

COMMEMORATING 20 YEARS OF STRUGGLE
AGAINST PUTOS LIKE PITO WILSON!

Voz Fronteriza
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SAN DIEGO, CALIFAZTLAN

MARCH, 1995

WANTED: PETE WILSON RAZA ENEMY #1



Pete Wilson is Wanted for the Following Crimes Against La Raza:

Cutting education from kindergarten to the university level, building more prisons to house Raza, signing 3 strikes your out legislation that will send more Raza to prison, kicking Raza out of school, stopping Raza from receiving medical care, cutting welfare benefits for Raza, supporting the abolition of affirmative action, for drinking Coors Beer and for eating California grapes.

IF YOU SEE THIS PERSON DO NOT TRY TO APPREHEND, HE IS ARMED AND VERY DANGEROUS!

The California Civil Rights Initiative is the Latest Attack on the Mexican People

Reprinted from Pueblo Unido Number VI, February 1995

By Hector Rios

The California Civil Rights Initiative (CCRI) is the latest attack aimed at the Mexican people living on this side of the frontera falsa. Considering the anti-Mexican hysteria running through society, this initiative will most likely get on the ballot for 1996. Following in the footsteps of Prop 187, the CCRI will pass and Mexicans will fall victims again to unfair, racist laws. According to the San Diego Union Tribune, "the CCRI seeks to wipe out most affirmative action programs by outlawing consideration of race, gender and ethnicity in public employment, contracting and school admission." (02/06/95) Racist gringo politicians who support CCRI "say they simply seek the principles of a color blind society embodied in the 1964 U.S. Civil Rights Act." (02/06/95) The CCRI will prevent at even higher rates, Mexicans from attending college, getting hired at skilled and professional jobs.

For over 30 years the Civil Rights Act has supposedly protected our interests. The reality is that conditions have worsened for Mexicans and Africans and we have become economically and politically powerless. As if the Civil Rights Act has improved the lives of Mexicanos and Africans, the Act takes into consideration the historical basis for our oppression as a people. Presently, Mexicanos and Africans live in forced poverty, get pushed out of the educational system and have no political or economic power. According to Harry Pachón from the Tomás Rivera Center, "the Mexican male is making \$11,000 less than a white male with the same age and educational qualification." (SDUT, 02/06/95) With this initiative, we must come to the conclusion that this political system does not serve our interest as a people.

The CCRI of 1996 must be viewed as just another attack against our people. Within the last ten years, we've been attacked by the English Only Law which makes English the official language. By outlawing our language, this system attempts to destroy our culture and our identity as Mexican people. The War on Drugs under the Reagan Era put more police and law enforcement in our barrios, when in fact it was the government itself who put the drugs in our neighborhoods as a ploy to invade our homes. The Crime Bill puts more police in our barrios which in effect will criminalize and oppress our people more. Operation Gatekeeper puts more migra along the border and in our barrios. The Three Strikes law works to jail our people who are already victims of oppression and poverty. Once in jail, our people become slaves for their industries which is one of the fastest growing industrial sectors in the U.S. Prop 187 denies our people valuable social services, health care and an education that we have deservedly worked hard for slaving in their industry as workers, agriculture as farm workers, restaurants as cooks and homes as maids, gardeners and nannies. Now the CCRI will do away with affirmative action and other rights which protect us from unfair hiring practices, racist bosses and institutions.

Considering that all of these measures have been or will be enacted through the ballot, we must realize that electoral politics is not the solution for the liberation of our people. Liberation, justice and equality is not achieved through voting but through building a strong Chicano Movement for social change based on the realities and desires of Mexicanos on our own land. Now more than ever we must not buy into public opinions which make distinctions between legal and illegal Mexicans. We are Mexicans with or without papers and must defend ourselves as one people. We are one people divided by a false border. This is our land and our destiny.

Tierra y Libertad

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20 YEARS OF STRUGGLE

Maquiladora Workers File Sexual Harassment Charges Against American United Global, Inc. President/CEO

In the first suit of its kind brought in a U.S. court by Mexican maquiladora workers against their U.S. based parent company, over 100 workers, on December 15, 1994 filed charges of sexual harassment and failure to pay wages due under Mexican law against American United Global, Inc. (publicly traded on the NASDAQ exchange) and its President and CEO John Shahid. Fred Kumetz, the attorney representing the workers says, "The U.S./Mexico border will not be used as a shield by American companies to evade Mexican law against the California company in the U.S. courts."

Workers at the maquiladora EMOSA (Exportadora de Mano de Obra) which employed 180 women workers had previously filed suit with the State District

Attorney's Office in Baja, California, Mexico on October 10. They say Shahid came to the annual employee picnic on September 17 and insisted the women put on a bikini show for his video camera. The workers allege verbal and physical intimidation. Immediately following these charges, the workers claim John Shahid, the CEO and President of the Downey, California based AUG, Inc. fired them without providing the severance pay they are supposed to be guaranteed under law.

According to Mary Tong of the San Diego/Tijuana based Support Committee for Maquiladora Workers, Shahid refused to respond to Mexican subpoenas. "This is a common practice by U.S. companies; they think they can engage in illegal practices in Mexico and then disappear and disclaim li-

ability. AUG had a maquiladora in Aguascaliente, and I'm told they closed under similar circumstances in 1989. They are planning to reopen another in March under a different name in Tijuana. These workers were left destitute right before Christmas, and most have small children. They hope to send a message that such impunity cannot be allowed anymore."

Veronica Vasquez Baron, one of the workers who says she was forced into participation in the bikini contest, says, "I felt violated. Shahid treated us like objects. He thought because he has money he can do anything. I hope Shahid now understands that we are not his property. Hopefully our actions will set a precedent that can keep this from happening to other workers."

Maria Esther Ponce concurs, "John Shahid decided Mexican women were easy to manipulate, but he did not realize we can take a stand. People like him should be watched and not allowed to run loose in public life."

American United Global, Inc. owns Stillman Seal, Aerodynamic Engineering, Inc. (AEI, manufacturer of milled, machined and turned parts for the commercial aerospace and defense industries) and Case Equipment Corp.

The workers have filed for representation by their own independent union and hope to reopen the plant as a cooperatively owned factory doing independently contracted work for the U.S. corporations.

The above is reprinted from The Support Committee for Maquiladora Workers press release.

A Chicanas Experience with the Maquiladora Workers

By: Michelle Garcia

The day started out calmly. Members of UCSD's Ethnic Studies Women of Color and Activism class and other activist women met in the Support Committee for Maquiladora Workers office in Hillcrest on a rainy Sunday morning. After an informational lecture from Committee member Mary Tong, the ten of us drove to the border. Along the way Mary informed us of the activities of the Committee which include investigating illegal work practices in the maquiladoras in Mexico as well as providing material support for maquiladora workers. At the border we were pulled over for secondary inspection, but with a blond white woman at the wheel they did not fuck with us. We drove to Industrial Park in Tijuana and saw the numerous factories where gente work with toxic materials in unventilated rooms. We saw a maquiladora that claimed to recycle batteries but in reality dumped toxic substances directly into the soil. We saw factories that burn plastic, sending pollutants into the air.

Even though I was on a "tour" of the maquiladoras and the colonias I did not want to be just an outside observer or make it seem as though I was not

part of the struggle. I wanted to know some of the women who realized that they were being treated wrongly and who put their energy and effort into making a change. I could not be on the outside of this struggle. These women were my hermanas.

