrats being soft on crime. There were to be no Willy Horton skeletons in Billy's closet.

In addition, as an invited guest to a Rainbow Coalition rally, Clinton loosened a barrage of racist slander against rap artist Sister Souljah. Both moves were concocted by Clinton and his team for special effect with any right-wing doubters. Clinton actions were widely praised in the mass media as examples of the "New Democratic" politics and heralded as shining models of domestic statesmanship.

The owners of Wall Street led by the giant investment firm of Goldman & Sachs, normally given to endorsing Republican party hacks, gave Clinton their benediction and ponied up their bets with heavy dollar

**see pg. 15**



# A CHICANO PERSPECTIVE OF THE POLITICAL STRUGGLE IN MEXICO: Part III

In this installment, we will examine the post-Lazaro Cardenas years. We will focus special attention on México's slide back to abject sell-out politics and neocolonialism. We will examine the so-called prosperity of the post-war era leading up to the sixties, the "Industrialization" of President Manuel Avila Camacho (1940-1946), the anti-communist campaign of President Miguel Aleman (1946-1952) and how it established trends in Mexican politics that remain until the present day and the erosion of the gains of both the obrero and the campesino as well as the rise of the "charro" labor unions.

## **The Presidency of Manuel Avila Camacho Signalled the End of Any Kind of Liberation Politics**

There can be no doubt that the presidency of Manuel Avila Camacho signalled the end of any kind of liberation politics on the official Mexican agenda. We say official because one of the greatest deceptions of the Partido Revolucionario Institucional before, and since, Cardenas has been to strike a revolutionary posture with sectors to the left of center both within many circles inside of México (some old revolutionaries, ejidatarios, socialists, university sectors, etc.) and with external socialists (Cuba, Nicaragua, the former Soviet Union and other ex-Socialist Camp countries to name a few). At the same time that these leftist elements within the PRI are given free reign in areas such as education and foreign affairs (hence, the independence-minded, anti-imperialist politics of the Cardenas era have continued to flourish before all the world), the most right wing, fascist elements in the country control areas such as industry, the armed forces, the security apparatus and the Justice Department. This dishonest masking before the Mexican masses and the world began to materialize during the presidency of Manuel Avila Camacho.

The presidency of Manuel Avila Camacho practiced one of the prime deceptions that characterizes Mexican politics up to the present day, and is endorsed by elements from all ends of the Mexican political spectrum; the lie that México is a sovereign nation with control over its own destiny. What was done under the presidency of Avila Camacho was the continuation of Cardenas-type socialist rhetoric to disguise a shift to the right and an abandonment of the people.

Avila Camacho used the pretext of National Unity to justify a class peace with the bourgeois exploiters that the government of Cardenas fought so vigorously against. He spoke of the "Industrialization" of México, giving the illusion, once again, of México's independence. Under his presidency the United States was able to pressure México to become involved in the Second Imperialist War (World War II) when it fired on and sunk two Mexican oil boats and later blamed the Germans.

This incident has characterized better than any other the relationship of México to the United States since 1940. In spite of a varying amount of sovereignty and anti-imperialist chest-beating at home and abroad and the touting of social programs and labor protections created under Cardenas that the present day leadership exploits for its own gain, México remains as dependent and lacking in the even most elementary political, economic, and social independence! A look at the actions of all the presidents up until now shows that clearly.

## **The Bracero Program was a Clear Example of the Neocolonial, Puppet, Vendepatria Politics of the PRI**

When we look at the period of the Second Imperialist War and the post war period in México, we see the invasion of the Yanqui empire into every aspect of Mexican life and the consequences for the Mexican masses north and south of la frontera falsa. In 1947, U.S. president Truman initiated "operation wetback" to deport Mexicano workers from Aztlán. This "Mexican Hunt" by the terrorist migra was a cleanup operation to get rid of the cheap labor that the U.S. had imported (with the complicity of Avila Camacho) to work in the fields and factories to help the wheels of the War Machine tread more smoothly. This savage repression was met with no

protest by the Mexican Government.

In the early 1950's, as Tio Sam sunk his bloody claws of aggression into Korea, the U.S. needed Raza's cheap labor once more. What was developed, with the full complicity and cooperation of the PRI puppet government, was the infamous Bracero Program. It was a program that literally sold campesinos like indentured servants to U.S. agribusiness to work like dogs for the ridiculously low wages. This had been going on since the U.S. occupied Aztlán in 1848. What was incredible here was the outright cooperation of the Mexican government in the exploitation of Mexican workers. It is this instance of collaboration that shows the neocolonial nature of the PRI.

At the same time that this betrayal of Mexican workers by the PRI was taking place, the government in México was doing everything it could to sabotage, reverse, and otherwise render impotent all of the gains made under Cardenas. It is important to note here that the exploitation of Mexicano workers on this side of the frontera falsa was part and parcel of the erosion of the power of unions, and the halting of the agrarian reform that had, just a few short years before, made México the model of land reform in Latin America. The official line of the PRI during what has been defined as "El Milagro Mexicano" (the Mexican Miracle) of the forties, fifties, and sixties was that México was putting aside class antagonisms to fight for a prosperous future through its rapid industrialization. For those who want to compare this line to the industrialization of the Soviet Union of the twenties and thirties, they should keep in mind one important fact - no one ever saw Josef Stalin invite Coca-Cola, Ford Motor Company, or United Fruit into the Soviet Union to "help."

