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LA RAZA

vol. 1 no. 8 \$.75

SPANISH

ENGLISH

RICARDO CHAVEZ ORTIZ

OBISPO FLORES

LEY DIXON ARNETT

ASISTENCIA PUBLICA

CHICANO WORKERS

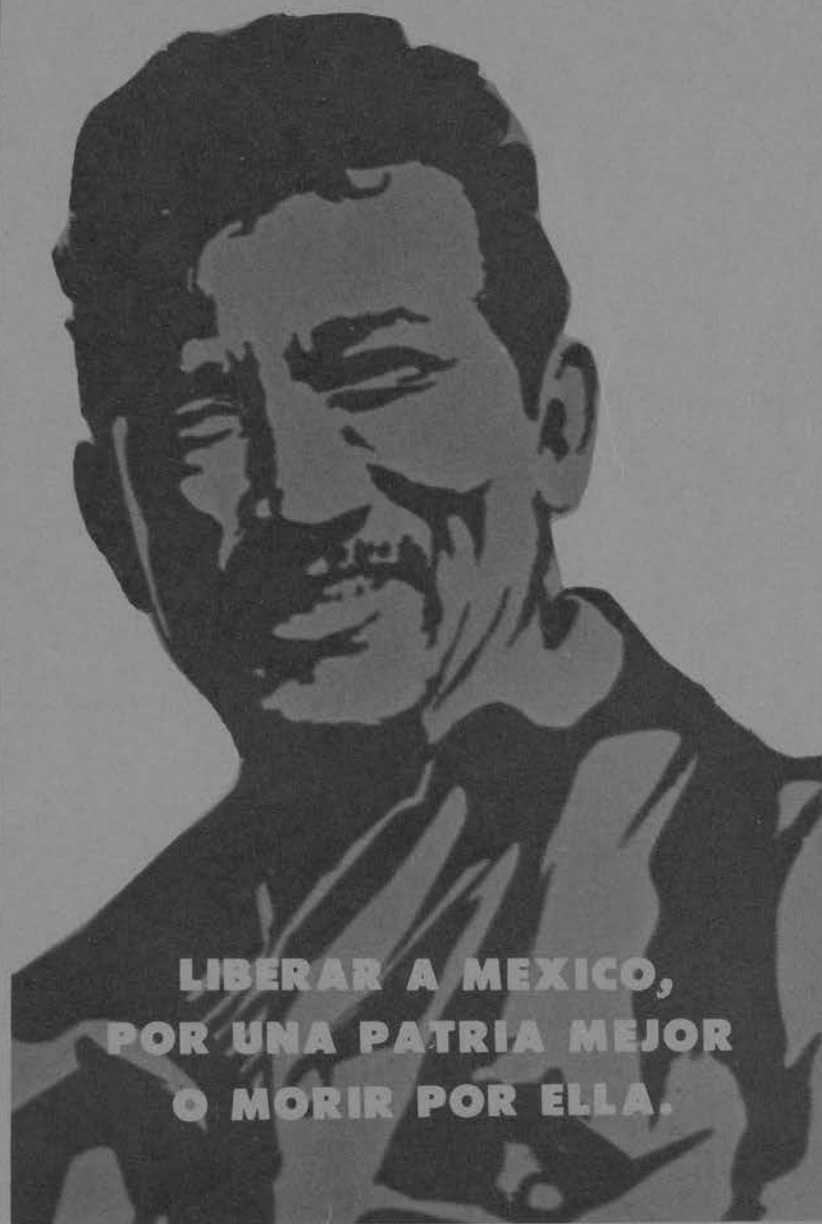
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LOS PINTOS

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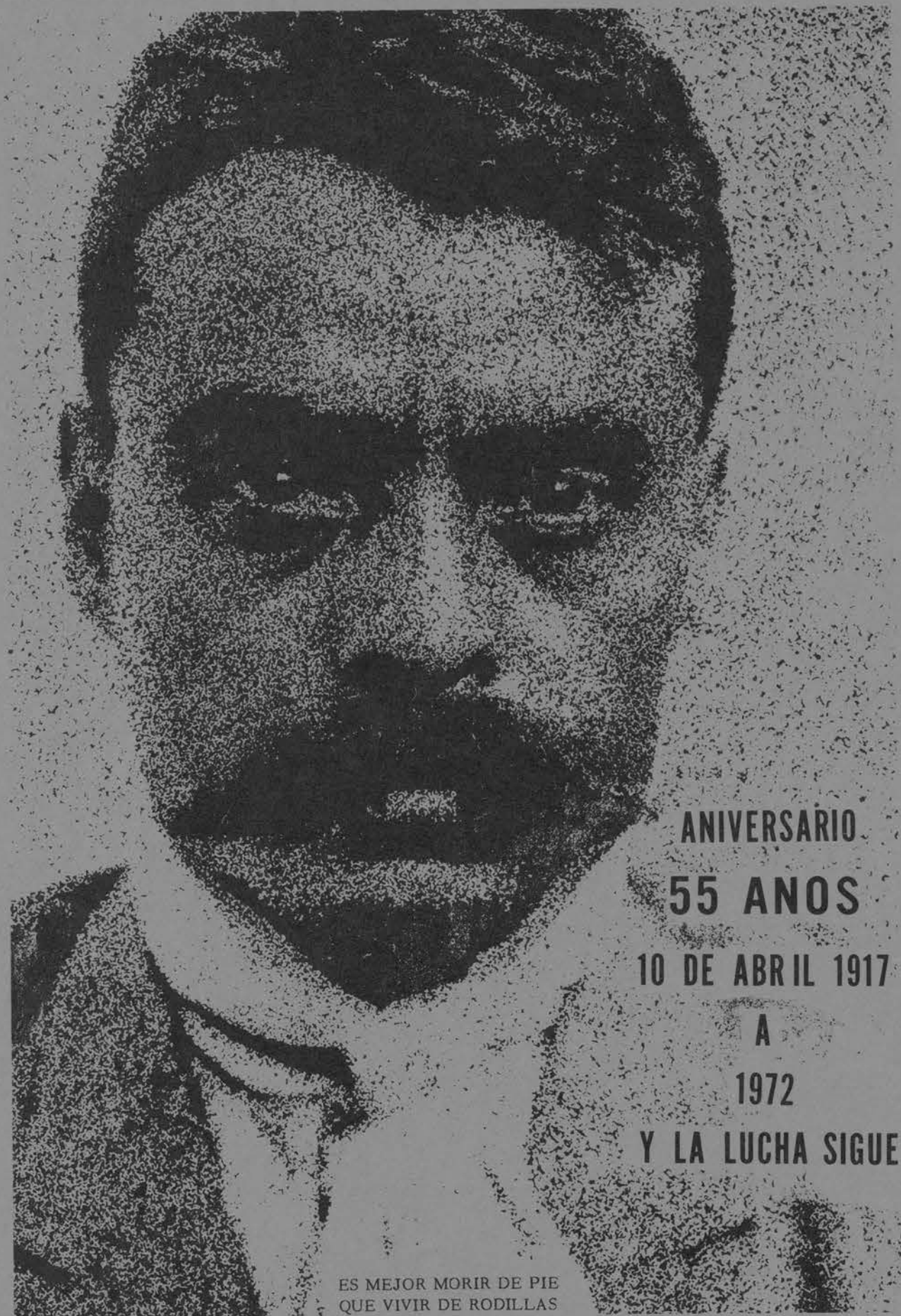
GENARO VASQUEZ

GENARO VASQUEZ ROJAS



**LIBERAR A MEXICO,
POR UNA PATRIA MEJOR
O MORIR POR ELLA.**

Marcela Trujillo Santos



ANIVERSARIO
55 AÑOS
10 DE ABRIL 1917
A
1972
Y LA LUCHA SIGUE

ES MEJOR MORIR DE PIE
QUE VIVIR DE RODILLAS

LA RAZA

APRIL

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1972

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HONOR A QUIEN
HONOR MERECE

RICARDO CHAVEZ
ORTIZ





EDITORIAL

RICARDO CHAVEZ ORTIZ

LOS ACTOS SON LOS QUE CUENTAN,
LAS PALABRAS SE LAS LLEVA EL VIENTO

UN EJEMPLO A SEGUIR

El día 13 de Abril, cerca del mediodía, las agencias de información nos dieron la noticia del secuestro de otro avión.

La noticia estremeció a medio mundo, y cada quien empezó a formularse versiones diferentes. Lo extraño del caso es que esta vez el destino de la nave no se le obligó a desviarse hacia Cuba, ni se hablaba de recompensa alguna. Esto causó más confusión y nuevas versiones del caso.

El secuestrador es un mexicano, nos informaban más tarde las agencias noticiosas. La expectación creció y las especulaciones aumentaron. "Es sin duda un militante chicano o un mexicano aragán" fue el comentario inmediato escapado por las bocas de las mentes racistas de los hombres rubios y ojos azules. Pero los corazones de nuestra gente de bronce empezaron a latir aceleradamente precipitando que algo bueno significaba aquel acto. ¡Y nuestra gente no se equivocaba!

Ricardo Chavez ortiz, en un acto de inteligencia y valentía, acaparaba la atención del mundo, y exponía a la luz pública, los sufrimientos de nuestra gente, y los actos de explotación de que son objeto los mexicanos y chicanos en este país.

- "No deseo causar daño alguno a nadie" - declaraba Ricardo Chavez Ortiz, y así lo demostró más tarde.

- "Solamente deseo, una vez mas, por experimentarlo en carne propia, exponer los problemas de mi raza en Estados Unidos" - andia el señor Ortiz, y su voz serena y clara, los exponía con una realidad asombrosa.

- "Necesitamos la Unidad de nuestra Raza" - proseguía diciendo el Sr. Ricardo Chavez Ortiz" - "y no me importa lo que me pase a mi, si con mi acto logro ese objetivo, y ayudo en algo a solucionar los problemas que expongo," fue en síntesis el llamamiento y motivo del acto de Chavez Ortiz.

Y Chavez Ortiz, lo podemos asegurar, no se equivocará, las fibras sensibles de nuestra raza ha captado su mensaje.

¡Unidos Venceremos! ... Y en las paginas de nuestra historia, el nombre de RICARDO CHAVEZ ORTIZ, aparecerá con letras de oro añadido a la larga lista de otros muchos. Por siempre se le recordará como el héroe que arriesgo su vida por la liberación de Nuestra Raza.

¡HONOR A QUEN HONOR MERECE!

Personal de la revista "La Raza"

IMPORTANTE

La familia de Ricardo Chavez Ortiz, su esposa y nueve hijos, necesita ahora su ayuda. Ricardo Chavez Ortiz debe salir libre, no es un asesino, es un hombre hecho corazón.

Envíe sus donativos provisionalmente a cargo de:
Ricardo Chavez Ortiz Defense Fund
c/o Sister Natalia Ybarra
1500 East Bridge Street
Los Angeles, California 90033

LETTERS CARTAS LETTERS CARTAS



LA RAZA POR LOS PINTOS

Estimada Raza,

We the remaining staff of La Raza Por Los Pintos who with the loss of our esteemed carnal, Alfonso "Pache" Alvarez, find ourselves in a situation, whereas we can not but acknowledge that our position is not one that can enable us to carry on with the work and goals outlined by our former director.

The problem facing the remaining staff is one lacking all the necessary requisites of a productive organization. We are not in possession of the necessary contacts and resources developed by our late director. The time element required for development of these essentials is such that the staff has decided that it would, in its own opinion, be more feasible to cease our operations and offer our services to those organizations who would make use of them and of our individual choosing.

The fact, that we have received offers to accept positions with other organizations has helped to strengthen our decision.

It is our sincere hope that our decision is looked upon in a favorable light in that we have in all good faith attempted to do that which is best not for our own self interests, but in the best interests of the Movimiento, this being our prime and deciding factor.

It is with deep regret that this be the action taken, but the infancy stage of our organization was such that it had not attained that strength and structure, whereas it could survive the loss of its director.