I could feel my heart breaking when I heard what had happened to the women we had come to support. I sat in the meeting of the EMOSA maquiladora workers and listened to them plan their protest strategies. I was honored to be among them as they debated their next move in the battle for their rights. Looking at all the different faces of the mujeres I could see the quiet strength they possessed. They were fighting a powerful corporation, but nothing would stop them until their demands were met. Employers hire women because they think that women will keep their mouths shut and not cause any trouble. These women proved that theory wrong.

In spite of the seriousness of the situation we all found time to laugh and have fun. I was amazed, that despite everything, these women had kept up their spirits. They smiled and joked with us as if we were hanging out at a party. We asked one of our new amigas why she was participating in the protest despite having

only worked at EMOSA a few months. She replied that she has seen her compañeras suffering and she wants to show that she cares. This teenage mujer is willing to put herself at risk for justice.

The women wait. If their demands are not met they will take more drastic action. People in the US. can help by getting informed and voicing their support for maquiladora workers. Don't let U.S. imperialism destroy the lives of innocent brothers and sisters in Mejioco!

20 YEARS OF STRUGGLE

"Don't Abandon Us!"

An Interview with Women in the EZLN

Edited by Michelle Garcia

Women are weak and exist to support men. Fuck that! Women's strength is invaluable in the struggle against oppression all over the world. We have fought battles on every front of the war for human rights. The following are excerpts from an interview with women officers in the Zapatista National Liberation Army.

Don't Abandon Us!

(Interview conducted by Matilde Prez and Laura Castellanos, published in La Jornada's special supplement for International Women's Day, March 7, 1994)

"Don't abandon us!" is the desperate cry of the women of the Zapatista National Liberation Army, hoping that their cry to be heard both within and beyond their communities won't die.

"We ask everyone to struggle with us," Commander Ramona and Major Ana Mara say in Tzotzil and Spanish. Their call to Mexican women is not for them to take up arms but that they support in their own contexts the changes proposed in the Revolutionary Law of Women as well as the extensive list of demands for equality, justice, health, education and housing.

The commander's words, while in Tzotzil, flow smoothly from her indigenous heart. "I left my community to look for work out of necessity. I had nothing to live on. When I arrived elsewhere I began to discover that the situation of women in the fields isn't equal. Here I began to understand and take note of the differences, here I came in contact with the organization (the EZLN) and learned of the necessity to get organized, including women."

In the EZLN the participation of women is key. Ramona belongs to the political body of troops that works in the communities. Ana Mara, by contrast, is part of the approximately thirty percent of the combatants or insurgents who voluntarily give up having a family so as to enter into the armed struggle.

"I'm an insurgent. I've dedicated all my life and time to the cause," affirms Ana Mara, the twenty-six year old infantry Major. When she speaks of displacement and repression she's suffered she frowns, the only sign of expression her ski mask lets through.

"It's a very long story," she says. "Since the age of eight I've participated in peaceful struggles, in marches and meetings. Everyone in my family is a fighter, everyone has been organizing themselves to have a more dignified life. But we've never gotten anywhere by this route."

"We were in an organization — I won't say which — with other people, other towns. We were all there together, including the children. That's how we became aware that peaceful struggles wouldn't accomplish anything. It's been that way for years and years. My family, before I was born, was already in the struggle."

"I entered [the EZLN] when I was very young. I was 14 years old when I entered the struggle. At first there were only two women of the 8 or 10 people when we started the movement more than ten years ago. Many of the women who have joined the EZLN have done so without telling their families."

"When I left home and found out about an armed organization I made a decision and said 'I'm also going to take up arms!' Because one of my brothers was already there but my parents, the majority of my family, didn't know anything. Then I left home and I went out in search of my compañeros to join up with them. And so I passed many years learning and participating in this without my family knowing anything. This is how it is in many places, in many families."

"Here my brother and I learned reading and writing and how to speak Spanish. Later they taught us tactics of combat and politics so we could speak with the people and explain our cause to them. We asked for land and the gov-

ernment didn't give us any and so we began the take-overs and its response was repression. Then we said to ourselves, 'if with the best they don't give it, then the worst.' And so we took it and armed ourselves."

"The women were joining because they saw our presence in the army. Then the women in the towns began to teach their daughters, sisters, nieces, telling them 'it's better to take a gun, it's better to fight.'" Major Ana Mara, who had charge over the command that took San Cristbal de las

attack the municipal building. Each unit has its own mission to fulfill. The leadership coordinates everything."

—And did women participate in the battles at Rancho Nuevo and Ocosingo?

"Yes. For example, when the prisoners were freed in the attack on Cereso [the jail] women were the ones who entered and opened the doors to liberate the prisoners. One prisoner said that when he saw a group of women with earrings enter he thought it was strange to see women combat-

For example, if soldiers enter they keep watch and also to check if there is any danger. Not all are necessarily combatants. When we attacked the cities the housewives stayed behind and watched over the communities and the children while the young women went out to fight."

"Many women wanted to enter but they were married and had children and couldn't abandon them. But the struggle isn't only with arms. The work of women in the towns is to get organized for collective work,



Casas on the morning of January first, spoke vehemently.

The Invisible Protagonists of the EZLN

In the early morning hours of that first day of the year, women were the invisible protagonists of the events that crossed the borders of the country. At that moment no one knew — and 66 days after the event many still ignore — the fact that one of those women was in charge of taking the second city of importance in Chiapas, an operation considered a success by the EZLN because of no human losses.

Ana Mara explains how the attack on the city, founded by the Spanish Conquistador Diego de Mazariegos, was prepared.

"First we voted on whether to begin the war or not. After the decision the attack was organized, with the support of the high commanders. Later we organized the military tactics on how [the six municipal capitals] would be taken and who would be chosen for those places. Then, since I led one unit, I knew I had to go first, in front of my compañeros. I am a commander and I have to be an example."

"As there are many of us we organize ourselves by units and each one has its leadership. I have under me a large unit with many militia, more than a thousand. This unit is divided in smaller units and each one of those has its own command. Each one of these [commanders] is instructed, is told what must be done, how to attack. Each insurgent knows how to take possession, what he or she must do and the commanders are checking to make sure they fulfill these duties."

"When we attacked San Cristbal some were chosen to set up barricades and others to set up ambushes in case the Federal army entered. The entrances and exits to San Cristbal were reinforced by others and still others were chosen to

ants with ear rings and necklaces attacking. There were groups of women all together and each one has a task. Each one is given a task and they fulfill it."

The Infantry Major specifies the differences between the militia women and the insurgents of the military body. "Both are combatants but the militia women live in their towns, receive training and go into combat when it's their turn. We insurgents live in the camps and move out from here into the towns to teach politics and to educate."

Curious and watchful, some delegates of the EZLN approach for a few moments to listen to the interview. The two women have their backs to an image of the Virgin of El Rayo. Flowers wither at her feet, revealing the absence over the past ten days of the faithful during which the sanctuary has been closed for worship.

The Spanish journalist of El Mundo asks about the possibilities of insurgents having a family. Ana Mara, who displays a golden ring on her right hand, answers:

"To marry or be with someone you have to ask permission of the commanding officers and they are the ones who say yes or no. But we can't have children because we mustn't put the life of a child in danger. Among the insurgents there is family planning but there are many who have had children and have had to leave them with their parents so as not to abandon the struggle."