This illustration and contrast probably is what is most necessary to clarifying the nature of economic development (or underdevelopment) in México after Cardenas. It is a point many leftist forces miss in their present-day analysis of what is wrong with México and what the solution is. Many of these forces pretended (and continue to pretend) that the problem with México is something that is the doing of Mexicanos. To them, U.S. imperialism has nothing to do with corruption, inefficiency, lack of vital social services, grinding poverty, etc. Thus, when they analyze the forties, fifties and sixties, they recognize the role of the US in Mexican political, economic, and social life, but they fail to recognize how strong it was. They won't face the fact that México has not had even any pretense of independence or self-determination since 1940. With this idea in mind, it is easy for them to discuss whether México has mismanaged funds it never had any control over in the first damn place!

## **Unions Found Themselves at the Service of the Mexican Ruling Class and their Gabacho Masters**

With this economic invasion taking place, political consolidation was not far behind. The phrase "sindicato charro" became a familiar word to workers all over México throughout the forties and fifties. "Charrismo" was used to describe the "official" unions that had worked with Cardenas to protect la clase obrera mexicana and now found themselves at the service of the Mexican ruling class and their gabacho masters. The term "charro" itself is taken from Jesus Diaz de Leon, often called "el charro", who was removed from his post as General Secretary of the Executive Committee of the Sindicato de los Ferrocarrileros (train workers) for working as an agent of the government. To regain his position Diaz launched an assault on the National Office of the Executive Committee and its local offices in different areas with the backing of the army and police agencies on October 14, 1948.

This example of the undemocratic imposition of a so-called leaders who worked for the government shows clearly that these unions have, for most of the last 50+ years, been the loyal lapdogs of the colonizer. For all the feria they take out of the paycheck of el obrero mexicano, they almost never are known for backing up the worker when management wants to do whatever it feels like. They were also contaminated by the late

forties-early fifties anti-communism the United States forced on its "allies." These unions guaranteed the status quo and made sure Tio Sam was able to exploit our gente south of the frontera falsa the same way he exploited our gente north of la frontera falsa. They did (and continue to do) this by acting as management's battering ram on the shop floor.

One of the chief charristas over the years has been the bought-off, PRI appointed president of the Confederación de Trabajadores Mexicanos (CTM), Fidel Velasquez. Velasquez rose to prominence in the infamous forties we have been discussing. He is symptomatic of the corrupt, collaborationist unions that are the voice of management and the transnationals. An eighty year old senile fossil who can barely walk, Velasquez is literally dragged out by the Mexican government to "speak for the workers" and, more recently, to praise the Free Trade Agreement (Free Slave Agreement) between Canada, the U.S. and México - which will reverse all the gains the Revolution has made (more details of the effect of this treaty will be forthcoming in later segments).

The point here is not to single out Fidel Velasquez. Rather, it is to show the sell-out trend he represents. Though he rails about protecting the rights of workers and is capable of semi-socialist rhetoric when necessary (like the rest of the PRI), he is a symbol of collaboration and overt neocolonialism.

## **The Campo Also Suffered the Effects of the Erosion of the Revolution's Objectives**

The campesino was by no means spared during this time of capitulation to the transnationals. After Cardenas left office, multinational agribusiness was allowed to worm its way back in. Those who lost continually were the small campesinos who were gobbled up and forced off the land. Then in 1964, the government declared the land reform to be over and stopped the division of lands completely. This went hand in hand with the unwillingness of Mexican banks to support the campesinado (acting on orders of the government), causing campesinos to be driven from their land and a decrease in production whose end result was more dependency on the United States. This had its most profound effects in the South (Guerrero, Oaxaca, etc.) where revolutionary activity in the fifties, sixties, and seventies under the heroic leadership of revolutionaries such as Genaro Vasquez, Lucio Cabanas, and El Huero Medrano set the tone for a new generation of Raza resistance to gabacho colonialism.

Meanwhile, while many campesinos were becoming more radicalized every day due to the worsening conditions they suffered under the parasitic state capitalism and colonialism, a new phenomenon was taking place with another sector of Mexican "campesinos." We say "campesinos" in quotes because although the Mexicano government likes to call them that they are bought off and have no connection to the real campesinos we spoke about earlier.

As established earlier, the Mexican Revolution was a process that was never completed. Therefore, it was never able to purge from Mexican society those opportunistic elements that later brought about its downfall and capitulation to colonialism. The ejidatarios of Northwestern México (especially Baja California) are prime examples of this.

Though the ejidos were models for land reform throughout the world, the process (like so many others) was left in midstream. Many campesinos used the reform to get rich and become petty exploiters themselves. This was exactly the same kind of counter-revolutionary deformity the Soviet Union successfully combatted in the thirties. In México, these aspiring exploiters and parasites were allowed to grow to the point that it is now common to see, in Baja California, these ejidatarios protected to make their profits by the government even as they employ at ridiculously low wages and in the worse working conditions imaginable workers from the south who have been forced to migrate due to economic desperation (one example that comes immediately to mind is that of the Mixteco Indians who primarily come from Oaxaca).

see pg. 14



# CHICANO MEXICANO PRISON PROJECT

from pg 6

I was arrested on December 24, 1978, in Richmond, California. Immediately upon my arrival at the police station I was beaten and choked by the officers while I was handcuffed behind my back. I was then paraded through the deputies' locker room, where numerous officers called me every type of despicable and racial name they could think of, along with death threats. I was then taken out through a side door (while wearing nothing but a paper jump suit and paper slippers and waist chains) where dozens of news cameras and reporters had obviously been told to wait to photograph the "suspect". (The police did not take me out through the regular prisoner-transport door) I didn't realize at the time that the purpose was to intentionally set me up for the news media to broadcast my picture all over the U.S. so all possible witnesses would get a good look at the suspect that was being charged with the crime.