It is with a great deal of mixed emotions that I, Armando R. Cobos, collaborate, with Samuel Torrez, in the structure of this statement as I am presently incarcerated in "La Pintita" at Wayside Honor Rancho ostensibly for parole violation but in reality for being the prime suspect in the assassination of my late friend and director Alfonso "Pache" Alvarez.

We the Staff of La Raza Por Los Pintos look upon our present situation as one denoting not failure, but of an obstacle to be overcome and struggled with.

We are determined to overcome this setback and continue in our struggle. "Hasta La Victoria!" Nos despedimos ... con un abrazo de carnalismo.

Venceremos!

Armando R. Cobos
Samuel Torrez

FACIST GAVACHO

Dear Mr. Ruiz:

Just in case you did not read the enclosed article in the Times recently, I am mailing it to your. If they (the Chinese) have sense enough to cut down the number of children they have, your people should too. If your people and the Negroes did not go ahead and have more children than they can afford, they wouldn't be poor. The white people do not want to be taxed to death to support your excess children. That's the way animals do. They go ahead and breed uncontrolled without thought of how they will support them. The Mexican men should have siccetomy's and the Mexican doctors should do it for them for free.

Also, to improve your peoples' condition, those of you who are educated should see that all of your people learn to speak English. You do it.

Why do your people come here from Mexico if they aren't treated good here? We would rather they stay in Mexico instead of coming here and yelling their head off. They are not our responsibility. They are Mexicanos'. Why do you keep butting your heads against a stone wall? Go back to Mexico. If they refuse to learn English and become truly Americans, we don't want them here.

I suggest you print the enclosed article in your paper on the front page so that they, your people, will become enlightened. They are darned fools for going along with the Catholics. The Catholics just want more Catholics. That's why they preach big families to you. Stop and think, With this earth so full of pollution, plus disease, earthquakes, floods, and the like, why bring your children into such a world to suffer and probably starve from the lack of enough food or water for everyone. Don't be ostriches and stick your heads in the sand. Face it. There is no happy future for anyone. Billy Graham and many other ministers say the end of time is almost upon us. It certainly looks like it to me. And the fact that no one, not even a newborn baby, cannot know whether they will be alive tomorrow should make you think before you bring any more children into this world. If you love and care for your children, why bring them into this world to suffer. They won't escape.

No reply will be needed so I will not sign my name.

BISHOP FLORES: EASTER MESSAGE TO LA RAZA

Ahora los Mexico-Americanos realizan que no pueden realmente unirse a los partidos politicos que existen, porque en lo mejor apenas son tolerados. Y algunas gentes, mucha gente, se sienten que el unico modo que podremos mejorar sera por formando nuestro propio partido politico

Lo siguiente son segmentos del transcripto del programa UNIDOS que se televisó éste Domingo de Pascua.

Para los oprimidos: la misión de la Iglesia es definitivamente la misma de Jesús Cristo. Jesús demostró y nos enseñó que su misión fue para atraer a la gente al padre o lo que llamamos la eterna salvación y felicidad. Pero mientras que estamos aquí, Jesús estaba preocupado con las necesidades y miseria del hombre. Así es que, si la iglesia es una extensión o una perpetuación de la misión de Cristo, entonces esa misión de la Iglesia tiene que ser sinónima con la misión de Cristo. Estamos preocupados con la felicidad de una eterna salvación de la gente de Dios, pero también estamos preocupados con la miseria, la opresión, y las necesidades de la gente así como están al presente. Es nuestra esperanza que todos los hombres sean tratados igualmente; el hombre tiene el derecho a las frutas de la tierra, y al mundo mismo en proporción y dimensión igual.

Hable, hombre! Lo que esta haciendo ahora el movimiento México-Americano es lo que actualmente debían de haber hecho nuestros antepasados hace ya más de 120 años. Ellos debían de haberse metido en la estructura política, en el sistema educativo. Estamos apenas comenzando y aunque no hemos realizado mucho, lo que está pasando ultimamente es una fuente de orgullo y valor para todos nosotros. La juventud es articulado y vocal. Yo siempre les digo, "Habla hombre, porque el que no habla, ni Dios lo oye, menos los demás." Me alegro que la gente comience a hablar de las injusticias y opresión que sufren; el único modo que las cosas van a mejorar será cuando la gente comienza a hablar.

La Raza Unida: En el antiguo testamento, leemos del hecho de que Dios quería formar La Raza judía, y que quería que fuera unida. Ahora aquí, los México-Americanos realizan que no pueden real-

mente unirse a los partidos políticos que existen, porque en lo mejor apenas son tolerados. Y alguna gente, mucha gente, siente que el único modo que podremos mejorar será formando nuestro propio partido político. Tal vez en ciertas áreas no estemos preparados para esto porque no somos la mayoría. Ya, sin embargo, bendigo a lo menos las esfuerzos para unirnos en un grupo, como en un grupo político.

Participación: Francamente, yo siento que todo obispo y sacerdote debe de participar no nomás en el santuario pero también con las necesidades de la gente. Por ejemplo, por eso es que en casi todas las parroquias hemos tenido escuelas parroquiales porque nosotros como Iglesia estábamos interesados en la educación de nuestra gente. Si realmente estamos concientes de la gente y sus necesidades, tenemos que responder a sus necesidades particulares en su tiempo indicado.

Acción: Yo creo que no nomás es un deber del sacerdote participar sino que de la participación de la gente con si misma. No es que se hagan cosas para la gente, pero actualmente lo más que se pueda hacer es que ayudemos a la gente para que se puedan ayudar así mismos. Muchas veces la gente cree que su situación es innutil e imposible. Con un poco de incentivo, ellos comienzan a ver su propia potencia, su propia capacidad. La mejor cosa que yo he visto es ver a la gente tomar el poder.

Felicidad y Esperanza: (Easter) es una celebración de felicidad. Primeramente es una celebración de felicidad porque sabemos que por la muerte y triunfo de la resurrección de Jesús Cristo, nosotros mismos tenemos la esperanza de resurrección y nuestro triunfo asegurado. Pero también es una fiesta de esperanza. No nomás de esperanza de vida eterna, sino que esperanza y felicidad por justicia y paz aquí en este mundo.



The following are excerpts from the transcript of the final program of UNIDOS, featuring Bishop Flores and telecast this last Easter Sunday.

CONCERN FOR OPPRESSED: The mission of the Church definitely is the same as the mission of Jesus Christ. Jesus recognized and taught us that His mission was to lead people back to the father, or what we call eternal salvation and eternal happiness. But while here, Jesus was concerned with the needs of man and the misery of man. So if the church is to be an extension or a perpetuation of Christ's mission then the mission of the Church has to be synonymous with the mission of Christ. We are ultimately concerned about the happiness of an eternal salvation of God's people, but we are also concerned about the misery, the oppression, and the needs of people as they are right here and now. It is our hope that all men be treated equally; all men here on this earth have a right to the fruits of this earth, and the earth itself is an equal prepetition and an equal dimension,

SPEAK UP, MAN! What the Mexican American movement is doing now is actually what our ancestors should have done 120 years ago. They should have gotten involved in the political structure, in the educational structure. We're just beginning and whereas we have not accomplished too much, what is happening lately is a source of joy and encouragement... The youth are being articulate and vocal. I for one am constantly telling them, "Speak up, man, porque el que no habla, ni Dios le oye, menos les deman." I am happy that people are beginning to speak up about the injustices and oppression they suffer; they only way these things are going to be overcome, is by people speaking up.

LA RAZA UNIDA: In the old Testament we read about the fact that God wanted to form La Raza Judea, y querria que fuera unida. Now here the

Mexican Americans have realized that they cannot really join the other parties that exist, because at most they are only tolerated. And some people many people, have felt that the only way we're going to get ahead is by actually forming our own party. Perhaps in certain areas we're not ready for this because we're not the majority. I for one bless at least the efforts to unite as a group and as a party.

INVOLVEMENT: Frankly, I feel that every bishop and priest should be involved not only in the sanctuary, but also with the needs of the people... For example this is why in practically in all of our parishes we have had parochial schools, because we as a church were interested in the education of people.... If we are really sensitive to people and to their needs, we have to try to respond to their particular needs at that particular time.

ACTION: I think that it is not just a matter of the priest getting involved, but on the people getting involved with each other. It's not a matter of doing things for people, or giving things to people, but actually the greatest thing we can do is to help people help themselves.... Very often people feel that their case is useless, impossible. With a little bit of encouragement, they begin to see their own potential, their own capability. The most beautiful thing that I have seen is people taking over themselves.

JOY AND HOPE: Easter is a celebration of hope, and a celebration of joy. First a celebration of joy because we know that by the death and triumphant resurrection of Jesus Christ, we ourselves have had the hope of resurrection and our triumph renewed. But it is also a feast of hope. Not only a hope for everlasting life, but also hope and happiness, for justice and peace here.

REAPPORTIONMENT

AND ELECTIONS

GILBERT LÓPEZ
RICHARD MARTINEZ

Throughout 1971, political parties, "concerned citizen groups and virtually every form of media in desire to insure that the Chicano community in California significantly increase its political representation in both houses of the California state legislature, as well as in the United States Congress. Repeatedly during the year Democrats apologized for ignoring the representational needs of the Chicano community in the 1961 reapportionment plan and pledged themselves to correcting their maleasence in the 1971 session of the state legislature. The Republicans, on the other hand, accused the Democrats of intentionally gerrymandering Chicanos out of existence in 1961 and claimed that their plans for the 1971 reapportionment would correct this injustice. A closer study of the Republican party's record, however, will reveal that, until recent years, most of the political history of California was dominated by the Republican party and their record of concern on the issue of Chicano representation was that they also used the tool of gerrymandering in reapportionment to exclude Chicanos from participation in any form of government anywhere in the state.

For 12 months, all the bleeding hearts and all the baby kissing, hack polititions tried to prove how they were "fighting" for increasing Chicano representation by joining one committee or another; or by committing themselves to correcting 'the problem'. But in December when all the rhetoric was over, the hard reality of political offices, jobs, money, and power won out and the final reapportionment produced but one new Chicano assembly seat, one new Chicano state senate seat, and one congressional district. A reflection on what has transpired since the termination of the 1971 California legislative session will clarify these points.

December 3 ended the 1971 legislative session in California and with its termination went the assembly's opportunity to redraw the state's political districts. This was realized, in part, because the assembly was unable to articulate a plan that would be satisfactory to gubernatorial ratification. Directly following the assembly's failure to meet Governor Reagan's criteria for approval came a brief period of confusion and administrative chaos as to who or what body would assume the authority for reapportioning. Under a 1925 court ruling.

Lt. Governor Ed Reinarke formed a commission to undergo this task. Since its inception, this commission was thought to be unconstitutional, due to a 1965 court decision overturning the 1925 law: nevertheless, Reinarke still feverishly persisted in conducting hearings on the reapportionment matter. The commission consisted of Reinarke, State Attorney General Evelle Younger, Secretary of State George Brown, Junior Superintendent of Public Instruction Wilson Riles and State Controller Huston Flournoy. While the validity of this commission was being contested, the State Supreme Court took its own initiative and once again relegated the power to reapportion back into the hands of the Assembly; but with the stipulation that it be done by February 26, 1972 to take effect for this years national elections. This was due to mainly the technical constraints as submitted by George Brown Jr. which meant that district maps would have to be drawn, precinct sheets compiled and printed, and residency requirements set in each district, etc.

While the reapportionment issue was being debated in the Supreme Court, a majority of California congressmen drafted a petition and submitted it to the court which in effect allowed them to function, in

terms of redistricting, autonomously from the political chess game of Assembly. Ratified by the Court this petition was sanctioned January 18, 1972. Its intention was allowing for the establishment of congressional districts in time for the 1972 elections. This takes on deeper meaning when seen in the light that; as a result of California having the largest state population it merited a re-allocation of the number of Congressional districts, and consequently the number rose from 38 to 43. This plan met with bi-partisan approval because basically two districts went to the Republicans, two to the Democrats, with the remaining one being a toss-up.