— And what was the mission of the women in the communities?

"This is something to talk about because there are many things that happen in the communities. Since the EZLN began developing this work the participation of women has been very important in security."

"In the home and in the town there are bases. We have a network of communications and so the work of women has been to check security."

to study and learn something from books.

"They also help the EZLN because they form their children, brothers, sisters and in-laws and make sure they have food in the mountains. That is their work: making tostadas, pinole, pozol and vegetables. They have gardens where they grow vegetables which they send to the camps. The grandmothers work on taking care of the children of the women who work."

—And the men, do they also do the work of women like cooking, washing dishes, watching children?

"In the EZLN everything is done equally. Here no differences exist. One day it's the men's turn to cook, the following day, it's the women's and the next, both. If clothes need to be washed a man can also do it."

—But you put it so simply, that men can wash clothes while the women are making bombs. We're speaking of indigenous communities where the inequality between sexes is very strong."

"In the communities where we're organized, that's how work is done. Of course, in the houses of the compañeros there's still a little inequality — but it's already very little! The compañeros no longer mistreat the women so much and now help in carrying the children. Before getting ready to go into the cornfield the man leaves mounted on a horse and the woman follows behind carrying the child. Still the man returns mounted on the horse and the woman returns with the firewood on her back and a child at her breast. This is something the compañeros could better talk about (she's referring to Commander Javier, the translator of Tzotzil to Spanish for Commander Ramona)."

"It's not as cold here as in my community," Ramona says. Despite her small figure

Continued on next page

20 YEARS OF STRUGGLE

STATEMENT

**by Cecilia Rodriguez
National Coordinator,**

**National Commission for Democracy in Mexico, USA
March 10, 1995 Washington, D.C.**

In the context of a non-violent struggle a hunger strike is a method by which to point out the immorality of an injustice. To sacrifice one's life by not eating is a call to conscience—not out of a morbid sense of martyrdom, but by the gravity of a life and death decision.

The suffomering of the refugees in the Lacandon jungle has not ceased; but reporters have arrived to document that suffomering. The suffering of the more than 3,000 political prisoners in Mexico has not ceased; but even the Mexican government's Commission on Human Rights is now admitting that the abuse of human rights is real and present.

The members of Congress with whom we have visited in Washington, D.C. have had a mixed reaction to our plea. We asked them to carry out a rather simple act—to take a public stand in favor of the refugees in the jungle, to be humanitarians, to defend the lives of men, women and children whose only crime has been to call an end to their oppression and demand that the Mexican government allow food, water and medicine to reach them; so that there will be no more death by starvation, dehydration and illness.

They would confuse the issue. They want concrete proof—a cadaver perhaps with clear signs of torture—the tormented voices of Mexico are insufficient, they are not loud enough, concrete enough, the releases and declarations of human rights organizations are insufficient. They want to be sure that taking such a stand will not bring them “negative” political consequences, they do not want to jeopardize the relationship with Mexico's PRI government.

It is clear to me that those in power will not respond to the hunger strike of a single woman. It is clear as well that they will respond only when and if they feel that Zedillo's dirty war has become an issue for the people of the United States. It is up to the rest of you to manifest the importance of this issue. We have exhausted all means of legal redress such as complaints before international human rights organizations and legislative visits. We must now organize on a different level. We must work harder to defend this spark of democracy—this hope which also contains our hopes for dignity as peoples of the Americas.

My hunger strike should not be a symbolic act. My responsibilities as representative of the EZLN demand that I be able to act decisively and thoroughly, demand that I be able to provide leadership to those around the country who have heard our call and that my work continue.

My physical condition is deteriorating. The hunger strike has served its purpose, if only as a beginning call to consciousness of the American people. It is for this reason that I will end it today.

Not because all its goals have been achieved, not because the crisis is over—but because a new stage of the struggle begins. I thank all of those who have worked feverishly for the Zapatistas. I ask you to continue. The Zapatistas need for you to continue a high level of commitment to developing this new stage of struggle. A stage dedicated to accumulating strength, to organizing forces to defend the democracy movement in Mexico, to carrying out actions to defend the cry for democracy, liberty and justice by any means necessary.

What is the National Commission for Democracy in México?

The NCDM is both a national information and advocacy center and a national network of independent local activist committees. It was commissioned by Sub-Comandante Marcos in July of 1994 because of “the necessity to organize those in the United States of America who have tried to help our cause through diverse means and are interested in receiving truthful and timely information about our struggle.”

The national office located in El

Paso carries out the following tasks:

- 1) Provide timely and accurate information;
- 2) Visit and maintain the relationship with the EZLN as needed, as well as with other pro-democracy groups in Mexico, as assigned;
- 3) Disseminate EZLN materials and political positions;
- 4) Represent the EZLN in public dialogue, specifically with the national press;
- 5) Encourage international participa-

tion in a peace process.

The office in El Paso is primarily an information center which has begun to centralize educational materials for public use. Celia Rodriguez, who is the Commission Coordinator in the USA, conducts her work from there. The NCDM organizes the peaceful advocacy movement for democracy in Mexico in the United States. Its membership is open to all individuals and organizations interested in the struggle for democracy in Mexico.

National Commission for Democracy in México, USA

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20 YEARS OF STRUGGLE

Las Mujeres del Ejercito Zapa



Revolutionary

In their just fight for the liberation of our people, the EZLN incorporates women's affiliation, requiring only that they share the demands of the exploited people and take into account the situation of the woman worker in Mexico, the revolution supports their

First: Women regardless of their race, creed, color, or political affiliation, have the right to participate in the revolutionary struggle in a way determined by their desire and ability.

Second: Women have the right to work and receive a fair salary.

Third: Women have the right to decide the number of children they will bear and care for.

Fourth: Women have the right to participate in the affairs of the community and to hold positions of authority if they are freely and democratically elected.

Fifth: Women and their children have the right to primary attention to



March 1995

The NCMC sees the need to unite in support of the EZLN on both sides of La Frontera Falsa

Recent events in Chiapas have brought to light once again the savage, viscous nature of the PRI government in Mexico. On Wednesday, February 8, 1995, the PRI government unilaterally broke the ceasefire with the Ejército Zapatista de Liberación Nacional that had been in effect for over a year and the peace accords signed a year ago in San Cristobal de las Casas by both sides.

Using the justification that Sub Comandante Marcos spokesman for the EZLN was a "political agitator not from Chiapas" and that they had found out his "true" identity, US puppet President of Mexico Ernesto Zedillo Ponce de Leon issued a warrant for his arrest and sent the Mexican Army and security forces to Chiapas to wreak havoc on the people. Though the government has tried and continues to try to deny it, human rights abuses and wholesale repression of el pueblo de Chiapas have taken place. Even as the Mexican government claimed that since they had not found Marcos within the allotted 72 hours on Monday, February 13 and were thus terminating their mission and pulling back soldiers and security forces, the dirty war against Chiapas continues with roundups of campesinos, executions, bombardments of civilians, and other atrocities.

Throughout its repression, the Mexican government tries to blame the Zapatistas for everything that is wrong with the Mexican economy from inflation to the devaluation last December. This ignores the fact that the Mexican economy and Mexican politics are controlled by the US government and the PRI is nothing more than their trained dog. The PRI and the US government bear full responsibility for the misery of el pueblo mexicano.