I was transferred immediately to Yolo County Jail, where I was not allowed to sleep for two days, and during those two days I was further threatened by officers, physically forced to give hair, fingerprints, saliva, full body naked photographs -all which proved negative, including gun powder residue tests done on my hands. I was placed in an isolation cell where officers would yell threats and racial slurs over the speaker in my cell. My food was brought to me ice cold with what looked like floor dust on it. They refused to provide me with a toothbrush, toothpaste, comb, shoes, socks, or soap. I was in a cell with nothing but a bed roll and jumpsuit. I was then taken to court arrangement. This was to typify my existence for the following thirteen years.

At various times officers threw food and liquids at me through my cell bars, or maced me through the bars, turned away my visitors, turned off my water, held me in complete incommunicado, searched, read and seized confidential attorney/client legal papers and legal mail. On every court day of my trial, I was placed in leg irons, waist chains and hand cuffs, in an isolation room for hours before each day of trial, during lunch breaks, and after each court day. Yes I was being physically and psychologically tortured. Years later, I realized that it had all been done very intentionally and maliciously to obstruct me from fully assisting my attorney in preparing a full, meaningful defense - as well as perhaps to try to get me to commit suicide.

I was charged, tried, convicted and sentenced (1981) to die in California's gas chamber in San Quentin Prison for allegedly murdering two California Highway Patrolmen, Mike Freeman, who was shot five times with one shot to the head and Roy Blecher, who was found handcuffed behind his back with one gunshot to his head. The crimes occurred on December 22, 1978 at approximately 3:40 a.m., alongside the eastbound interstate I-80 freeway in Yolo County, right outside of Sacramento County near the Nabor Blvd. turnoff. I did not commit those crimes, I was wrongly accused, convicted and sentenced to die for crimes I had nothing to do with. I was swept up in a law-enforcement machinery gone out of control.

However, the public doesn't know nor see what's really going on behind the sensationalized headlines that state "cop killer". They instead read sensationalized story along with a photo of an angry looking "hispanic"

male. They don't realize that he has good reason to be and look angry because of what he's being subjected to and because he's falsely accused.

Even the courts (judges) are swayed from the line of fairness and true justice toward insuring or sustaining such a conviction. Everyone assumes the law-enforcement officials and investigators have followed the procedures prudently. The judicial process becomes inverted. The defendant is assumed guilty unless, or until, he can prove himself innocent; which is almost impossible, given the power of the adversary he faces.

Fortunately for me, after several years of legal battles, I was remanded back to the trial court for re-sentencing (1986). We were able to win a new trial order and to have the conviction vacated through Habeas Corpus, due to juror misconduct, the prosecution's use of several hypnotized witnesses and the prosecution's intentional suppression of crucial favorable evidence (1988). However, the California Supreme Court again ordered the judge to impose a sentence of life or death.

In November 15, 1991 I appeared before the same judge who tried the case and presided in all the previous hearings (the Honorable Judge Joseph Karesh). The judge allowed me to speak in my own behalf. I presented legal arguments directed specifically to the refutable, tainted evidence presented by the prosecution (all seeking rewards, immunities and leniencies). I further proved through the specific irrefutable physical evidence presented that it was "physically impossible" for the crimes to have been committed as the prosecution had presented and as the sole key prosecution witness, Margaret Klaess, testified to. The District Attorney, David Henderson, could not even muster a response nor argument. The judge put off sentencing me until November 22, 1991 as he cut me off in the middle of my oration.

I returned to my Death Row cell on November 15, 1991 and wrote Judge Karesh a letter, informing him that I was not asking for, nor did I want any type of life sentence. That I in fact preferred the death sentence rather than to allow the courts to continue to obfuscate this continuing facade of justice and that any type of life sentence would only create an even more odious and torturous existence for me (incarceration of an innocent man is a daily death).

On November 22, 1991, Judge Karesh allowed me to finish my oration, in which I presented further issues and ended with a version of the famous Patrick Henry quote: "Give me liberty or give me death". The judge again put off sentencing me for two more weeks to December 6, 1991. (Since November 15, 1991, I'd been quite certain that the judge intended to sentence me to life, but that's not what I wanted. I wanted my expedited vindication, release or death and I knew he could not order my release.)

On December 6, 1991, Judge Karesh did the next best thing he could do for me, short of outright release (which he couldn't do). The judge, sitting as a 13th juror, as mandated by law, re-weighed the evidence and the credibility of the witnesses to determine if the jury's verdict was contrary to the law. The judge found that the key prosecution witness' testimony was inherently incredible and that the crimes could not have been committed

as she professed. He therefore disregarded her testimony, stating that without Margaret Klaess' testimony there was insufficient evidence to sustain a conviction. The judge further agreed with me that three main pieces of evidence presented by the prosecution were suspect. The judge further held "a deep lingering and continually growing doubt as to the defendant's guilt" and also had a "nagging sense of the defendant's innocence." The judge basically acquitted me, found me not guilty, but he did not have the power nor authority to release me. He was ordered to sentence me. The judge sentenced me to life and refused to uphold the jury's finding of "personal use of a firearm" thereby further establishing a finding of acquittal. The judge, by his written findings, has basically insured my release in the near future.