Congressman Edward R. Roybal (D) of the 30th district fared very well in this move; as his district was moved further eastward which thereby deleated a significant Anglo consiitency, and replaced it with a potentially large Chicano vote. However, a "Chicano" district still remains to be seen. Based on the Chicano population in this state the number should be at least three. It is of interest to note that the court's decision to allow this separate aid of rezoning was done so in manner that enabled the petition to forego the governors desk which meant an evasion of his ratification - veto powers.

There is an essential lessen to be learned from the congressional experience and it can well be assumed that the state senate is taking careful note. Realizing that one of the basic obstacles which prevented senate reapportionment from becoming a reality was the fact that its plan was joining submitted with the assemblys, the senate has likewise, as the congressional initiative, considered the possibility of severing its package from the assembly's via the court. The court ordered that the redistricting of political districts must be completed by the end of this, the 1972 legislative session; but has also cited the date of February 26 as the deadline for implementing a plan that could take effect with respect to the coming election. Additional reinforcement to the notion that the assembly route is detrimental to the senate effort is the fact that it met with little resistance from Governor Reagan which can be gaged as an indication of the strengths of its own merits.

The sore thumb is this state undoubtedly is being radiated from the assembly. It is here where self retainment and nourishment of the status quo is most blatant. The assembly seems to be restling with a two pronged issue; reapportionment in general and the issue of Chicano representation. During a Sacramento luncheon party this year Democratic assembly leader Bob Moretti indicated that because there was so many complications involved with reapportionment, that a probable course of action will be to call an early recess of the session sometime in June and reconvene the assembly after the elections in November. This would allow the issue to "cool off" as well as allow politicians time to campaign in their respective districts. Then based upon who the assembly is comprised of at that point, to reapportion accordingly.

This could only prove to be lucrative to the Democratic party cause. Theoretically, as a result of the elections the Democrats could quite conceivably gain 7 districts while on the other hand only lose 2 districts; as the Democrats could return to Sacramento with 45as opposed to the Republican 35.

The point to focus here is not the issue of reapportionment but rather the move to strengthen the Democratic Party and the retainment of incumbents. Sharp criticism has been sounded on the overt manner in which the assembly districts have been drafted in the past packages geared toward facilitating "safe districts." Coupled with the attacks being lodged against the assembly for their open biases has been the scream to create a "Chicano district". To this Bob Moretti has personally committed himself. He is reported as defining this commitment as being the support for a Chicano candidate and has accordingly placed the 48th district on the priority list of the Democratic slush fund. This electoral endorse-

The assembly seems to be wrestling with a two pronged issue; reapportionment in general and Chicano representation

ment by Moretti evades the whole issue. For, in essence what he is doing is vasclating from the task of drawing up a district for Chicanos and constructing the climate for a situation similar to that seen in Alatorre camp - a brown puppet.

With his endorsement during the primary Moretti could easily quell much of the Chicano rebutal being directed against the party. And, if a Chicano fails to win in the primary Moretti and the Democratic Party will be let off the hook.

Aide to Senator David Roberti, Frank Zanelli, has filed to run for the 48th position in June. His chances of winning appear very high at this time. With a defeat by Zanelli, Moretti can gain both credibility in the Chicano community by supporting a Chicano candidate while simultaneously reinforcing the Democratic stronghold of the assembly. It is apparent that Moretti's support for a chicano candidate is a result of extreme pressure and not a move of concern for Chicanos. The token candidate he is willing to support is a position consistent with the other self-interest motives of the Democrats; for in the final analysis the Democratic Party is still unresponsive to the needs of the Chicano community.

LA LEY DIXON ARNETT Y REAGAN VENCIDOS POR LA UNIDAD DE LA RAZA

LA CRISIS DE LOS AÑOS TREINTA HACE SU APARICION EN U.S.A., Y ESTA VEZ CON MAS INTENSIDAD, MAS PROBLEMAS Y MAS RACISMO. LA HISTORIA VUELVE A REPETIRSE Y EL RACISMO VUELVE A FLORECER, PERO LA UNIDAD DE LOS TRABAJADORES LES HACE FRACASAR.

Por pedro Arias

U.S.A. hacia el abismo

El declive hacia el abismo de la bancarrota que el "american way of life;" viene profundizando con sus actos asquerosos de explotación, inmoralidad y racismo, ha llegado en la década de los 70, a un nivel desastroso para la nación más perversa ha existido en el mundo. Fincada a base de asesinatos, robos y mentiras Los Estados Unidos de Norteamérica logró controlar al mundo entero, pero con el ejemplo de Vietnam, los pueblos de otras naciones convertidas en un nuevo David bíblico, han empuñado la honda justiciera, para reclamar igualdad y han empezado arrojar pedradas con una puntería precisa, que tienen atemorizado al nuevo Goliath, que humillado hoy busca ya la amistad de otras naciones, y fué en busca de una de ellas para tratar de prolongar su agonía y que ésta sea menos dolorosa.

Internamente, sus convulsiones de muerte, se expresan en actos racistas e inhumanos en contra de los Mexicanos y Chicanos que en épocas pasadas, siempre fueron presa de sus desmanes por que estaban desunidos.

Hoy, esas patadas de ahogado no tendrán el efecto de otros años por que Mexicanos y Chicanos, siguiendo el ejemplo de otros pueblos oprimidos, también se prestan a empuñar la honda justiciera y pelear por sus derechos, bajo el concepto de La Raza Unida, y bajo el lema de que, "un daño para uno, es un daño para todos" se ha organizado la Hermandad General de Trabajadores bajo los auspicios de C.A.S.A. (Centro de Acción Social Autónomo) y están librando una batalla decisiva donde el éxito o la derrota será cuestión de vida o muerte para cientos de miles de familias morenas de la Raza de Bronce.

El enemigo a vencer son las leyes injustas de emigración que quieren separar nuevamente a las familias de origen mexicano, y otras leyes que los privan de sus trabajos, como la llamada ley Dixon Arnett que con la complacencia del Racista número uno de la Costa Occidental, y de otras partes, el desgobernador Ronald Reagan trataron de intimidar a la Raza, pero ésta unida, le propinó un revés que hizo que un juez Superior, la declarara anti-constitucional, pocos días antes de que entrara en efecto.



MILES DE NIÑOS, CIUDADANOS DE USA, SUFREN POR LAS DEPORTACIONES DE SUS PADRES, DEBIDO A LAS LEYES INJUSTAS DE EMIGRACION.



LA LEY DIXON ARNETT FUE DERROTADA POR LA UNIDAD DE LA RAZA. AHORA SE PREPARAN PARA LUCHAR PARA COMBATIR LAS NUEVAS LEYES QUE VENDRAN.

La ley Dixon Arnett es una muestra del grado de hipocresía y decadencia de U.S.A. como nación, y del imperialismo capitalista, como sistema político-económico.

Es una ley que solo pudo ser elaborada y aprobada por mentes decrepitas y taradas o cerebros que en lugar de sesos albergan "caca", y utilizó esta última palabra para no utilizar la palabra mier... coles de ceniza que sería la más correcta....

Y ya que se habla de mentes taradas y llenas de otra cosa, cabe preguntar que que pasa con nuestros "representantes" Pete Chacon, Alex García y Edward Roybal, que subieron al poder gracias a la canción de que sabían nuestros problemas y los iban a solucionar?

Hablando con sinceridad, estos tres señores si están ayudando a sus hermanos de raza, pero los están ayudando a hundirse más, ya que los dos primeros apoyaron la Ley Dixon Arnett. El tercer personaje, o sea el distinguido congresista E. Roybal, después de más de 10 años como tal y como de 50 de conocer nuestros problemas, nunca ha hecho nada para resolverlos, sobre todo esto de emigración. Pero siempre "más trucha" que sus cuatrichos Pete y Alex, y por aquello de que más sabe el diablo por viejo, que por diablo.

por ahí salió a última hora y nomás para cubrir las apariencias con que se oponía a la ley Dixon Arnett, a pesar de que desde hacía más de 5 meses se le pidió que ayudara en algo o hiciera algunas declaraciones sobre el problema de los "ilegales", pero repito, solamente faltado escasas dos semanas, dijo algo, ya cuando sabía para que lado se iba a inclinar la balanza.

A mi congresista Roybal por algo le dicen "Mr. Rainbow", es decir, el arco iris, porque siempre sale después de la tormenta.

La lucha de C.A.S.A. y La Hermandad General de Trabajadores, también ha puesto a descubierto los malos manejos y explotación que hacen de nuestra gente otros personajes, que por años han estado robando a nuestros hermanos de Raza. Estos personajes se hacen llamar pomposamente "expertos en asuntos de emigración" y algunos ostentan títulos



AL POLITIQUERO E. ROYBAL, YA LE DICEN EL RAINBOW, O SEA EL ARCO-IRIS, POR QUE SI EMPRE SALE DESPUES DE LA TORMENTA.

de Consultores, Notarios Públicos, Abogados, etc. etc., pero en realidad no son más que unos viles tinterilloso huizacheros que por años han estafado a miles de mexicanos con el cuento de arreglarle sus "papeles".

Sus cuotas por prestar sus servicios no bajan de los \$500.00 pero en ocasiones pasan de \$1,500.00 o \$2,000.00. Lo curioso del caso es que estos individuos solo arreglan casos que por si solos se arreglarían. Los que presentan alguna dificultad nunca los resuelven, pero de todas maneras se quedan con el dinero que el cliente ya abonó, y todo queda en paz.

Hay testigos de cientos de estos casos y el personal de C.A.S.A. ha tomado cartas en el asunto y ya son decenas de ellos que ha logrado que es les devuelva el dinero a las personas que ya habían sido estafadas.

A la fecha, a la experta en asuntos de emigración que se le ha descubierto mas trinquetes es a la Juanita. Martinez, que tiene sus oficinas en el 408 So. Spring, Suite 400, pero hay otros mas que no "cantan mal" y entre ellos podremos mencionar a:

Armando Morín que estafa en el 541 South Spring Street - 302

Reginaldo Ramirez que hace sus trinquetes en el 306 N. Soto St.

Alma Paredes que lucra en el 229 W. Tercera St. y Paula Jara que ya "voló con todo el hilo" después de haber robado a muchos paisanos. (Se agradecen informes sobre sus paradero.)

Hay otros más que ya están siendo investigados y tan pronto se les compruebe sus fechorías los daremos a conocer.

A todos estos estafadores, a todos estos lesgiladores racistas, a todos estos gobernantes ciegos, a todos estos representantes triadores a su Raza se les llegará su turno y la justicia de la Raza Unida los pondrá en el lugar que se merecen. ¡Abusados!

BAUTIZAR: GRAN NEGOCIO DE ALGUNOS CURAS

Curas españoles explotan la fe religiosa de los mexicanos

Por Pedro Arias

Viles y despreciables son aquellos que trafican con las flaquezas humanas, y se dedican a la venta de blancas, drogas y narcóticos.

Viles y despreciables son aquellos sujetos (abogados, jueces y fiscales) que trafican con la ley y la justicia.