None of these maneuvers have shaken the faith of el pueblo mexicano in the Ejército Zapatista de Liberación Nacional and its struggle for the transformation of Mexican Society. A recent Telemundo Poll has shown the opinion of Sub Comandante Marcos to be 59% favorable to only 22% unfavorable. This shows that on both sides of la frontera falsa, our gente are becoming more and more conscious every day and are realizing that only through dedicated, uncompromising struggle will we see our liberation. The National Chicano Moratorium Committee realizes that the struggle of the EZLN, the Convención Nacional Democrática, and other independent, authentic organizations struggling south of la frontera falsa and that of our gente struggling against the staggering attacks we suffer here in Aztlan/Occupied Mexico are the same.

!Somos un Pueblo sin Fronteras!

The NCMC sees the need for our forces to unite in support of the EZLN on both sides of La Frontera Falsa. Since the beginning of the uprising in January, 1994, the NCMC has held numerous activities in our regions for the purpose of exposing the true situation in Chiapas and building support for our liberation struggle. As we mobilize to commemorate the 25th anniversary of the Chicano Moratorium of 1970, we must forge the link between the forces fighting for our liberation on either side of that border the gringos put there to divide us. We must expose the fact that the repression and suffered in Aztlan/Occupied Mexico by Clinton, Boxer, Feinstein, Wilson, Gingrich, etc. is the same repression our gente suffer south of la frontera falsa at the hands of Ernesto Zedillo and his gang of US trained thugs. To defend our gente, we must have united action of our forces that breaks that border and unites under the demands for justice for our gente and the understanding that we have the same struggle. The NCMC will continue this all important work in support of the EZLN side by side with our companeros in the Convención Nacional Democrática and we urge those interested to work through these channels.

El CNMC ve la necesidad de unirse en el apoyo al EZLN en ambos lados de la Frontera Falsa

Los acontecimientos recientes en Chiapas han revelado una vez más la naturaleza represiva y salvaje del Gobierno Mexicano. El día miércoles, 8 de febrero de 1995, el PRI gobierno rompió unilateralmente el cese de fuego con el Ejército Zapatista de Liberación Nacional que había estado en efecto desde hace más de un año. A su vez rompió los Acuerdos de Paz que firmó con el EZLN hace un año en San Cristobal de las Casas.

Usando una justificación absurda de que el Subcomandante Marcos portavoz del EZLN fue un "agitador político que no era chiapaneco," y que habían "descubierto su verdadera identidad," el presidente títere de los EEUU, Ernesto Zedillo levantó una orden de aprehensión en su contra y mandó al Ejército Mexicano y a las fuerzas de seguridad a Chiapas para agredir al pueblo. A pesar de las negaciones categoricas del Gobierno, abusos de los derechos humanos y varias atrocidades en contra del pueblo chiapaneco se han llevado acabo; A pesar de que el gobierno declaró el día 13 de febrero de que no habían encontrado a Marcos y que por lo tanto se retirarían de sus posiciones, la guerra sucia en contra de Chiapas continua con redadas a los campesinos, ejecuciones, bombardeos de la población civil, y otros actos de agresión.

A lo largo de esa campaña represiva, el Gobierno Mexicano se mantiene a su posición ridícula de hecharle la culpa al EZLN de todos los fracasos en la economía mexicana desde la inflación

a la devaluación del diciembre pasado. Esta posición ignora el hecho de que la economía y la política mexicana son controlados por el gobierno de los EEUU y que el PRI viene siendo nada más y nada menos que un perro entrenado a hacer lo que manda su amo, el Tío Sam. Por lo tanto, el PRI gobierno y el gobierno de los EEUU tienen toda la responsabilidad por la ruina que es la economía mexicana y por la hipermiseria del pueblo mexicano.

Ninguna de esas maniobras sucias por parte del PRI gobierno ha sacudido la admiración del pueblo mexicano en el Ejército Zapatista de Liberación Nacional y su lucha por la transformación de la sociedad mexicana. Una encuesta reciente de Telemundo demuestra una opinión favorable de 59% de pueblo mexicano al Sub Comandante Marcos contra solo 22% que no están a favor de él. Esto nos enseña que en ambos lados de la frontera falsa, cada día nuestra gente se está tomando más conciencia y se está reconociendo de que solo por la lucha fuerte, independiente y militante lograremos nuestra liberación. El Comité Nacional del Moratorio Chicano reconoce el hecho de que la lucha del EZLN, la Convención Nacional Democrática, y otras organizaciones que son independientes y auténticas y que luchan al sur de la frontera falsa luchan por lo mismo que luchamos aquí en Aztlan/México Ocupado. ¡Somos un Pueblo sin Fronteras!

El Comité Nacional del Moratorio Chicano

reconoce la necesidad de que nuestras fuerzas apoyen al EZLN por ambos lados de la frontera falsa. Desde el comienzo del levantamiento inicial del Primero de enero de 1994, el Comité Nacional del Moratorio Chicano ha organizado varias actividades en nuestras regiones con el propósito de exponer la verdadera situación en Chiapas y de construir una apoyo masivo para nuestra lucha de liberación. Mientras mobilicemos a conmemorar el 25to aniversario del Moratorio Chicano de 1970, hay que fortalecer el enlace entre los que luchan por nuestra liberación en cualquier lado de la frontera falsa que nos impusieron los gringos para dividirnos. Hay que exponer un hecho clave: la represión que sufrimos en Aztlan/México Ocupado a manos de Clinton, Gingrich, Wilson, Boxer, Feinstein, etc. es la misma represión que sufre nuestra gente al sur de esta frontera artificial a manos de Ernesto Zedillo y su pandilla de títeres, mafiosos, y criminales entrenados por su Tío Sam. Para defender a nuestro pueblo, hay que tomar acciones unidas que rompan la frontera y que nos una bajo las demandas de justicia por nuestro pueblo y con conocimiento de que formamos parte de la misma lucha. El Comité Nacional del Moratorio Chicano seguirá en esta labor en apoyo del EZLN al lado de nuestros compañeros de la Convención Nacional Democrática y urge a todos los que apoyan a esta lucha trabajar por medio de estos caminos.

A MESSAGE FROM THE NATIONAL COORDINATOR

Saludos. On behalf of the National Chicano Moratorium Committee, and the Guerrilleros de la Pluma staff, let me extend our wishes to all our readership. As we mobilize for the 25th Anniversary Commemoration Marcha and rally in East Los Angeles, we see every day the need for our movimineto to come together and struggle for self-determination for the Chicano Mexicano Community.

The nineties are a decade of hardship and tremendous challenges for our movimiento and for our gente. We live in a time period where the repressive measures by the US government and its puppets make it a crime to be Mexican north and south of the False Border. From the Clinton Crime Bill to Operation Gatekeeper in San Ysidro, CA to Operation Blockade in El Paso, TX to cutbacks on services to our gente to the racist Proposition 187 and other anti-Mexicano legislation to the bombing of our gente in Chiapas to those of our people who find themselves locked down in the prisons of this system, the message is clear: the sistema will do whatever it must to keep our gente from uniting and gaining any

real power over our own lives in our own land. This is the challenge to the NCMC and all progressive nationalist Raza organizations who struggle: to advance our just demands for our self-determination while at the same time we defend by any means necessary our gente from the deadly repression we suffer everyday throughout Aztlán/Occupied Mexico.