I am innocent of these crimes, yet I am still incarcerated due to politics and discriminatory, malicious prosecution (including political pressures and discriminatory practices of reviewing courts).

I was fortunate enough to have somehow endured these past 13 years. I've been around numerous death row prisoners who've attempted or committed suicide. I've seen numerous deadly stabbing and assaults take place, as well as outright murders by both prisoners and prison officials. I myself have been the target of various prison official's murderous conspiracies and setups due to my case and my filing of writs and lawsuits against prison officials.

I've been able to diligently study and educate myself in Law through the past ten years. I've worked on my case researching, studying, examining every aspect I've been able to. My compulsion to find out how I was convicted and sentenced to death for crimes I did not commit has kept me going, knowing I am innocent. However, on various occasions prison officials have also seized and/or destroyed vast amounts of my legal notes of my research. There are condemned prisoners who can't read or write and there is no way for other prisoners to assist them to understand their own legal letters and papers. The prison does not provide them with assistance to understand their own legal letters and papers. The prison does not provide them with assistance and their attorneys are located hundreds of miles away. How can they possibly get a fair chance in this system, especially if one of them is innocent? Walking hand in hand with death 24 hours a day and being constantly psychologically oppressed by prison officials - and at the same time being deprived of the means and tools to fight for your very life and freedom, is an intensely odious existence as well as a perversion of due process, especially for someone wrongly convicted.

Yes, it's true, there are unscrupulous, illegal acts committed by law enforcement officials to obtain their desired goal, whether it be a conviction or whether, like Oliver North, Casey and Secord, little outlaw groups within the system creating their own little governments and judicial processes. But do they admit when they're wrong? They get the fairest of trials and best of attorneys. *Editor's note: For more information as how to help win the liberation of Luis Rodriguez, write to Luis V. Rodriguez, #C-33000, P.O. Box 7500, Crescent City, Ca. 95532-7500 or to La Torcida, P.O. Box 620095, San Diego, Ca. 92162*

Unión del Barrio is organizing a series of Movimiento forums on issues concerning the struggle for Chicano Mexican Liberation. Topics cover issues such as:

**Chicano Mexican Labor,  
the role of Revolutionary Journalism,  
the Woman's Question,  
Indigenism,  
and many more.**

These forums are held at the end of every month at-

**Centro Aztlán  
2207 Fern Street  
Barrio Lomas - San Diego**

FOR MORE INFORMATION CALL 619/280-8361

**BECOME AN ACTIVE PART OF  
THE CHICANO MEXICANO  
LIBERATION MOVEMENT IN  
SAN DIEGO...**

**Join the Raza Rights  
Coalition!**

**Meetings are held every 1st and third  
Wed. of the month at**

**Centro Aztlán  
2207 Fern Street  
Barrio Lomas - San Diego**



# MEXICO: PART III

from pg. 12

## El Pueblo Mexicano Responded to These Attacks Heroically

This process is no way different than what goes on in the rest of Latin America (with the exception of Revolutionary Cuba). When we look at the entire region, we see that from Aztlán to Tierra del Fuego, our gente are colonized by the gringo, exploited for our labor, and denied any self-determination over our lives on questions from what kind of political system we will have to what kind of toothpaste we use! This is what México lived under "El Milagro Mexicano," y la "modernización." It is not Mexican modernization for DOW chemicals to go to Tamaulipas and set up a plant!

We must say, however, that as in all eras of oppression facing our gente, El Pueblo Mexicano responded with the heroic resistance that has characterized us for 500 years. The 1950's especially were host to important labor movements and strikes that, while they had problems we will discuss in this installment, symbolized the fighting spirit of la clase obrera as alive, and carried it over into the mass Movimientos of the sixties and seventies.

Many of these labor movements represented the last of the revolutionary spirit trying to preserve the hard-fought gains of the revolution and the Cardenas years. Among these movements are the heroic strikes of the mineros de la Nueva Rosita of 1950-51, los Ferrocarrileros of 1958-1959, and Los Telegrafistas Contra el Charrismo (Telegraph Workers Against Charrismo) of 1958. These important movements are chosen here to represent the combative spirit that continued to exist in spite of state repression of free union organizing. They are also chosen due to the charrismo they had to confront head on to struggle for labor rights. These movements had to fight not only the charrismo of the established sindicatos, but the fierce anti-communism of presidents Manuel Avila Camacho and later Miguel Aleman.

## Anti-communism was Applied Differently in México Than in Other Yanqui Colonies

Anti-communism was applied in México at a time when the United States

was riding a wave of red-scare paranoia and was imposing its hysteria on its colonies in the rest of the world. One of the principal features of colonialism is that the colonizer is able to impose also its political neuroses over the colonized people. The end result is to create an affinity and identification with the oppressor, and a hatred and an irrational fear (phobia) of ideology that will liberate el pueblo from its oppression (socialism). To this end, the post-Cardenas PRI was a willing - if often disguised agent agent of U.S. anti-communism.

The PRI had to move delicately against socialism. After all, the Mexican people had, not long ago been part of a revolutionary process and had been sensitized to socialism and anti-imperialism by the Cardenas presidency. Therefore, the PRI of the post-Cardenas years was very careful and astute in their attacks. What could be mostly seen was declarations about sovereignty and non-intervention and very subtle attacks on "Soviet expansion." This was balanced with enough lip service to anti-US intervention to keep any progressive forces that might have been out there from seizing the initiative and combatting U.S. gunboat diplomacy in Latin America in a revolutionary way and exposing the contradictions inside of México as a colony of the Gringos. What came out (and continues to come out to the present day) is some posturing and some rhetoric to cover up the puppet nature of the PRI government and prevent any revolutionary activity around the question.