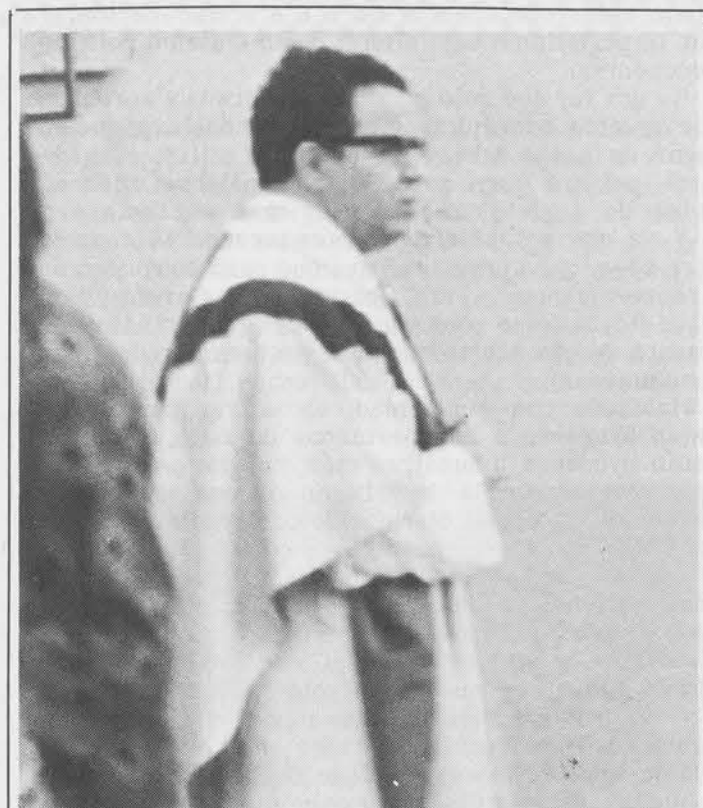
Más viles y despreciables son aquellos individuos (médicos, enfermeras, dueños de hospitales) que trafican con el dolor humano.

Pero más viles y despreciables que todos ellos juntos, son aquellos que trafican con los sentimientos religiosos. Vívoras e hipócritas los llamo Jesucristo. Que no tienen madre dice el populacho; ladrones y deshonestos los llamo yo.

Y no se vaya a creer que son unos pocos los individuos que cobijados o cubiertos con sotanas se dedican a este lucroso negocio mercantil - expiritual. No, desgraciadamente abundan como la mala yerba, en todas las latitudes y en todos los terrenos.

Una plaga de estos sujetos con sotana, ha sentado sus reales en la antigua Misión de Nuestra Señora Reina de Los Angeles de la Porciuncula, conocida comunmente entre los que "mastican" el "inglish" como la Old Plaza Church, y entre los mexicanos con el nombre de La Iglesia de la Placita y que está situada por ahí entre la Calle Main y el Boulevard Sunset, en Los Angeles, Calif.

Todos los curas en esa iglesia venden sus servicios a un precio muy alto, pero destaca por su voracidad y descaro para pedir dinero a los sumisos fieles, el cura que lleva por nombre D. Fonseca que en el colmo de su deshonestidad se negó el día 8 de Enero del presente año, a suministrar el sacramento del bautismo a una inocente niña, por la sencilla razón de que tanto los futuros padrinos, como los padres de la niña, se negaron a pagar 5 dólares por que el cura impartiera dicho sacramento, llegando al colmo de correr de la iglesia como si se tratara de unos demonios, a los solicitantes del bautismo por no acatar el anticristiano pedimento monetario.



Este es padre Dominic Fonseca que se rehusó a bautizar a una niña si antes no se le daban cinco dólares

La ira de Jesucristo

Cuando se encuentra uno con esta clase de mercaderes religiosos, se comprende ampliamente, en toda su magnitud, la furia que se apoderó de Jesucristo al encontrar en el templo de su Padre Celestial a aquella multitud de traficantes, vendedores y sacerdotes que habían hecho del templo una cueva de ladrones y a los cuales arrojó a la calle a chico-

tazo limpio de aquel sagrado recinto, al mismo tiempo que exclamaba - "Hipócritas, serpientes, casta de vivoras!" "¿Como es posible que eviteis el ser condenados al Fuego?"

Se comprende también perfectamente, el enojo del padre de la niña a la cual se le negaba el bautismo que después de llamar a ese falso sacerdote, cura facista, falangista, y otras cosas por el estilo, le arrojó al pecho el voluminoso libro donde se lleva la lista de los nombres de aquellos feligreses que "azotan" con los cinco dólares.

Al lucro de los 5 dólares por bautizo se añade lo del matrimonio. Se me ha informado que en la iglesia antes mencionada, que de paso les hago saber que es REGENTEADA desde su fundación, hasta hoy en día, por sacerdotes que nos mandan desde la lejána España, que por impartir el sacramento del matrimonio exigen cantidades fabulosas que en muchas ocasiones llega a ser algo así como un robo a mano armada, donde se amenaza a los futuros matrimonios con aquello de: Pagas o te condenas.

La cuenta por recibir el sacramento matrimonial oscila entre los 100 y los 300 dólares, en ocasiones a más, todo depende de la cara del cliente y del lujo con que se efectúe dicha ceremonia.

¡Parece mentira, la soberbia y la vanidad florecen en los templos donde debería ser combatida por los sacerdotes, y no fomentarlas como lo hacen estos españoles. (Gauchupines los llamo el Padre Hidalgo.)

Pero en fin., eso del matrimonio ya lo comprobaré más adelante y les pasaré la información al costo.

Por lo pronto, y es un hecho comprobado que por bautizar si se exigen y se cobran cinco dólares y al contado. Ahí no se vale nada de eso de "charge it" o de que Dios se lo pagará; no mi hermano, ahí billete sobre billete o su criatura no es bautizada. Ahí no hay argumentos de que no tengo trabajo, o de que le recuerde al sacerdote de que es una obligación hacerlo. En La Placita o pagas o no hay bautizo.

Algunas de las personas que se han tomado la molestia de leer estos renglones, tal vez piensen que estoy exagerando. Yo los invito para que como Santo Tomás, vean y lo crean. Dense un vueltecita los Sábados desde la una de la tarde hasta las bueno, hasta que se acaben los clientes, y los domingos desde que se termina la última misa hasta que oscurece. En esa forma también podrán comprobar que si los mexicanos después de once años de guerra lograron la independencia de España, a la fecha no pueden sacudirse la explotación, rediez, de los curas traidores a Cristo que nos siguen llegando de la España con el permiso del generalismo Pancho.

El gran negocio

Otra cosa que podrán comprobar es que no solamente se trafica con la religión, sino que también hay negocio comercialmente hablando. Y no me refiero a la consabida tienda que la mayoría de las iglesias tienen como apéndice inseparable, donde se venden estampitas y estampotas del santo de su devoción, libros, revistas, periódicos, medallas, escapularios, rosarios, calendarios, velas, veladoras, tamales, chicles, chocolates, etc,etc. Me refiero al comercio fotográfico instalado en el atrio de la iglesia, en

una "treila" (trayler) móvil, pero ya acondicionada para no moverse. El gerente y cuatro más fotografías no se dan tregua para atender a la clientela a la cual le cobran por una fotografía de 3x5 pulgadas, dos dólares, y por una de 8x10

De las fotografías que se toman, que en dos días sobrepasan las 500, el 95% se venden. Como se podrá ver en dos días y después de darle su "mochada" a la iglesia sale para el "chivo" de toda la semana, y vivir pero que requetebien.

Yo no sé si las altas autoridades eclesiásticas tienen noticia de estas anomalías, y sabiéndolo se hagan de la "vista gorda" y permitan esos sacrilegios, para conservar la armonía entre irlandeses y españoles.

Si en verdad no lo saben, ojala que el Ilustrísimo Obispo Arzube tome cartas en el asunto y meta en cintura a esos Judas modernos disfrazados de sacerdotes.

Tampoco sé si las autoridades civiles, y sobre todo las que controlan el comercio tengan noticia de este negocio fotográfico dentro de la Iglesia de la Placita, y se hagan también de la vista gorda esperando también en esa forma lograr la salvación eterna o de perdida una bendición Papal. Lo cierto es que el "estudio fotográfico" opera sin licencia, no reúne los requisitos sanitarios exigidos a otros comercios, no entrega recibos por la venta de su mercancía y cobra el consabido 5% de "taxes" por cada dólar.

La licencia para operar está otorgada al Sr. George A. Pérez pero el comercio debería de estar ubicado en el 3934 Harriman Ave., en Los Angeles, California 90032.

Pero si las autoridades competentes en realidad no saben de este fraude y violación a las leyes establecidas, ojalá haya por ahí un ateo que les de el "pitazo" de lo que aquí se expone. Yo me limitaré a enviarles una copia de esta revista solamente como una cortesía de la casa.

Los Curas buenos

Al sacerdote Fray Ramon M. Andrea, también español, pero no "gauchupin" y creo que Vasco, y que realidad si es un verdadero representante o seguidor de Cristo, quiero, por medio de la presente, decirle: "Gracias por el favor recibido". Este sacerdote cuando se le solicitó bautizara a la niña de esta historia y después de escuchar los argumentos y motivos para bautizar a la criatura ese día y a esa hora, lo hizo con verdadero amor y gusto y además sin cobrar un solo centavo. También por considerarlo de justicia, quiero aclarar que conozco a otros sacerdotes como Fray Ramon Maria, y a otros que merecen todo mi respeto por considerarlos todavía más sacerdotes. Es decir, creo que es justo reconocer que no "todo está podrido en Irlanda" y que en la viña del Señor hay de todo y que así como hay muchos (demasiados) curas, émulos de Judas, así también hay algunos (pocos por cierto) que son dignos seguidores de Jesucristo y sus enseñanzas.

MASS PROTEST AND DEMONSTRATION

PEOPLE'S LAW DAY APRIL 29TH

"ADMINISTRATION OF JUSTICE?"

Richard Cruz

Miguel Garcia

TO: State Bar of California and the Committee of Bar Examiners
Gentlemen,

We, Miguel Garcia and Richard Cruz, took and passed the California Bar Examination (which ordinarily entitles one to practice law) in August of 1971. However, as you know, Richard has not been certified to practice law because he is being "investigated" by your Committee of Bar Examiners at the present time. And Miguel, who was also under "investigation", was not certified to practice law until February 18, 1972.

The purpose of this letter is to make out thoughts & feelings clear to not only you, but to the public at large. It is an "open" letter because we have nothing to hide. Indeed, we are anxious for the entire community to know what is happening regarding our certification status.

Since you have seen fit to investigate us, much of what we tell you is not new. You know, for instance, that we both attended Loyola Law School in downtown, Los Angeles, and graduated together in June of 1971. You also know that Miguel was the Chapter Chairman at Loyola of La Raza Law Students Association and that Richard was statewide chairman of the same organization. Presently, we are part of an organization called Abogados de Aztlan (Lawyers of Aztlan), which is a group of Chicano lawyers and law students dedicated to the creation of a People's Law Office for barrio residents. These things you gentlemen know.

What you don't know is that much as you have studied law students, we — Miguel and Richard — have studied lawyers and the Bar Association itself since we entered law school. And we have many questions to ask of you lawyers which we hope you will also answer openly, as we have answered yours.

Our first question is quite simple. When we began studying law in 1968 we were the only Chicanos in the school. In fact, we were the only poor persons in law school. And there were several hundred (at least 900) law students enrolled. That was at Loyola law school. At the University of Southern California law school that year there was not one single Chicano law student. At the University of California at Los Angeles there were maybe five (all of whom, by the way, are presently members of Abogados de Aztlan). So, of the approximately 3,000 students enrolled in the three accredited law schools of Los Angeles, about seven were Chicanos when we began studying law. These absurd statistics despite the fact that over a million Chicanos call Los Angeles their home. Our questions, then: If the Committee of Bar Examiners is so zealous in its study of law students and their activities, did it not know that Mexican-Americans were grossly underrepresented in the law schools of California and in the legal profession in general? And if it knew, then why didn't it act? Or at least,

perhaps, conduct an investigation as to "possible" racism in the law schools? Is not the Bar Association interested in all peoples participating in the process called the "Administration of Justice?" We will assume you are, of course. So maybe the problem was merely one of lack of communication. Miguel and Richard and the other Chicano law students, you will be glad to know, went ahead anyway. And we are happy to report that after a sustained and oftentimes bitter struggle, there are approximately 400 Chicano law students statewide who call La Raza Law Students Association "theirs". So, let bygones be bygones — we should have notified you of the problem. Nonetheless, would you please answer the questions?