It is in this spirit that the NCMC has existed and thrived for over 5 years. It is in this spirit that we call together this historic Marcha-not in the interest of just a commemoration, but to connect the past with the present and to show that both these chapters in our historia are part of 500 years of struggle against European (Spanish and gringo) colonialism of our people.

The NCMC is totally committed to building the defense of our gente indpendently. We will not work within a system that has ried to wipe us out from day one. The only way to win our liberation is through militant struggle, the kind that is practiced in each of our regions throughout Aztlán/Occupied Mexico every day. We reject the idea that we are unable to gain power over our own lives and resources on our own as the vendido "leaders" tell us.

The NCMC would like to call on all Raza who care about our future to join the NCMC by marching on August 26, 1995 in East Los Angeles and by participating in the NCMC through our regions and our national projects. Right now, our movimiento needs strong, principled unity to wage a struggle that can roll back these attacks. Whether you are a worker, a student, a professional, a homeboy or homegirl, etc. WE NEED YOU AND LA RAZA NEEDS YOU!!!

¡TIERRA Y LIBERTAD!

¡ADELANTE CON UN MOVIMIENTO COMPROMETIDO AL PUEBLO!

Pablo Aceves
Coordinator,
National Chicano Moratorium Committee

National Chicano Moratorium Committee Regions:

El Paso, TX: (915) 587-6801
Fresno, CA: (209) 734-9350
Los Angeles, CA: (213) 261-2286
Orange County, CA: (714) 285-9453
Riverside: (909) 882-4422
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Chicano Press Association



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Member publications of the C.P.A. are: ¡La Verdad!, Somos Raza, Pueblo Unido, Las Calles Y La Torcida, Voz Fronteriza, Voz Mestiza, La Patria es Una, Venceremos and Nuestra Cosa. Guerrilleros de la Pluma is the official organ of the C.P.A. and the National Chicano Moratorium Committee. For more information about the C.P.A. write to: C.P.A., P.O. Box 620095, San Diego, Califas 92162.



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The NCMC is united under the principles of independence from government funding or control and for Chicano Mexicano self-determination and the following program/demands:
•Full employment with union jobs and wages for all •Quality education for all our children •Affordable health care for our families •Decent, affordable housing for all •Community control of the police and sheriffs •Abolishment of the racist Border Patrol •De-militarization of the Mexico/U.S. border •End drug-trafficking in our Barrios •End Barrio Violence •U.S. out of Latin America!

The National Chicano Moratorium Committee has regions in El Paso, Fresno, Los Angeles, Orange County, Riverside, San Diego and San Jose.

25th Anniversary Mobilization of the Chicano Moratorium of August 29, 1970 Continues.....

The National Chicano Moratorium Committee continues its mobilization of the 25th anniversary commemorative Marcha to be held in East Los Angeles Califaztlan on Saturday, August 26, 1995. As we mentioned in the last edition of Guerrilleros de la Pluma, the Marcha will begin at 9am at Belvedere Park. The original route used in 1970 will culminate in a rally at Salazar park with speakers from the Chicano Mexican liberation struggle from both sides of la Frontera Falsa as well as other liberation struggles.

Far from merely a historic commemoration of a march and rally of Raza against the Vietnam War and conditions in Aztlan/Occupied Mexico in 1970; the August 26 Commemorative March will serve to bring together our gente around the issues that confront us today everywhere Raza live on both sides of la Frontera Falsa and throughout the Americas the land we are native to and have lived on for thousands of years. The NCMC understands through our constant work in our regional committees throughout Aztlan/Occupied Mexico that conditions are, in fact, worse than they were 25 years ago.

In the cover article of the first edition of Guerrilleros, we outlined the conditions themselves. The fact that Mexicanos today suffer worse repression and lack vital services in our own land on a higher level than at any time in our history calls for united action. The challenge is to defend our gente from these attacks and to build

our movimiento to be able to struggle in all sectors of our community on a national level for self determination the right to decide our political, economic, educational, and social future on our own land.

Clearly, the Commemorative Marcha will not accomplish all of these goals by itself. It will, however bring our gente together, send a message to the White Power Structure that we are prepared to struggle in our own defense, and allow us to educate la Raza on not only the conditions we confront but also the solutions and platform proposed by the NCMC. It will give us a chance to expose the assimilationist, sellout, tio taco element in our community which attacks militant politics every chance they get and tells us that the gavacho will like us if we just "tone it down," and wave American Flags. They use our people like pawns and attempt to bring them into the ranks of the racist Democratic Party on the idea that they are less vicious than the Republicans.

The NCMC says "¡Chale!" We know the true face of the Democratic Party that militarized la Frontera Falsa, sponsored the racist crime bill and thinks of new ways to brutalize Mexicans every day. We know that both the Democratic and Republican Parties stand for More Raza Repression. We say, "Deport the two party system!"

At the same time that many of these so-called leaders try to cut deals with the PRI government south of la Frontera Falsa, the NCMC has always taken a solid stand for social justice and true democracy in Mexico. The or-

ganizations we have worked with represent las masas mexicanas and struggle for the transformation of Mexican Society. We can see why these tio tacos feel at home with the PRI, they are puppets of the US government. The NCMC supports the Ejercito Zapatista de Liberación Nacional and the struggle against Yanqui Imperialism south of la Frontera Falsa as we struggle against it north of la Frontera Falsa. The struggle of Mexicanos on both sides of the false border is the same: for selfdetermination.

For these reasons, the NCMC makes the call to all concerned, honest, progressive Raza (individuals and organizations) to join this mobilization and our efforts in general. This can be done in the following ways: 1. Join the NCMC region in your area or start a region, 2. Contribute money and resources to our effort, 3. Participate in the task oriented committees formed for the August 26 mobilization (publicity, outreach, security, logistics, and program), 4. March with the NCMC on Saturday, August 26, 1995. Raza, if you are concerned about the increasing attacks on our gente by the US government; if you are appalled by the conditions we are forced to live under; if you are tired of the Two Party system using us to get some votes while vendido "community leaders" sell our community out to them for their own personal gain; if you really want to DO something about it; join the National Chicano Moratorium Committee and work toward building real power for our own gente on our own land.

Sigue la Movilización de la 25ta Conmemoración del Moratorio Chicano de 1970...

sigue organizando y movilizando para la Marcha Conmemorativa del 25 aniversario del Moratorio Chicano del día 29 de agosto de 1970. Esta marcha se llevara acabo el 26 de agosto de 1995 en el Este de Los Angeles. Como mencionamos en el ultimo Guerrilleros de la Pluma, La marcha comenzará a las 9am en el parque Belvedere y seguirá la misma ruta de la marcha de 1970. Se culminara en una manifestación en el Parque Salazar con ponentes que representan la lucha del pueblo chicano mexicano en ambos lados de la frontera falsa y ponentes de otras luchas de liberación.

Esta marcha no es solo una conmemoración histórica de una manifestación del pueblo mexicano en contra de la guerra en Vietnam hace 25 años. Esta acción servira para reunir a nuestra gente alrededor de los asuntos que nos enfrentan hoy en dia como un pueblo en todas partes en donde vivimos(somos un pueblo original a estas tierras en las cuales hemos vivido por miles de años) por ambos lados de la frontera falsa. Por medio del trabajo constante que realiza el Comité Nacional, del Moratorio Chicano en nuestras siete regiones, vemos la realidad de nuestra situación como pueblo: las condiciones bajo las cuales vivimos estan peores a las condiciones bajo las cuales vivimos hace 25 años.