Also going hand in hand with this anti-communist campaign was the Gringo deityfication (god-making) process of the forties, fifties, and sixties to a lesser extent. Suddenly, everything from the United States was good. The U.S. way of life was embraced as never before, and the middle class which had taken root during the WWII and postwar "prosperity" was encouraged to accept and internalize gringo middle class values. This process was especially strong along the frontera and in Baja California where Yanqui influence had, over the years, created a bourgeoisie totally in love with everything gabacho. Now, as the Mexican media jumped on the anti-communist

bandwagon, the people were fed a steady diet of Cold War propaganda - even as the government claimed to follow a policy of basic non-alignment. Though the Mexican people never heard the railing against "godless communism" reach the fever pitch it reached in Guatemala, Nicaragua, Panama, Cuba, etc. during the same period, it was never far below the surface, and the threat that someone who wanted any kind of progressive change was a Marxist agitator was enough to discredit a political opponent.

## The Aleman Presidency: A Case Study in Reactionary Politics

This was especially true during the presidency of Miguel Aleman (1946-1952). That period was probably the closest México came to the communist witch hunts that took place in the United States during that time period. A close look at the policy of Aleman's presidency proves the subtle and disguised anti-communism that Avila Camacho introduced and made an art form for presidents to follow for the better part of five decades.

1946-1952 was a time when you could not talk openly about forming a leftist party in México. There were blacklists of socialists in every profession in a country where, just ten years before, students were educated under a socialist curriculum. It was under Aleman that the Charro unions came to prominence and U.S. agribusiness was allowed to come in stronger than ever to displace the campesinado from their lands.

The Aleman presidency is also educational when we want to see how the PRI concretely dealt with the contradiction of trying to pretend to still be true to a revolution that was socialist while doing the bidding of their Tio Sam and joining the anti-communist campaign with the rest of the "free world". The way Aleman dealt with this was to officially declare that México was neither completely capitalist nor socialist and would not become involved in any conflict that would threaten its sovereignty. Instead, México would follow a middle path, not be drawn into conflicts, and would respect the autonomy of other nations. This was typical PRI double talk at its best. This engaño also

showed a U.S. puppet of a higher level of sophistication than anywhere else in the world. Clearly, the struggle against the PRI by any of the revolutionary forces in México would be an uphill battle.

## The Role of the Partido de Accion Nacional During This Period

During the forties, fifties, and sixties another trend was trying to make a comeback of sorts in Mexican politics. The Partido de Accion Nacional, the ultra-right, pro-gringo party that was formed in direct opposition to Cardenas in the late thirties continued to function after his presidency. They continued to receive most of their support along the Frontera Falsa in the north (especially Baja California) and began to play a new role in the postwar years.

The role the PAN now took on was that of the loyal opposition. The PAN was the "opposition" party that spoke volumes of rhetoric against the PRI but was really the same thing. Quite the opposite of any real opposition, the PAN served the PRI well by letting people think that since the PAN was the right wing yanqui-loving party that wanted to break the unions completely, get rid of all land reform (as opposed to gradually - which the PRI was in the process of doing at that time) and completely and openly sell-out the country to the gringos (which the PRI was doing under the table), the PRI was the heir of the revolution and was dedicated to protecting the sovereignty of the nation. The PAN also provided people a way to support the "opposition" that was acceptable because it was not about any kind of fundamental change and was, in fact, attempting still to reverse any kind of revolutionary gain and set the clock back 100 years to México's feudal past. The right-wing, vendepatria nature of the PAN had not changed since the thirties, that is to be sure. What had changed was the role it played in Mexican politics as it was now more dangerous a role than ever before.

**IN THE NEXT EDITION:** A look at the struggles of the sixties and seventies. We will focus special attention on the Tlateloco Massacre of October, 1968 and how it changed the face of Mexican politics forever as well as its impact on the Chicano Movement north of la frontera falsa.

# RAZA RIGHTS COALITION UPDATE

from pg. 8

Aztlán (Barrio Lomas, San Diego). Those present listen to a panel consisting of Rosa Calvillo (Textile worker), Juan Parrino (editor of *La Causa*, Para Legal's Union-Los Angeles, and Unión del Barrio), Carmen Felix (community organizer, El Congreso, from El Paso, Tejas), and several representatives from the striking Dry-wallers Union.

•May 1st: *Voz Fronteriza* (member of the RRC) holds its 3rd Annual Movement Plática at UCSD. The panelist included Herminia Enrique (veteran of over 30 years of political involvement, an elder of the Chicano Movement, from San Antonio, Tejas), Patricia Marin (national secretary of the NCMC, Santa Ana, Califas), Jorge Mariscal (professor UCSD), Sabrina Enrique (*Somos Raza* and Unión del Barrio), and Ernesto Bustillos (*La Verdad* and Unión del Barrio).

•May 1st: *Somos Raza* (member of RRC) organizes a "Barrio Art Show" with *Raza Unite, To Win Back Aztlán* as its theme. Held at the Centro Cultural de la Raza in Balboa Park (San Diego), over 150 Raza youth danced and listened to local D.J., checked out a barrio art display, witnessed a "peacing battle", and listened to presentation given by Serena Enrique (*Somos Raza*) and Juan Parrino (Unión del Barrio). The M.C.s for the event were Rocio Santos and Raquel Enrique (both from *Somos Raza*).