Our next area of inquiry relates specifically to the reasons you have for not presently allowing Richard to practice law, and for not allowing Miguel to practice law for such a long time after he passed the Bar Examination. Essentially, as we understand it, a law student who passes the bar is eligible to practice law unless, for some reason, he is considered "unqualified" by the Committee of Bar Examiners. Now Miguel and Richard have not been told that we are "unqualified" or otherwise not fit to practice law. We have merely been told that we are "under investigation." Thus — to use words lawyers like to use — is our status "pending?" That is question one under this subjection of inquiry we shall — to continue our use of lawyerlike words — label "What Reasons Does the State Have For Not Letting Richard Practice Law and For Not Allowing Miguel to Practice Until February of 1972." It's not that we have any particular objections to "pending" around for a while. After all, as most Chicanos — indeed most poor people in this society — we have become quite used to a "pending" status. Whether it be awaiting trial, or the landlord, or the police, or the immigration officials.

Indeed, our people even have a word — "pendejadas" — to describe our present predicament! The "pendejo" is the man who creates the "pending" status. In this particular matter, Miguel and Richard are the "pendejos" (to continue our use of lawyerlike words). But, and we ask this in all sincerity, tell us clearly if we are not "qualified" to practice law in the barrios of East Los Angeles. Don't tell us merely that we are under "investigation". Because we have long realized that our commitment to the poor and oppressed and victims of injustice and racism will mean that the rest of our lives will be "under investigation." Nothing new! What are the charges? Will there be an open hearing? When? And where? Can the public attend? Can the press? Please answer these questions. And answer them as honestly and clearly as we are asking them. After all, as the men who administer and regulate lawyers, and

the legal profession in general, are not you public servants?

Also, we understand that the Committee of Bar Examiners is especially interested in our activities in the barrios. Well, quite frankly, we are proud of them. And we will list the organizations we were a part of as best we can remember:

Miguel Garcia:

1. SALUD (Chicano social workers who did their best to straighten out the bureaucratic mess engulfing and preventing efficient service to the poor. Miguel was a co-founder.)

2. Latin Gents (a barrio social club sponsored by Judge Leopoldo Sanchez. Be sure and check with him — if you haven't already.)

3. Congress of Mexican-American Unity (CMAU) (This organization was a means of uniting Raza throughout Los Angeles County).

4. Catolicos Por La Raza. (This was a barrio organization comprised of students, workers, priests and nuns who actively demonstrated that the Catholic Church failed to meet the needs of barrio residents).

5. La Raza Law Students Association.

6. Abogados de Aztlan.

7. Mexican-American Legal Defense and Education Fund. (A Ford Foundation — founded legal services program — check with the Ford Foundation for details, or with Mario Obledo, the program Director, whose phone number is (415) 626-6196).

8. Miguel is also a member of a "blue-ribbon" committee in Los Angeles conducting hearings on police-community relations. (Ed Davis, Chief of Police for Los Angeles, is also a committee member; is is Peter Pitchess, Los Angeles County Sheriff. We don't have their phone numbers, but perhaps you gentlemen do).

That's about it for Miguel. Except we should add a little bit about his personal history. He was born in Zacachalco de Torres, Jalisco, Mexico. His blood is as Mexican as it can be. He is Chicano by virtue of the historical accident called "la lina" — the "border". He came to the United States in 1954 and has resided here ever since. And, by the way, he is part of the familia Garcia which to this time has borrowed, scraped and struggled to see him through law school. His present indebtedness, because of law school, is approximately \$6,200.00. Did your investigation include this statistic?

As to Richard:

1. La Raza Magazine (A barrio publication in East Los Angeles dedicated to tell the truth to barrio residents. The "regular" news media has always distorted the facts so the barrio cannot rely on it. Phone number — (213) 261-0128).

2. Congress of Mexican-American Unity.

3. Catolicos Por La Raza.

4. La Raza Law Students Association

5. Abogados de Aztlan.

6. Reggie Poverty Law Fellowship (Richard is presently assigned to and working out of the East Los Angeles Legal Aid Office, 5228 Whittier Boulevard, L.A. Phone 266-6550.)

7. Trinidad Iglesias Defense Committee (Trini is on trial in Norwalk Superior Court, Dept. "N". The attorney of record is Ben Margolis, phone 380-1900.)

8. Justicia O. . . ! (A bilingual newspaper describing the court process and telling barrio residents of their legal rights. Distributed — free — by Chicano law students throughout the barrio. P.O. Box 20568, L.A., Calif.)

As to Richard's personal history, he was born in Los Angeles. His father, Don Ramon Cruz Magallanes, is from Zacatecas, Zacatecas, Mexico. His mother, Celia Duran Cruz, is from Arizona but her parents at one time resided in Chihuahua, Mexico. So, as you can see, Richard is also part of the family of peoples called Mejicanos! Present in-

debtedness of the Cruz family for Richard's legal education: \$5700.00. Did your investigation include this statistic?

All right, so that's what Miguel and Richard have been up to while we were in law school. As we say, we're proud of our inclusion in our people's struggle for self-determination. Perhaps we should not have been so active while attending law school. Nonetheless, and we're not sure if you will understand this, but our love for our people left us with no choice. Perhaps, you may think, we are fools for having gotten so involved. It certainly would have been much easier to go through law school like the majority — a cocktail party here, a seminar on "social issues and the law" there. And a lot of study in between. But, does the love men show for their people and for JUSTICE constitute a reason to disqualify them from practicing law? Please let us know.

This leads us to our next line of inquiry. What standards are used in determining who is qualified to practice law? Miguel and Richard, for example, have shown an interest in their community, its problems and the resolution of those problems. Ironically, these are the very reasons you have used to investigate us! Our questions, then, are these: Should not lawyers serve not only JUSTICE, but also the people who reside in the community in which the lawyers intend to practice? Have not Miguel and Richard demonstrated a concern for JUSTICE and for the people in the barrios in which they live and in which they intend to practice law? So what's the problem? Does JUSTICE cost? How much? Why has the State Bar or Committee of Bar Examiners never studied or "investigated" the lawyers of all communities who habitually charge hundreds of dollars to plead people guilty (which the client could have done for free!)? And why have the above state organizations never seen fit to investigate the lawyers themselves — their concern for the community in which they practice and their concern for JUSTICE? Please answer these questions. And in doing so, keep in mind that you have seen fit to question Miguel and Richard's "qualifications" to practice law despite their involvement in the community and concern for JUSTICE.

We can go on asking a lot of questions. And, in fact, we will. But let's reconsider for a moment the nature of the problem. The State Bar of California is the official state agency for lawyers. It is comprised solely of lawyers yet one of its functions, oddly enough, is to make sure that lawyers serve the people. Now the lawyers have chosen a Board of Bar Governors from among themselves. This Board is comprised of 15 men and is supposed to run the State Bar. The Board has then itself selected another group of lawyers, called the Committee of Bar Examiners, which is supposed to screen applicants and make sure they are "qualified" to practice law. What we want to know is why, if lawyers are supposed to serve the people, the people themselves are not allowed to be members of the Board of Bar Governors, or of the Committee of Bar Examiners? We also want to know if the Committee of Bar Examiners represents the people in the barrio? We are prepared to present to the Bar or Committee a lot of Chicanos who have been very unhappy with lawyers. In fact, we are anxious to show that we are not joking when we say that we are part of the people and their struggle. Have you men ever been in the barrios of East Los Angeles? But we want you to tell our people that you are speaking for them when you don't let Richard practice law, or have decided that Miguel could not practice law for a long time after he passed his examinations.

Enough for now. We anxiously await your reply.

Miguel Garcia
Richard Cruz

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RAY ANDRADE
President

Ray Andrade, president of Justicia, raps to Justicia Board of Directors about unexpected betrayal to Chicanos by Nosotros. Andrade said, "If the movement wants Nosotros to be dissolved, then they will be dissolved."

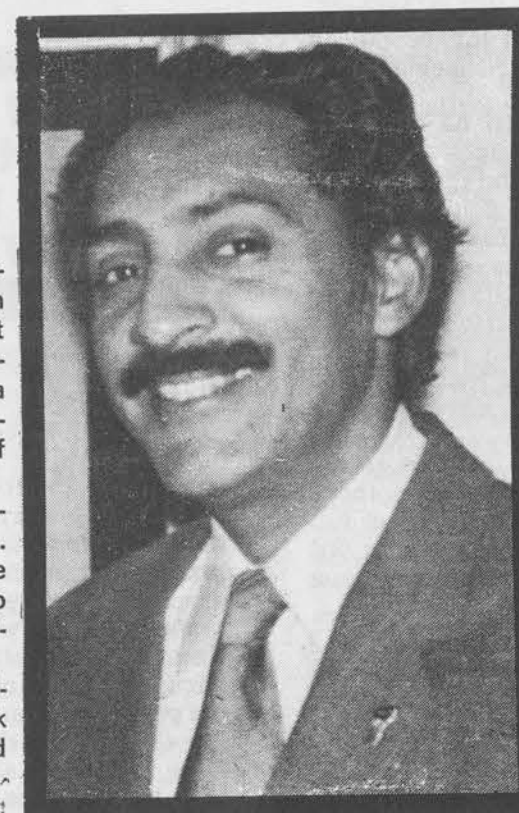


Governor Ronald Reagan had also been invited to the NOSOTROS event but was unable to come the last minute. Why these political enemies of the Chicano community were asked to come to the NOSOTROS installation dinner in the first place is a puzzle to many. In what way can Evelle Younger help improve the image of Mexican-Americans in the media or create more jobs for Spanish-surnamed actors, producers, etc.? Certainly nothing in the California state constitution or city charter of Los Angeles endows either Younger as Attorney General or Snyder as a L.A. City Councilman power to aid Chicanos in the media. Many Chicanos in attendance at the Sunday night affair felt that NOSOTROS had in fact "sold out the community" to Anglo politicians who have consistently abused LA RAZA in the past and will surely continue to do so in the future. Don't forget that it is Governor Reagan who has slashed the Chicano E.O.P. budgets. If the leadership of NOSOTROS has fallen so out of contact with the Chicano community that it can pull a stunt as dumb as the one it did at the installation dinner, then it should cease to exist as an organization dedicated to LA CAUSA for it will only do more harm than good.

On February 27, 1972, NOSOTROS held an installation dinner at the Century Plaza Hotel in Century City. Seated as guests of honor at the head table were such infamous political foes of LA RAZA as Attorney General Evelle Younger and L.A. City Councilman Art Snyder. Mayor Sam Yorty, unable to be present, was represented by Mr. Al Ortega. Remember that both Snyder and Yorty advocated the city paying for the legal defense of the LAPD officers who killed the Sanchez brothers. Shocked and angered by the type of people selected to be honored during the dinner, several JUSTICIA members "walked out" of the plush event. First to leave was Mr. Sal Castro, dedicated Chicano educator and Executive Producer of KNBC's CHICANO HERITAGE SERIES, who was indicted by Evelle Younger in 1968 along with twelve other Chicano activists for his participation in the 1968 East Los Angeles high school blowouts. Joining Castro in the "walkout" was Alicia Sandoval of KTTV's LET'S RAP SHOW. During the course of the evening several other community and media people left in disgust. Mr. Ray Andrade, President of JUSTICIA, said the honoring of such well known "enemies of the people" as Evelle Younger was the equivalent of the NAACP giving an honorary dinner for Governor George Wallace of Alabama or inviting Adolf Hitler to Golda Meir's birthday party.

CHICANO LEADER FRAMED

Harbor Health Director Arrested



JOEL FLORES

Joel Flores, Director of the Harbor Health Task Force is once again the victim of a police-News Pilot conspiracy. Flores was recently arrested in East Los Angeles on a phony "driving under the influence" charge. These are the facts of the case:

(1) Flores was arrested at approximately 1 PM on Tuesday, Jan. 18, in East L.A. by a cop from the Harbor Area--Stanley Chavez who was seen earlier in the day in Wilmington.

(2) He was stopped for "speeding" and then taken to Hollenbeck Station where he was ordered booked by Sergeant Armando Miranda who had months before had harsh words with Flores at a public meeting in San Pedro. He ordered Flores booked when Flores refused to waive his civil rights and asserted his right to talk with an attorney before answering questions.