En la primera edición de

Guerrilleros, tocamos las condiciones en si. De hecho, el pueblo mexicano hoy en dia sufre una peor represión y escasez de servicios vitales en nuestra propia tierra al nivel mas alto que en cualquier epoca en nuestra historia. Estas condiciones requieren una respuesta unida de nosotros. El reto es defender a nuestra gente frente a esta represión y luchar en todos los sectores de nuestra comunidad y al nivel nacional por nuestra autodeterminación. Es decir, el derecho de decidir nuestro futuro político, económico, social, y educacional en nuestra propia tierra.

Claramente, la marcha conmemorativa en si no lograra dichas metas. Pero reunira a nuestra gente y mandara un mensaje claro al sistema del Poder Blanco que nos oprime de que nosotros estamos dispuestos a luchar de la forma que sea necesaria para defender al pueblo. También, tal marcha nos permitira educar a la Raza no solo de las condiciones que enfrentamos sino nuestra plataforma y la verdadera soluciones que proponemos ante esta problematica. Nos da la oportunidad de exponer de nuevo la politica corrupta y degenerada de los elementos vendidos y asimilados en nuestra comunidad que se dedica a atacar y menospreciar la politica militante y que nos dice que hay que "hablar despacio," "trabajar dentro del sistema." Estos tio taco vendidos nos dicen que si hizamos bandera gringas en vez de nuestra Bandera Mexicana,

los gavachos luego luego nos querrán y no nos agrediran mas. Estos vendepatrias utilizan al pueblo como piezas de ajedrez y tratan de integrarnos a las filas al Partido Demócrata racista. Nos tratan de convencer de que los Demócratas son "buena gente" y que son menos salvajes que los Republicanos.

Ante ese argumento tan débil y tan ilógico, el Comité Nacional del Moratorio Chicano les dice; ¡Chale! Conocemos la verdadera cara de un Partido Demócrata que militarizó la frontera falsa, patrocinó el "Crime Bill," y se la pasa inventando nuevas maneras de brutalizar y agredir a mexicanos. Sabemos que tanto los Demócratas como los Republicanos significan mas represión para la Raza. Por lo tanto, nuestra consigna es: "a Deportar al Sistema de los Dos Partidos."

También reconocemos de que estos "líderes" tratan de llegar a acuerdos con el PRI Gobierno. El Comité Nacional del Moratorio Chicano ha tomado, ha defendido y ha puesto en alto desde un principio la lucha por la justicia social y por la verdadera democracia en Mexico. Las organizaciones con las cuales hemos trabajado representan a las masas mexicanas y luchan por la transformación de la sociedad mexicana. Por medio de nuestro contacto constante con la lucha al sur de la frontera falsa, podemos ver por que el PRI Gobierno y los tio tacos se

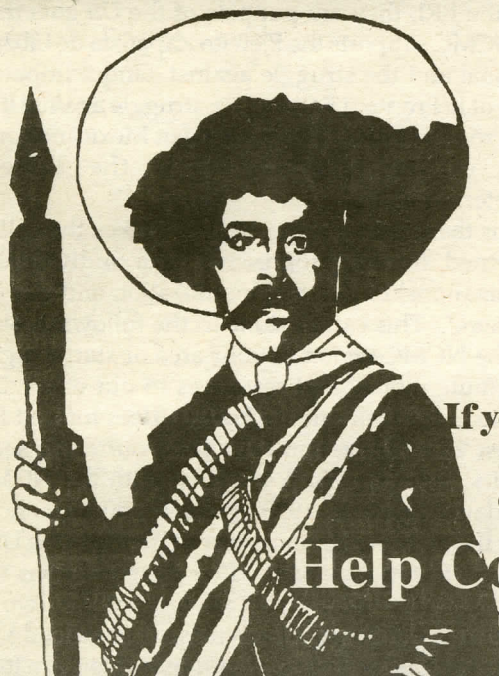
llevan tan bien- porque ambos son títeres del Gobierno de los EEUU. El Comité Nacional del Moratorio Chicano apoya incondicionalmente al Ejercito Zapatista de Liberación Nacional y a la lucha en contra del Imperialismo Yanqui al sur de la Frontera Falsa. La lucha del pueblo mexicano en ambos lados de dicha frontera es la misma: por nuestra autodeterminación.

Por todas estas razones, el Comité Nacional del Moratorio Chicano hace el llamado a todos aquellos mexicanos que son honestos y progresistas y entienden la urgencia de nuestra situación (tanto individuos como organizaciones) a apoyar a nuestra movilización de las siguientes formas: 1. Formar una region del Comité Nacional del Moratorio Chicano en tu area, 2. Contribuir dinero y recursos a nuestro esfuerzo, 3. Participar en los Comites que hemos formado para la 25ta movilización(publicidad, seguridad, logística, programa, y publicidad comunitaria, 4. Marchar con nosotros el dia sabado, 26 de agosto de 1995. Si de verdad estas en contra de la represión que sufre nuestro pueblo; si ya no puedes soportar mas las condiciones bajo las cuales vive nuestra gente; si estas harto de que el sistema de los dos partidos nos utilice para ganar unos votos mientras sus "líderes comunitarios" vendidos nos prostituyan por sus propios intereses;

Guerrilleros de la Pluma

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**25TH COMMEMORATION OF THE
AUGUST 29TH, 1970 CHICANO MORATORIUM
AUGUST 26TH, 1995**

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atista de Liberacion Nacional



Women's Law

en into the revolutionary struggle regardless of their race, creed, color, or political
that they commit to the laws and regulations of the revolution. In addition, taking into
just demands for equality and justice in the following Revolutionary Women's Law.

matters of health and nutrition.

Sixth: Women have the right to education.

Seventh: Women have the right to choose their partner and are not to be forced into marriage.

Eighth: Women shall not be beaten or physically mistreated by their family or by strangers. Rape and attempted rape shall be severely punished.

Ninth: Women will be able to occupy positions of leadership in the organization and to hold military ranks in the revolutionary armed forces.

Tenth: Women will have all the rights and obligations elaborated in the revolutionary laws and regulations.

Don't Abandon Us Continued

ure she's gained respect in the communities where she's done political work, even though it hasn't been easy. She, like Ana Mara and others, have demanded of the men that they respect their right to organize themselves and to be part of the military corps.

Ramona seems not to notice the cold. With her arms crossed tranquilly over her lap, she attempts to make the journalists understand the awakening of the indigenous in the Highlands of Chiapas.

"The women came to understand that their participation is important in changing this bad situation. And so they're participating even though not all are directly engaged in armed struggle. There is no other way of seeking justice, which is the interest of women."

— What do you teach women in the communities?

"Everything related to the struggle," says Ana Mara. "The first thing one learns on arriving at a camp is how to read and write, if they don't already know. If they don't know how to express themselves then they're taught a little Spanish so they can speak and read books. They're taught how to use a sewing machine, a typewriter or how to make pieces for arms. They're taught combat tactics and we read political books. We study most of all the history of Mexico and books about struggles in other countries."

— At what age do they enter?

"Right now we have many girls and boys in the militia. There are children of eight or nine years who are restless, who look at an insurgent and caress the gun, saying, I want to be one, too, I want to be an insurgent and they play at being one. For example, a little while back I went to a community and asked the children about Zapata and they told me that he was a revolutionary who struggled for land and did a lot for the campesinos."