•May 7th: RRC members, Marco Anguiano (also a

member of Unión del Barrio) and Brent Beltran speak at Mesa College Cinco de Mayo demonstration in opposition to the commercialization (colonization) of Cinco de Mayo. Also, giving a message of solidarity was given by Kwame Agomou (NPUM, San Diego). The event was organized by MEChA Mesa College.

•May 7th: Speaking at several workshops at the MEChA Mira Costa College (Oceanside, Califas) "Cinco de Mayo High School Conference" were Serena Enrique (*Somos Raza*) and Ernesto Bustillos (Unión del Barrio).

•May 8th: National People's Democratic Uhuru Movement (UPDUM) hold its second meeting (and founding) in San Diego. Speaking at the conference were Omali Yeshitela (Chairman African People's Socialist Party), Paul Aceves (on behalf of the RRC), Penny Hess (African Peoples Solidarity Committee), Serena Enrique (*Somos Raza*), and Kwame Agomou (NPUM, San Diego).

•May 14th: RRC and Unión del Barrio help with logistics at forum on "Cuba" organized by the Cuban Friendship Committee.

•May 15th: Four RRC members attend the general meeting of the National Chicano Moratorium Committee held at Centro Chicano at the University of Southern California (Los Angeles)

•May 15th: Unión del Barrio organizes and hosts the annual meeting of the Chicano Studies Concilio at Centro Aztlán (Barrio Lomas, San Diego). Co-chairing the

meeting were Hector Rios and Filemon Zamora (both from Unión del Barrio).

•May 19th: Several RRC join a Raza groups in north county (San Diego) to protest the pig beating of Guillermo Covarrubias, an activist from that area. Giving a message of solidarity in behalf of the RRC was Tony Mora.

•May 22nd: Several members of the RRC attend general meeting of the Chicano Press Association, which was held at the University of California, Riverside. Elected to the mesa directiva are: Harry Barra (coordinator), Juan Parrino (secretary), and Ernesto Bustillos (treasurer).

•May 29th: RRC will hold a People's Tribunal/Tribunal Popular on ending Police/Migra terror in the Chicano Mexicano community. This forum will be on Saturday, May 29th, 1993 from 9:00 a.m. to 12:30 p.m. at Centro Aztlán, located at 2207 Fern Street in Barrio Lomas, San Diego. For more information call 619/280-8361.

•Also, for almost a year now, the RRC has done regular "community patrols" in defense of the Chicano Mexicano community. The community patrols are something that Raza activists did during the "Chicano Power" era (1965 to '75) when there was a high degree of militancy with our gente. Basically, the patrols entail the following of the police and migra by Raza in cars covered with "Chicano Mexicano Power" signs and loaded with video and photo cameras, following and observing the police as they cruise through the barrios of Logan, Sherman, and Lomas.



# The Shift of Colonial Power: Clinton takes Control

from pg. 11

contributions to his campaign. After his election, Clinton paid them back handsomely by populating his cabinet with the same wheelers and dealers that have always held sway and authority along the mighty Potomac. The early flow of power mongers between the boardrooms of corporate America and the halls of government in Washington continues unabated.

But, as a clear case of Clinton's political methodology, the Zoe Baird onda is unsurpassed. Baird, the general counsel to General Electric, Aetna Insurance and other model corporate citizens was nominated by Clinton to the post of attorney general - the nation's highest law enforcement officer. Baird, like Clinton, is a puppet for big business. Yet, the novelty of her gender in the position of A.G. gained Clinton hurrahs from the white feminist lobby. The Baird nomination was derailed by the public protestation against her hiring of "illegal" Latin-American domestics while she earned a paltry paycheck of \$500,000 a year. The racist undercurrent of all this white whining was against "illegal aliens" - recurrent boogeymen in the American racist psyche. Naturally, not a word of sympathy was heard from any quarter for the Latin-American couple used by Zoe Baird, and soon thereafter they were expelled from the U.S. With the political heat on, Zoe Baird beat her breast in sorrow before the "stale, male and pale" Senate Judiciary Committee considering her nomination but the die was cast and she was soon forced to withdraw. White feminists were upset and poured their hearts out for poor Zoe and they were eventually placated with another gender correct nominee. Baird returned to her privileged life as a corporate hack; to be no more than a piss stain in the pages of U.S. history.

Other domestic policy gems promoted by Bill Clinton include boot camps for drug offenders - perhaps to be followed by chain gangs for beer drinkers. Clinton is also urging the creation of a "national police force" to "gainfully employ" disadvantaged youth. This police force is yet to be defined. When a nation is torn apart by poverty and consequent crime, it most assuredly requires a gestapo to stamp out the problem!

As a landmark event that showcased his dazzling command of foreign issues, candidate Clinton made a pilgrimage to Florida to kiss the pinky finger ring and earn the campaign blessings and contributions of neo-fascist, mafiosi, Cuban traitor Jorge Mas Canosa,

head of the Cuban-American Foundation. Mas Canosa is one of the most monied, engaging and influential reactionary gusano demagogues now resting his ample behind in luxurious exile in Miami, happy home to Latin-American despots on the lam from justice in their native countries. His Foundation generously endows right wing crusades world-wide. Among other interesting pastimes that include money-laundering and fantasizing about his return to Cuba, Mas Canosa is a player in American domestic policy. He is the financial angel to U.S. congressman Torricelli of New Jersey, who at Mas Canosa's direction sponsored the recently passed Torricelli bill through the U.S. congress. The bill's sole intent is to starve the Cuban people until they capitulate to U.S. imperial power. In exchange for several hundred thousand dollars of campaign funds and Mas Canosa's endorsement, Clinton promised to carry the spirit and letter of the Torricelli Bill and redouble the squeeze on Cuba. When the bill became U.S. law, the United Nations, including all U.S. Allies condemned it.