(3) A newspaper article immediately appeared in the News Pilot written by Xavier Hermosillo, police reporter, who in 1970 had put phony "disturbing the peace" and "assault" charges on Flores and Fernando Hernandez of Wilmington. This case went to court and was dismissed in April 1971, for lack of evidence. Hermosillo's witness failed to show and so he was forced to drop the case. Flores and Hernandez had ten witnesses ready to testify in their behalf to the effect that there had been no dis-

ther, it showed the long-standing, blatant racism of the Pilot.

(4) The Pilot not only attacked Joel Flores but all other Chicano community activities that are showing promise. This is a good example of the white power structure's plot to control and destroy the Chicano community's progress by attacking and destroying its leaders.

(5) Many Chicanos have felt this kind of repression but Joel Flores' case stands out because as a leader of the Health Task Force and spokesman for La Raza Unida del Harbor he has been an outspoken advocate for the Chicano people in the areas of health, education, housing and police affairs. This is the real reason he was arrested. His crime is caring about and fighting for the people of his community without selling out.

Because they know this, the community people, through their organizations--the Health Task Force, the Raza Unida del Harbor, the Parents Who Care, the Harbor Barrio Legal Defense Committee, N.A. P.P., the State College MECHA's, etc. have given Joel their support in this matter. They know that, if as the Pilot had said, Joel Flores had "40 needlemarks" in his arms, he would not be able to walk or drive in the streets and he certainly could not work long hours for his community as he does. That is why they urge you to join them in demanding justice for Joel Flores.

turbing of the peace and no assault. It is common knowledge among community people that Hermosillo and the Pilot for which he works, have never printed anything favorable about Flores even though they were well aware of his accomplishments in the health field. Hence, it was no surprise when the article entitled "Health Director Arrested for Heroin" appeared on the front page with Flores' picture. The article very obviously tried and convicted Flores before he had even appeared in court. It showed, through the quoting of the police report, the long-standing police-News Pilot policy of collusion. Fur-

Over the years, many myths have arisen concerning abuses of the welfare system and the cheaters and loafers who fill the welfare rolls. As a result, much unfair and unfounded resentment has been directed at welfare recipients, and they have been the object of grossly abusive legislation initiated by racist political demagogues. The most recent of this type of legislation is the Nixon-Mills Welfare Reform Bill, HR-1.

HR-1 is essentially a slave labor starvation wage scheme which is aimed at subsidizing employers at the expense of both the taxpayers and those receiving welfare assistance. It poses a very serious threat to organized labor and taxpayers, as well as to the poor, in that it will: force a cheap source of labor onto the labor market, destroy hard-fought-for minimum wage legislation, threaten the effectiveness of unionized workers and labor in general, create a semi-slave labor situation for people on welfare, and further demoralize and dehumanize the poor.

Under HR-1 welfare recipients will be forced to work at any job assigned them for wages as low as \$1.20 an hour. This scheme is based on the assumption that welfare recipients are lazy, don't work because they don't want to work, and that they are living well at the expense of the taxpayers. We are taught to believe that a person on welfare has some kind of character deficiency. Motivation is the key word. If people on welfare were only motivated to work, they would be able to support their kids and themselves decently. But, if this were true, we wouldn't have the working poor, who work in sweatshop conditions and still earn less than the established poverty level. 66% of the employable mothers on welfare are already working - many of them full time - but at such pitifully low wages (some at 90¢ an hour) that they still need public assistance just to survive.

85% of the families on welfare consist of a woman with 3-5 children. Every year thousands of men are forced to desert their families because even the minimum wage of \$1.60 an hour is not a living wage for a family, and the government says that if there is an able-bodied man in the house, then that family is not eligible for welfare. The woman has come to the welfare system as a last resort. The taxpayers are not the only ones who want the poor to work - the poor also want to work. But at decent jobs with decent wages and without the stigma of welfare. If Nixon can create jobs for welfare recipients, why can't he create jobs to get them off of welfare, paying them decent living wages?

We spend \$73 million in welfare each month. This is undoubtedly of great concern to most taxpayers. But let's take a look at where this money goes. It takes \$133 to administer \$1 of welfare! Somewhere between the big money and the poor there are people earning a living off of poverty. Then, too, we have the food stamp program that was supposedly established to help the poor make ends meet. In actuality, the primary purpose of the food stamps program is to get rid of farm surplus, not to feed the poor. The agriculture industry benefits far more from this program than do the poor. When cutbacks in welfare are made, it is the checks of the poor, receiving \$2,000 a year that are cut, not

WELFARE

the checks of the welfare administrators earning \$15,000 a year.

HR-1 will force a cheap source of labor onto the labor market at a time when job competition is already at a critical level. The effects of this action will be to undermine the efforts of unionized labor in bargaining for better wages and working conditions. Employers are already laying off their own employees and replacing them with welfare recipients at far reduced wage rates. As an example "Ethnic Enterprises, a Milwaukee firm which produces small parts for American Motors, Allen-Bradly, and other corporate giants, has set up an assembly line across the street from the Milwaukee welfare offices. Welfare recipients are forced to register for work with this firm or face ouster from the welfare rolls. American Motors and Allen-Bradly, who pay \$3.00 an hour to their own unionized workers, still had workers laid off when they contracted with Ethnic Enterprises to do the same job for \$1.60 an hour. But is labor's resentment directed at the government-corporation alliance which is exploiting and making virtual slaves of the poor? No, once again it is the welfare recipient who is blamed.

HR-1 will feed on and perpetuate the stereotypes and prejudices directed against those on welfare. In a government pamphlet entitled "Welfare Myths vs. Facts", published by the Department of Health, Education and Welfare, the following widely believed myths were statistically proved to be false:

... that welfare families have more kids to get bigger checks. 90% of the children on welfare are two years or older. The average family receives assistance for about two years, thus it is clear that the majority of welfare children were conceived or born before the family went on welfare. Also, payments for each additional child is only \$35 a month - hardly enough to feed and clothe a child. Some states impose a max-

SANDRA UGARTE

IF NIXON CAN CREATE JOBS FOR WELFARE RECIPIENTS, WHY CAN'T HE CREATE JOBS TO GET THEM OFF OF WELFARE

imum payment limit - in other words, after the fourth child, the family can get no additional money. It was also found that since 1967 the birth rate for families on welfare, like the birth rate for the general population, has been dropping.

...that most welfare children are illegitimate. The majority, 68%, of the children in welfare families are born in wedlock (the mother being legally married at the time) according to data compiled by the Social and Rehabilitation Service. The significance of this can be better appreciated when we consider that middle and upper income families have always had family counseling and planning services available to them, whereas only recently has the government even attempted to make such services available to the poor.

...that once a family is on welfare it remains on welfare. The average welfare family is on the relief rolls for only 23 months. Long-term cases, those who have been on welfare for 10 years or more, comprise only 7.3% of the welfare rolls. These cases generally involve some form of disability. The majority of the welfare families are embarrassed by and discontented with welfare and get off just as quickly as they are able.

...that welfare people are cheats. Suspected incidents of fraud or misrepresentation among welfare recipients occur in less than four-tenths of 1% of the total welfare caseload in the nation, and cases where fraud is established occur even less frequently. There is much more corruption and fraud and on a larger scale going on among those who administer welfare and those who make money off the poor. Yet, our so-called "representatives" choose to publicize and become indignant over a suspected case of fraud than over the wretched and inhumane conditions in which welfare families are forced to exist.

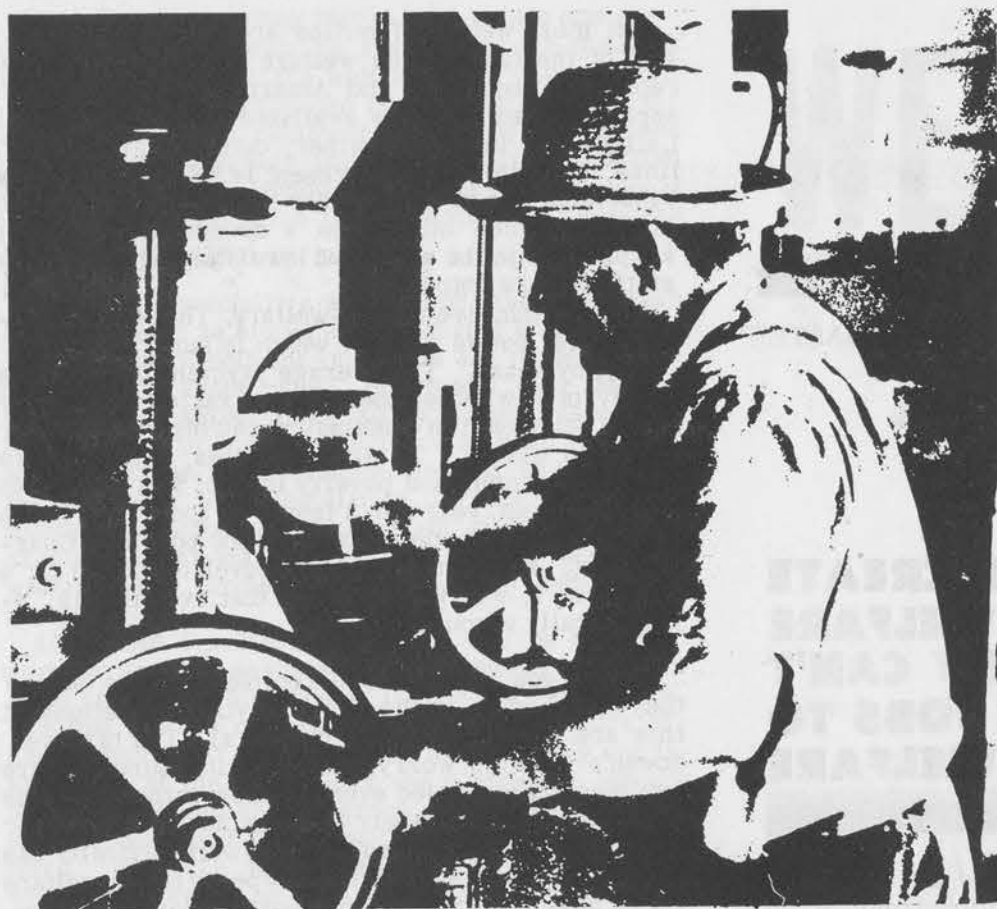
...that most welfare families are Black or Brown. 49% of the families on welfare are white. Blacks represent about 46% and American Indian 5%. No separate statistics are available on Chicanos. All Latinos are lumped together, cutting across racial lines, and altogether represent 14.4% of the welfare caseloads. When we consider that the racism in this country denies minorities a decent education and keeps them in the worst and lowest paying jobs, these statistics are astounding.

...that you can live well on welfare. This is obviously absurd, but is a myth which is surprisingly believed by many. The average payment to a welfare family of 4 with no other income varies from a low of \$60 per month in Mississippi to a high of \$375 per month in Alaska. In all but 4 states, payments are below the established poverty level of \$331 per month or \$3,972 per year for a family of four. Yet Nixon has the gall to further humiliate the poor in "Guaranteeing" a minimum income level of \$2,400 for a family of 4, and Reagan feels that even this is "economically unsound."

...that if you give welfare recipients more money they'll spend it on booze and caviar (variations of this are color TVs and mink coats). The taxpayer doesn't have to worry about making sure welfare recipients are denied even the most minor luxuries - the very state of their circumstance, their existence, has already denied them. A welfare family has so little to begin with that every penny of the welfare check has to be accounted for just in order to survive. A survey of welfare mothers found that 42% of the women bought used clothing or relied on donated clothing to help make ends meet. 17% of the mothers said their children occasionally stayed home from school because they didn't have decent clothes or shoes. Almost half of the welfare families said that if they received any extra money it would go primarily for food.