"They also go to meetings and many are upset because we tell them that they can't play with the guns until they grow up. And so we have to accept them. Of course we don't take them to fight but many of them get stubborn and say 'I want to go!' and so there were a few of them here when we came to attack San Cristbal."

— Do you give workshops on reproductive and sexual health to the adolescents?

"Yes, in many communities this work is carried out, which is the work of the companeros of health services. We are divided by services: Health, armaments, administration, management and is the same in all the communities as well as among the combatants because that's how they're organized."

Missing Requests in the List of Demands

It was on the last day of the dialogue when the list of thirty-four demands of the EZLN was presented. A week before Subcomandante Marcos had pointed out to the press that those of the women were the broadest of the demands. On the list these occupied the twenty-ninth place and it was emphasized that this was a "demand of the indigenous women." The first of the twelve that the document contained referred to the installation of gynecological clinics to aid in births.

Among the collection of demands the more outstanding were those that would alleviate the wearying domestic workdays, including the construction of day-care centers, kitchens and cafeterias for children in the communities; the installation of corn mills for tortillas and masa (women spend on average three to five hours daily grinding corn and making tortillas).

They also sought to create and establish small businesses with technical assistance such as farms for raising chickens, rabbits, pigs and sheep. Prime materials and machinery for the installation of bakeries and craft workshops was requested as was transportation and access to the market for the fair sale of their products. Given their educational marginality they asked for technical training schools for women. These demands, proposed to the government, were the result of consultations Ramona undertook in the indigenous communities.

The indigenous women asked for technical and educational support from outside while from within (from the EZLN and from the communities) their demands are: access to power in decision-making; free choice of a spouse; not to be beaten or physically mistreated by family members or by strangers; to choose for themselves the number of children they would have and raise and the right and priority of nutrition and health care.

The two women of the CCRI (Comite Clandestino Revolucionario Indigena) who participated in the dialogue for peace remember how the Revolutionary Law for Women was born a year before.

"They'd given us the right to participate in the assemblies and in study groups but there was no law about women. And so we protested and that's how the Law for Women came about. We all formulated it and presented it in an assembly of all the towns. Men and women voted on it. There were no problems. In the process opinions of women were asked in all the towns. The insurgents helped us write it," Ana Mara related.

The reproductive health of indigenous women is the most outstanding issue in both the law for women and the demands before the government. Despite the high percentage of

maternal mortality in Chiapas, above all in the indigenous communities (in the state, for every hundred thousand births 117 women die, a rate holding third place in the country) and abortions taking place in dangerous conditions (one of every five women of child-bearing age in the rural zones of the country have had an abortion) the women of the EZLN didn't discuss this latter practice.

A point missing from the demands of the women is their right to own land. While both Ramona and Ana Mara recognize that this is vital for their survival and that in the struggle to gain land both men and women are involved, no thought has been given to the idea that redistribution would have to include widows and indigenous women without compañeros.

Ana Mara indicates that "this is a demand of all and if there is a special thing for women — in the list of demands — it's because there are things that the men hadn't thought that we would need. In this case a demand arose for a special women's school where they could excel and study even though they might already be adults."

Nevertheless, Ramona acknowledged the major importance of the ownership of land. "Although within the agrarian law we have no right to have land we women feel that it's very important because when there's no land there's hunger, misery and for this reason many children die of malnutrition. Therefore we women also have a right to land so there would be food because there's no other means of survival."

Demand of the Combatants for the Means of Communication

— Do you think that the media have done an adequate coverage of your demands as indigenous women?

"No, not much has come out. And for that same reason they haven't interviewed us."

— Why do you think that they haven't interviewed you?

"I don't know. We don't know why. Perhaps they're more interested in national events."

— Aren't the demands of the Zapatista women national?

"Yes, of course. But I don't know why they haven't interviewed us. We've spoken with very few and very little has come out in the media about the women."

— Would you have any comment or request for the media?

"What we're saying is broadcast this struggle so that many women elsewhere might take the example and do something elsewhere, not so they might come here where we are. While they might not take up arms they can still struggle in some man-

ner and support us, so other women might rise up in the struggle.

"We know that our struggle is not just for women but for both men and women. But we ask the same thing that the Subcomandante (Marcos) asked of the media when he said 'Don't abandon us.' We ask for more support for democracy because here is where things are stuck, this is where it's hardest. It's at the national level and this is also where women come in to form part of society."

— Are you afraid that the hope for change might die?

"No, we don't have this fear because we're going to do everything possible to make change and we believe that, up to the moment, we have the very great support of the Mexican people. We have the hope that we'll come to change the situation. But if we don't reach that (we might die or they may kill us) we're going to continue fighting this way until we're heard and taken into account."

With emotion, Ana Mara mentions that since the beginnings of the EZLN they've celebrated March 8, International Women's Day. And so [on March 8] there will be a party in the communities and the men will be in charge of cooking. "Although," she comments jokingly, "the seasoning won't be so great."

To the surprise of the journalists, when Commander Ramona says good-bye to the journalists she states, in Spanish, her concern for not having mastered this particular language. "I'm going to study so that the next time I can answer better," she says, and the ski mask can't hide her full smile. Later, she disappears with the group.

A few minutes before, in Tzotzil, she insisted: "Our hope is that some day our situation will change, that they'll treat us as women with respect, justice and democracy."

Interview, March 7, 1994

The preceding is excerpted from the book **VOICE OF FIRE. Communiques and Interviews from the Zapatista National Liberation Army**, Edited by Ben Clarke and Clifton Ross. Published August 1994 by New Earth Press, Berkeley, California. The book is available for \$7.95 at independent bookstores or directly by mail for \$11.00 shipping and handling included, from RSB, 1842 Foothill Blvd. Oakland, CA 94606 Translation (c) copyright 1994 Clifton Ross. Permission is granted to reproduce these materials if the above information is included.