To understand American hate against Cuba, one must appreciate that this Caribbean island is a symbol of resistance to U.S. domination of Latin America. Though it is obviously not a military threat to the U.S., its very existence as an independent third world nation provides a vivid contrast to U.S. capitalist, consumerist, dysfunctional and bankrupt society. In spite of inequities in Cuban economic life caused by a thirty year U.S. economic blockade, Cuba is a socialist and humane society that is developmentally far ahead of any other Latin American country, and in many areas including health care, employment, education, infant mortality, etc. ahead of the U.S.

Torricelli's bill is in the fine tradition of the U.S.'s 1800's "Manifest Destiny" proclamation which cloaked the wholesale genocide of Native Americans as the "will of God." This piece of legislation is also the direct descendant of other U.S. neo-colonial decrees like the "Monroe Doctrine" which inspired the occupation and theft of Mexico, and president Teddy Roosevelt's "Big Stick" policy, which was created to give a veneer of legitimacy to unfettered U.S. intervention in the internal affairs of any country south of the border. U.S. history reeks of bloodbaths brought on by American intrusions throughout Latin America to forcibly install neo-colonial puppet regimes - "banana republics," and break the

will of independence minded peoples. This lofty tradition was carried to Hawaii, the Philippines, China, Africa, Vietnam and wherever else American business interests resided to exploit human labor and natural resources. Bill Clinton is another in a long line of enforcers that exist to ensure that U.S. colonialist business interests are not interfered with - externally or domestically.

Haitians were also the target of the new president's foreign policy. After greasing the voter skids for his electoral victory by promising Africans in the U.S. that Black Haitian refugees would be treated differently under his regime than under Reagan-Bush. He assured that Black Haitians would be welcomed in America like "refugees" from Eastern Europe. Post election Clinton, then darted his forked tongue and issued military directives to the pirate U.S. Coast Guard to detain refugees fleeing the island on the high sea - in international waters and forcibly ship them back to Haiti to face certain torture and death.

Clinton has assured the world that he will continue U.S. imperial policies towards Cuba, Iraq, Korea or any other upstart country that dares to challenge U.S. global hegemony. In the bloody tradition of Reagan-Bush and every U.S. president in memory, Bill Clinton, beholden as he is to the jackals of Wall Street, and the blood-sucking, monolithic, multi-national corporations, has proclaimed that the world will continue to be a safe haven for capitalism.

In a recent American television news special about Cuba, Bill Clinton was interviewed and asked what he would say to Cuban president Fidel Castro. Clinton's response was "Thirty years is enough - your system doesn't work...when will you let your people go?"

As Chicano Mexicanos we ask William Jefferson Clinton the same question, "145 years is enough. Your system doesn't work. Your magic of the marketplace is the voodoo of our existence. We did not cross your border; your border crossed us. We are tired of your wage slavery - of your society living off the sweat of our labor. We are tired of being hunted like dogs by your armed police agents and border patrols. When are you going to let our people go? When?"

Free occupied Aztlán!  
¡Que viva Mexico democratico, libre y reunificado!

## CENTRO AZTLAN

### - A Movement for Community Empowerment

Centro Aztlán, located at 2207 Fern Street in Barrio Lomas in San Diego, has since its re-establishment earlier this year served as a center for community controlled programs and actions. Every month, committed individuals donate their time and money to keep the Centro open and its functions strong. Now, if the Centro is to continue and expand its essential programs and actions you, the reader, must also make a commitment to the Movimiento.

Centro Aztlán is not a "duplication of services". In San Diego (as is the case throughout Aztlán), every other agency, office, or service - has either government or religious funding (thus, they must work under the guidelines/control of the funding source), or is run for a profit motive. As valuable as some of these services are, they are unfortunately not independent or community/barrio controlled or have the ability to decide their direction or policy. Through Centro Aztlán, we can continue to provide a base from which to expand our campaign to raise the consciousness and organize our gente; continue to advocate for our rights

and concerns in many fields including education, immigration and law enforcement - and consolidate projects such as Somos Raza youth magazine, the Chicano Mexican Prison Project, Escuela Aztlán, La Verdad newspaper, La Verdad Publications, Libreria Flores Magon, Barrio Forums and conferences - such as the recent Chicano Mexican Labor Forum (Held on Friday, April 30th, this Forum was the first in a series of forums directed at informing and organizing the community behind the pressing issues of our gente.), the organizational meeting of Somos Raza in organizing the May 1st Barrio Art Show in Balboa Park. The Centro also serves as a location for Raza Rights Coalition meetings and conferences, rallying point for the Community Patrols, and focal point in San Diego for the building of a national Movimiento that goes forward through the National Chicano Moratorium Committee. The next event at the Centro will be a Tribunal on Police/Migra Terror in our community on May 29th beginning at 9 am. This event is sponsored by the Raza Rights Coalition.

Your consistent monthly or

quarterly donation - made out to Unión del Barrio, Post Office Box 620095, San Diego, Califas 92162 - will build that solid foundation needed for our people's advancement. If you are interested in

Unión del Barrio or the Raza Rights Coalition please call 619/280-8361.