It seems ironic and hypocritical that government officials and often times the public, are constantly calling for the poor on inadequate welfare to carry their share of the load by getting jobs and paying taxes, while at the same time passing laws that allow the rich to pay little or no tax and subsidizing big business and agriculture. In 1970, 112 persons with incomes over \$200,000 per year didn't pay a penny in federal income tax - 3 of these 112 people had incomes of over \$1,000,000. It is estimated that plugging existing tax credit loopholes would result in \$14 to \$19 billion dollars in additional tax revenue. And closing Nixon's new rapid and depreciation and investment tax credit loopholes (opened last year) would result in an additional 8 billion dollars in revenue.

The government provides subsidies for farmers, the oil industry, the communications industry, ship builders, etc. Lockheed alone was the recent recipient of a \$250 million grant. Although these funds come from the public coffers - from our tax money - it is not called welfare. The degradation that this term implies is reserved for the poor - even though, as we can see, the \$2,400 per year which they receive amounts to no more than a drop in the bucket in comparison to what the rich and powerful rip off from the public.



CARRY THE BURDEN NATIONAL

Within the present borders of the United States, according to various estimates, there are between ten and fourteen million Chicanos. This is greater than the population of all but four of the countries of Latin America. Most of the Chicanos live in the Southwest, except for an enclave of 500,000 in the Middle West centered around Chicago. They are a highly urbanized people, with a tiny middle class and 95 per cent in the working class.

The Chicanos are an oppressed people suffering the degradation, segregation and super-exploitation inherent in such a condition. The pattern for this national oppression was set in the military invasion of Mexico in 1846-1848 by the United States and the forcible expropriation of one-half - the richer half - of the territory of that republic. At the beginning, this vast area was treated as a colonial empire, but the pattern of national oppression was continued as the Southwest developed industrially. Racism and national chauvinism were and are the basic weapons used in maintaining this national oppression. This ideology was arrogantly expressed by Sam Houston in the late 1840s, when he declared in the U.S. Senate:

The Anglo Saxon (must) pervade the whole southern extremity of this vast continent... (The) Mexicans are no better than the Indians and I see no reason why we should not take their land...

The exploitation of the stolen natural resources and the super exploitation of the Chicano people played a dominant role in the development and expansion of U.S. capitalism. A part of this story is described by historian Fehrenbacher, in dealing with California. He writes:

The gold rush did more than set the pattern for the whole mining West. It lifted the nation from insignificance to leadership in the production of precious metals, supplying badly needed specie for an expanding economy and raising price levels throughout much of the world. It made the United States for the first time a truly transcontinental power requiring transcontinental communication and transportation. (Don E. Fehrenbacher, Basic History of California, Van Nostrand-Reinhold, Princeton, 1964.)

The impact and extent of this exploitation and super-exploitation of the stolen natural resources of the Chicano people upon the development of U.S. capitalism have indeed been immense.

The raising of crops, cattle and sheep, and metal mining, lumber and oil became the great sources

of wealth after the Conquest. Out of these basic resources have come the railroads, food processing (including meat packing), chemicals and finance. Thus has been built the great financial and industrial empire we call the West.

If we look for a moment at the names of the great corporations resting upon this wealth, we realize its great bearing upon the whole of the United States. Some of these corporations are Standard Oil, Phelps Dodge, Kennecott Copper, Armour, Swift, the Southern Pacific, Western Pacific and Santa Fe Railroads Georgia-Pacific Lumber, Clayton-Anderson, Boswell, Kern County Land Company (now owned by Tenneco), United Fruit, Purex Corporation and others. And last but not least, the Bank of America (the largest commercial bank in the world), founded in California, grew rich on the resources

CHICANO WORKERS

TRIPLE OF CLASS EXPLOITATION, OPPRESSION AND RACISM.

of this state.

To this wealth the Chicano worker has contributed greatly through his labor.

The expropriation by U.S. capitalism of the land and natural resources in 1846-1848 transformed the vast majority of Chicano people into a super-exploited section of the working class. This working class was greatly augmented by immigration from Mexico, to fill the needs of U.S. capitalism in the West and Southwest. This migration was greatly accelerated by the Mexican Revolution of 1910 which uprooted scores of thousands of Mexican peasants, who sought work in the United States. The great exodus beginning then has made the Chicano working class a most significant force in the class struggle in the United States. A large portion of Chicano workers today are in the basic industries: in copper mines and refineries, in steel mills, in railroad, auto and aerospace. One-third of all auto workers in District 6 UAW, (California, Arizona, Utah) are Chicanos. They are a substantial part of the work force in packing, electrical, longshore, transportation, clothing and the building trades. Steelworkers are thirty-two per cent Chicanos in the eleven Western states. And, of course, they are a dominant factor among agricultural workers.

Chicano Farm Workers

The unionization effort of the United Farm Workers Organizing Committee puts into sharp focus not only the struggle for Chicano liberation but also the significance of the Chicano workers to the class struggle as a whole in the United States.

September marked the beginning of the seventh

year of the great historic California farm worker strike, known as La Huelga. This strike started on September 8, 1965 when Filipino workers, members of the Agricultural Workers Organizing Committee, walked out of the table grape vineyards in Delano, California. On September 18, Chicano vineyard workers, members of the National Farm Workers Association, joined the strike. Thereafter, both unions merged to become the world renowned union of farm workers, The United Farm Workers Organizing Committee (UFWOC).

The fight for improved wages and working conditions is not just a routine economic action. These important demands in the Southwest are intimately connected with the history of U.S. military conquest and subjugation of the Mexican people of northern Mexico (now known as the Southwest and California) and their oppression and exploitation as a people - a conquered national minority, victims of racism in their own homeland.

The Chicano people, practically unanimously, support La Huelga. It symbolized the very essence of their national liberation struggle. Like Black workers, Chicano workers carry the triple burden of class exploitation, national oppression and racism. After the Conquest, an important part of the Chicano liberation struggle was transferred to the class arena. La Huelga has inspired the whole Chicano liberation movement.

The farm workers today are out on the cutting edge of the class struggle of the whole working class. On their banners is inscribed not only better wages and working conditions but unity of the people against monopoly and liberation of oppressed minorities.

Chicano Mine Workers

Chicano workers have been pivotal in union organizing and struggles in the Southwest metal mining industry. And today, as in the earliest days of the trade union movement, they fight for unity of all workers. The tactics of the copper corporations to stifle this unity have been many and varied. The pattern they set, which still persists, is that of Chicano labor under Anglo supervision. Before union organization, broad wage differentials were applied without shame or subterfuge. Anglo miners received rates of 50 per cent over Chicanos performing the same work.

Although they were carrying on mining and smelting copper before the Anglos came, Mexican workers suddenly became "aliens" in their own towns when the Southwest was conquered by the United States. At Arizona's Constitutional Convention in 1911, a measure was introduced which would have prevented the employment of Mexican labor in mining, and another that would have limited hiring to no more than 20 per cent "alien" labor.

Intense racial animosities were fostered. Company superintendents and company-controlled police encouraged such antagonisms on the theory that the more the men were divided the less likely they were to exchange ideas and discuss grievances. This was facilitated by the company towns where all property, including homes, stores, schools, hospitals and churches were owned lock, stock and barrel by the copper corporations. Kennecott, Phelps Dodge and Anaconda owned such towns from Montana to Arizona, and some still exist.

Until the workers organized, Bisbee, Arizona was one of the copper mining centers known as "white men's camps." Phelps Dodge did not permit Mexicans to live there, and Chinese workers could not even remain in town overnight.

In these towns, foremen and managers lived in substantial houses, and moderately comfortable homes were provided for Anglo workers, but the Chicanos were assigned to crowded shanties with outdoor toilets and an outside spigot for their water supply. Black, Mexican and Indian workers are still victims of planned segregation. In Arizona, at Kennecott's towns of Ray and Hayden and at Phelps Dodge's Morenci, segregation in schools and community activity is the pattern. Ajo, the old part of the town near the mine, houses the Papago Indians employed by Phelps Dodge.

Today, the companies control the schools by representation on school boards and they often own the school buildings. Teachers frequently live in company housing. This helps to guarantee the persistence of stratification of employment - the education of Chicano children is neglected, while teachers concentrate on preparing Anglo students for higher education and better paid, easier jobs.

Union organization began with the Western Federation of Miners, which affiliated with the AFL in 1911,



Grabado de Javier Iniguez. Taller Grafica Popular

and in 1916 the name of the union was changed to International Union of Mine, Mill, and Smelter Workers. During World War I there were repeated strikes in the copper camps. In 1915, the two large Arizona districts employing Mexican miners - Clifton-Morenci and Ray - struck for higher wages and better safety conditions. In spite of the general opinion prevailing in the U.S. labor movement at the time, that Mexican workers would not join unions, organization proceeded quickly, and a wage increase was won. In 1916 the miners at Ajo struck and the companies were forced to meet their demands. In 1917, more than 15,000 men struck in the Warren district. Vigilante methods were utilized, and the sheriff deputized two thousand men "to protect the properties of the mining corporations." There followed the infamous "Bisbee Deportation." Over a thousand workers were loaded into boxcars and after three full days under armed guard were dumped without food or water in the desert near the Mexican border at Columbus, New Mexico.

Most of the present organization of mine workers in the Southwest originated with the Grant County, New Mexico miners. An early effort to organize Kennecott workers at Santa Rita and Hurley in Grant County had resulted in a lost strike in the 1930's and the strikers' eviction from company-owned houses. But, by 1946, following a successful strike, and operating from its Grant County base, Mine-Mill Union went on to organize the smelter and refinery at El Paso, Texas and to re-establish itself in the Bisbee-Warren and Globe-Morenci district of Arizona. By 1950, as a result of a policy of militant class struggle, Mine-Mill membership exceeded 91,000.

The Grant County miners took the lead in establishing cooperation of all unions bargaining with the mining corporations. Previously the employers had been able to keep the miners, mostly Chicanos, and the members of the craft unions, mostly Anglos, competing with each other in collective bargaining. Thanks to the inner democracy of the Mill, the majority of the locals in New Mexico and Arizona were led by Chicanos who fought for the principles of unity that kept any union from making a settlement until all had obtained their objectives. This was strictly observed between the Mine-Mill Union and the craft locals.

In 1950 the CIO expelled the Mine, Mill and Smelter Workers together with ten other unions. The charge was "paralleling the Communist Party line." In its brief to the trial committee, Mine-Mill labeled accusation of "communism" as a smoke screen designed to cover up surrender to the bosses. Later that year, the Union was attacked by the House Committee on Un-American Activities, providing a convenient blacklist for employers. Mine-Mill was one of the unions that fought the Taft-Hartly non-Communist affidavit, and many Chicano miners appeared on company blacklists.

Its membership was reduced to 28,000 by the joint efforts of the copper bosses and the government, and it was weakened by raiding from the CIO. In 1967, the Mine-Mill merged with the million-strong United Steelworkers.

Today, a dual struggle is taking place: First, against the copper corporations' rabid drive for increased profits, for more production with fewer workers. Kennecott, for example, is not satisfied with \$10,583 profit it made for every employee in 1966. Now it wants the same amount of tonnage in 12 days that it got in 14 last year, with 10 per cent fewer men at the point of production.

Second, Chicano miners are struggling against opportunist and racist trends within the steel union itself. Although 80 per cent of Southwest metal miners are Chicano, there are no Chicanos in the higher echelons of the steel union. Discrimination in jobs continues, and last year saw the disgraceful spectacle of steel union lawyers defending discriminatory hiring and upgrading practices, in a suit brought by

Chicano workers at the Inspiration Mine near Globe, Arizona. And the recent strike settlement with Kennecott in New Mexico tore apart the unity with the crafts that had been striven for so long by Chicano workers, when the steelworkers were ordered back to work while scabs against the pipefitters and carpenters were still inside the plant.

"Today, the organization of the rank and file is the only thing that can save this union," says rank and file leader Juan Chacon. And it is the only thing that can insure success in the fight for unity of all workers against increasingly powerful copper corporations.



Jobs And Income

In the Southwestern states where 86 per cent of the Chicano people live, over 80 per cent of them live in urban areas. From 1920 to 1960 the population of these states increased 252 per cent - more than five times the increase in the rest of the U.S.