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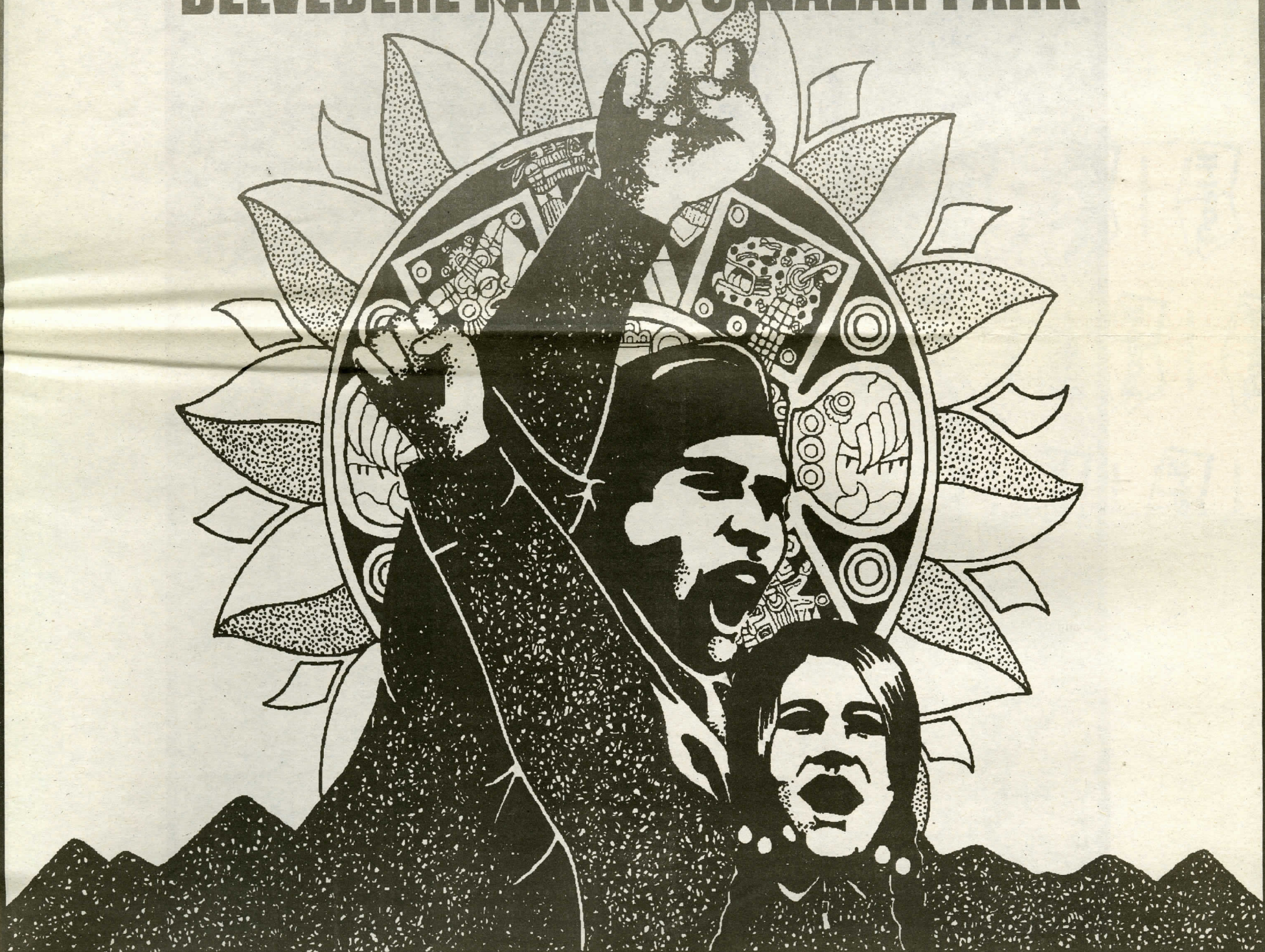
20 YEARS OF STRUGGLE

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25TH COMMEMORATION OF THE AUGUST 29TH 1970 CHICANO MORATORIUM

AUGUST 26TH 1995 EAST LOS ANGELES, CALIFAS BELVEDERE PARK TO SALAZAR PARK



The 25th commemoration is being organized under the theme "¡YA Basta!": to our victimization, the division of our people by a false border and the questioning of our right to residency in our homeland, and to a gringo settler system which must- at all costs- keep us ignorant, divided, powerless and exploitable. If you also believe that enough is enough, then join us in mobilizing for the 25th commemoration and building the National Chicano Moratorium Committee.

For more information, call: Los Angeles-213/261-2286, 818/579-1723 or San Diego-619/280-8361 or write to Los Angeles Chicano Moratorium Committee, P.O. Box 63215, Los Angeles, CA 90063 or Raza Rights Coalition, P.O. Box 1842, San Diego, CA 92112.

Organized By the National Chicano Moratorium Committee

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20 YEARS OF STRUGGLE

THE 25TH COMMEMORATION OF CHICANO PARK

San Diego, Califas



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P.O. Box 12524
San Diego, CA 92112
Or for more information call 619/563-4661

20 YEARS OF STRUGGLE

VOZ MEETINGS

Monday's at 3:00P.M.

Room E-028, UCSD

In the old Student

Services Building.

For more info call 619/534-3616

Barrios de Aztlan Unite!**SOMOS RAZA****Barrio Youth Collective**

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

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

For information about joining, write to:

Somos Raza

P.O. Box 620095

San Diego, Califas 92162

Somos Raza is a Project of Union del Barrio

THE CHICANO MEXICANO PRISON PROJECT

General Objectives of the Chicano Mexicano Prison Project:

- To raise the social and political consciousness of Raza prisoners.
- To expose the role of prisons in the criminalization of La Raza and in maintaining colonialism, capitalism and imperialism.
- To advocate for the civil and human rights of all prisoners.

We provide free literature to all Raza prisoners, so if you have a son, daughter, father, mother, tia, tio, primo, carnal, camarada or whatever locked-up, send us their name, number and address and we'll add them to the CMPP mailing list.

For more information write to:

CMPP

P.O. BOX 620095

SAN DIEGO, CALIFAS 92162

The CMPP is a Project of Unión del Barrio

READ**¡LA VERDAD!**

The Political Organ of Unión del Barrio

For a subscription to ¡LA VERDAD!

or for information about

Union del Barrio write to:

Union del Barrio

P.O. Box 620095

San Diego, Califas 92162



UCSD RAZA GRADUATION MEETINGS ARE WEDNESDAY'S AT 6:00P.M.

AT THE CROSS CULTURAL CENTER

IF YOU ARE GRADUATING
COME SIGN UP A.S.A.P.

UCSD M.E.Ch.A.

and the Chicano/Latino Graduation Committee

INVITE YOU TO AN EVENING OF DINING, DANCING, ENTERTAINMENT AND FUN

All-you-can-eat buffet

Live band

Full bar with ID

Friday, April 7, 1995

\$8.00 per person (21 and over)

PACHANGA

MEXICAN
BAR & GRILL

314 Fifth Avenue

Downtown Sand Diego

235-4545

Proceeds and Donations to Benefit Graduation.

20 YEARS OF STRUGGLE

POEMS

by Michelle Garcia

Poem

Blazed in her heart, white
as the sun's cruel heat. If
only she could scrape out
the pieces that grew in
the light of his illness.

This could be shoveled
back into the earth

Plant

White sunsets left her
heart, cruel as heat. She
struggles to scrape out the
root pieces that grew in the
light of his illness.

She was told to shovel
cactus spines back into the
red earth. Once the hole
is big enough she spits an
oath to her parents and
sets a fire. She then begins
to cultivate the new seed-
ling.

the Wind speaks

The spirit of our
people has been
cut open,
the meat pulled
out,
the bones painted
white.

My Brown tongue
has never been as if
it never was.
Only the wind lis-
tens.

Another Poem

They say that every single thing in your mind is
recorded there permanently. Am I prepared to
vomit onto the page? Spew out all of the fermented,
rotting emotions stored for your pleasure? It is
not good enough to be angry. My hatred flows
from all of the tainted pores of my mind. Screw
you and your idiotic way of handling things. Let's
face it; You fucked up and I have to pay for it,
bastard.

So how will I ever get out of this place? that you
have placed on my back, head, neck and shoul-
ders. I want to hurt you bad and badly you fucking
piece of shit bastard asshole. If I ever get out of
here you don't know what I will do to you.

2 week before spring equinox

Hummingbird

I listened to hummingbird.

Fly

I follow the trail even when there is no trail to fol-
low.

Buzzard

Where is buzzard and what should I bring him?

A white boy told me to come to San Diego and
his love would wait for me there. He lied. He
told me to study science. I used the white man's
magic to get food and clothes and paper educa-
tions.

Another

I love you; is it so hard to say? It makes me cry
because you hurt me so much; did I was I sup-
posed to live in pain and suffering? I don't want
to do it anymore. Let me help you