Gracias y ¡Que Viva La Raza!

## Statement Of Correction To Last Issue of *La Verdad*

In the last issue of *La Verdad* (Jan.-Feb. 1993), the leading article which was titled "¡4,000 Raza March Against 500 Years of Colonialism!" - included some references and statements that would lead the reader to believe that the contents of the article represented the views of the National Chicano Moratorium Committee (NCMC). We would like to clearly and firmly state, that its contents were the sole position of the Unión del Barrio and we take full responsibility for the errors made by our editorial staff. We apologize to the members of the NCMC if this error on our part, created any negative feedback or serious contradictions with other movement forces. It has always been the practice of Unión del Barrio to be up-front and openly struggle for what we believe to be correct; central to this type of struggle is to immediately rectify any errors, contradictions, or misconceptions found in our work.

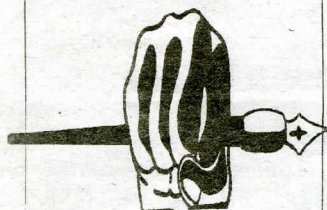
Forward With Principled Struggle!  
*La Verdad* Editorial Staff



# UNION DEL BARRIO PROJECTS

## LA VERDAD PUBLICATIONS

CHICANO JOURNALISM,  
ITS HISTORY AND ITS  
USE AS A WEAPON FOR  
LIBERATION



Articles and speeches on the press, propaganda  
and consciousness  
by  
Ernesto Bustillos

Aztlán Y Cuba:  
La Misma Lucha  
(Pamphlet)

Organizate Raza  
Handbook on the basics of  
community and movement  
organizing

Education, Chicano Studies, and  
Raza Liberation!



By Ernesto Bustillos

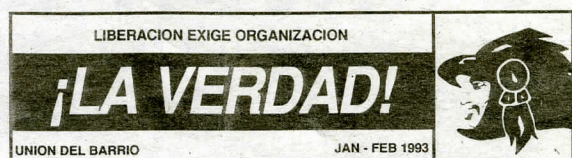
ADVANCING THE  
CHICANO  
MEXICANO  
MOVEMENT



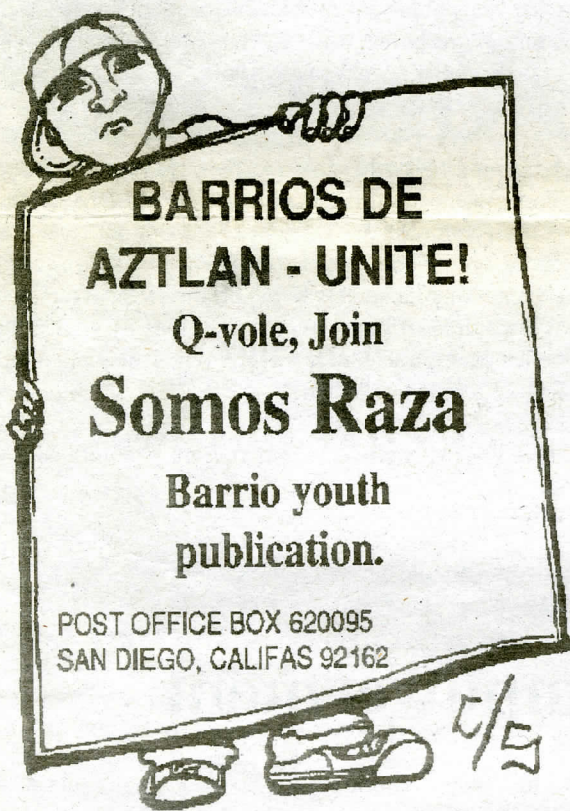
Articles & Speeches presented by  
Juan Mexicuahtli Parrino

COMING SOON

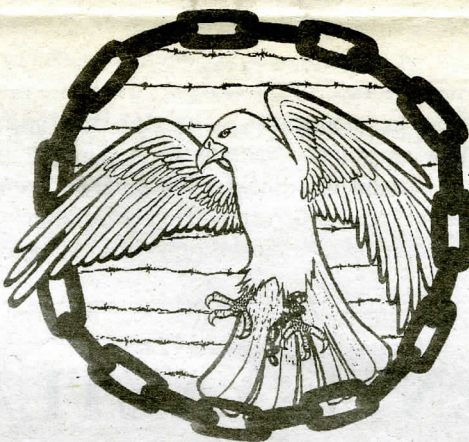
Unity, Organization, and  
Struggle: August 29th. The  
National Chicano Moratorium  
and Building a National  
Organization  
(BOOK)



Ernesto Che Guevara - A great Raza patriot, revolution-  
ary and theoretician. He struggled for the liberation of all  
oppressed people and against Yanqui/Gringo imperialism.  
Comandante Che fought in Cuba, Africa, Vietnam and was  
killed in Bolivia in 1967 by CIA pigs. ¡Patria O Muerte!



THE CHICANO  
MEXICANO PRISON  
PROJECT



LAS CALLES Y LA  
TORCIDA



LIBRERIA  
FLORES  
MAGON

## CENTRO AZTLAN: A MOVEMENT FOR COMMUNITY EMPOWERMENT

La Verdad is published by Unión del Barrio as a means by which to provide political education/information to its membership, supporters and other movement activists. La Verdad is presently the most widely read completely independent Chicano Mexicano liberation publication and is circulated throughout Aztlán (Mexico Ocupado) from San Diego to San Antonio, Tejas.

*La Verdad is a member of the Chicano Press Association*