From 1940 to 1960 employment in these states more than doubled. Along with increased employment came higher unemployment. By 1967, three of the Southwestern states had higher unemployment rates than the rest of the country. Today these rates are considerably higher. For instance, the rate in California rose from 5 per cent in 1967 to 7 per cent in 1970.

Unemployment among Black and Brown workers is considerably higher than among Anglo workers. Among the young people in the ghettos and barrios it runs 30 per cent or more.

Government statistics don't give a full picture of

how workers are doing in the job market. These figures do not include part-time employed looking for jobs paying less than \$60 a week for heads of families, or those who have stopped looking for work or have never had a job.

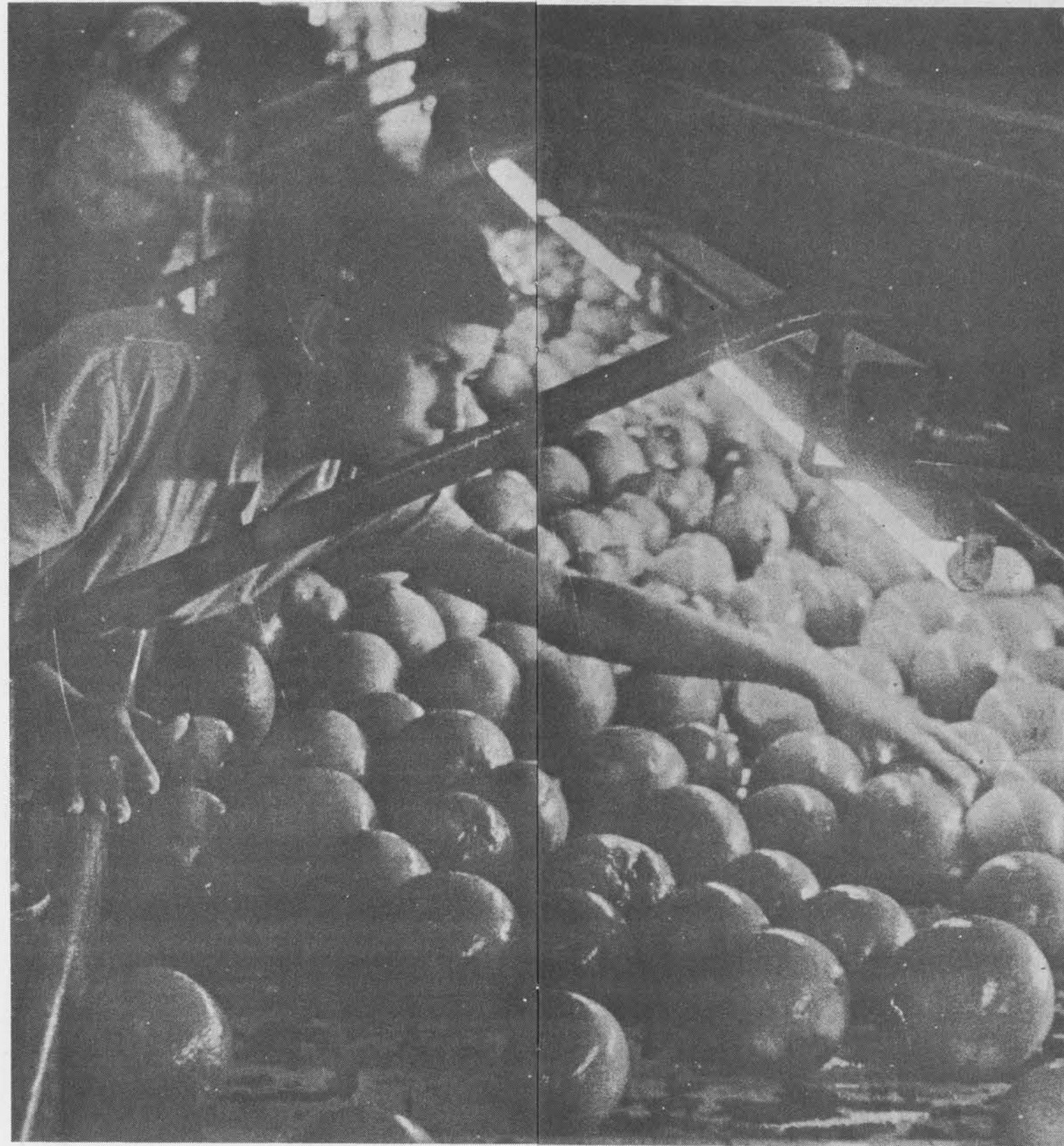
Labor Department surveys on subemployment show that of ten slum areas studied, San Antonio, Texas and Phoenix, Arizona ranked first and third respectively. In San Antonio subunemployment came to 47 per cent, or almost half the labor force. In Phoenix it was 42 per cent. While the rates were the same in Roxbury, Massachusetts (a Black ghetto area) and San Antonio, employment prospects were worse in San Antonio.

The survey states: "Another measure of the inadequacy of employment opportunities may be the number of persons going into private household employment." In this connection, while Boston has a great many more well-to-do, the chances of finding servants in San Antonio households is twice as great. Even in Laredo, Texas, known as the poorest city in the U.S., the chances of finding servants in homes is 2 1/2 times as great as in Boston.

The Southeast and Southwest a few years ago were shown by a report by the Citizens Board of Inquiry into Hunger and Malnutrition in the U.S. to be the areas with large numbers suffering from hunger. Virtually all counties designated as "emergency hunger counties" were in the Southeast and Southwest. In addition, not only does the Southwest contain large numbers of hungry, it is the only part of the U.S. that has daily and intimate contact with poverty of another nation - Mexico.

An indication of the extent of super-exploitation of Chicano workers is shown by the differences in average incomes between Mexican-American and white workers. Walter Fogel shows, in his study *Mexicans Americans in Southwest Labor Markets* (based on the 1960 census) that Chicano workers earn, on the average, 76 per cent of the income of Anglo workers in California and 51 per cent in Texas. In Arizona and New Mexico the income differences between Chicano and Anglo are much smaller, though substantial, than those between Anglos and non-white (mainly Indians). Fogel goes on to say that this, however, has not been the case in Texas, where Mexican-Americans and non-whites (98 percent of whom are Black) have similarly low incomes, about half as large as those of Anglos.

While it is true that Mexican-Americans with higher education narrow the income gap between Anglo and Chicano, still we find Chicanos with the educational attainment earn less. For instance, a Mexican-American high school graduate in 1960 averaged \$5,529, while an Anglo high school graduate earned \$7,199. For college graduates, there was a \$1,400 difference. In Texas, for high school graduates, it was \$4,116 for Chicanos and \$6,452 for Anglos and for college graduates a difference of \$2,200.



Fogel believes the quality of education accounts for part of this gap. But this is part of a total system of racism. In 1959 average earnings in California of Chicanos in nine occupational categories were 84 per cent of the average of Anglos. In Texas they were 65 per cent. In 1959, relative earnings of all Chicanos in California were 73 per cent and in Texas, 48 per cent.

In Houston, where the work force is only 5 per cent Mexican-American, in 1964 the average weekly wage in manufacturing was \$119 while in San Antonio where the Mexican-Americans are one-third of the work force, the average weekly wage in manufacturing was \$76.

It is probably true that in states like California where unionization is relatively higher, wages are higher. But in California, too, we find an income difference.

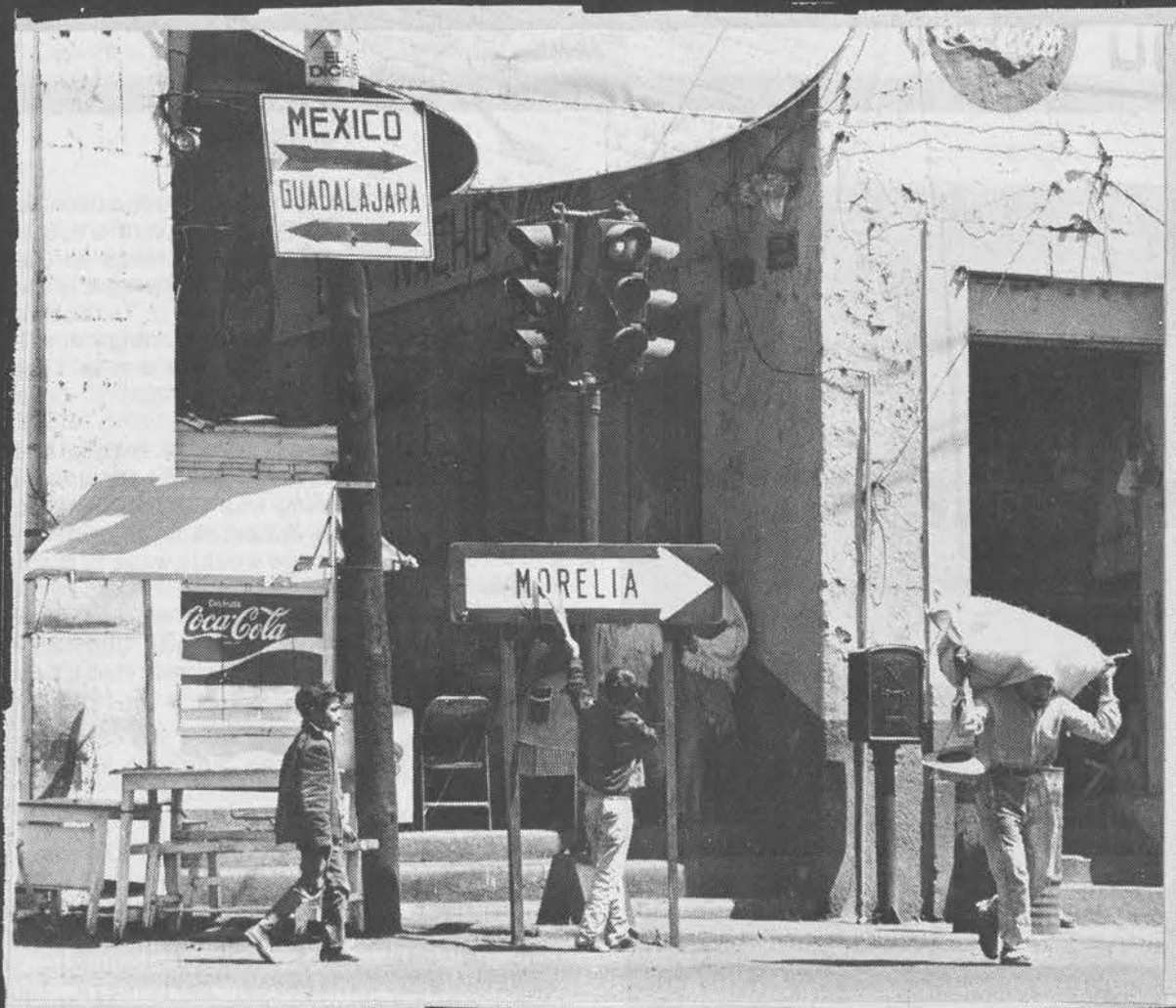
During the first 20 years of the century, Chicanos were employed in large numbers as laborers, both in farm and non-farm industries. By 1920, Mexican Americans held half of all railroad jobs in Texas and 80 per cent of such jobs in Arizona. They also constituted a majority of mining workers in these two states. Other occupational groupings in which Chicanos were greatly represented (10 to 25 per cent of total jobs) included domestic services, waiters and waitresses, carpenters, laundresses and retail trade employees.

In 1960, 53 per cent of all Chicanos in Texas lived in six low-income counties which are all within 150 miles of the U.S. - Mexico border, whereas only 11 per cent of all Anglos lived in these counties.

Chicanos took such a large percentage of the increase in unskilled labor jobs that in 1960 they accounted for larger fractions of all employment in the farm labor and laborer classification than in 1950.

Chicano workers are systematically excluded from higher paid skilled job categories in all States and are forced to find employment in the hardest, most dangerous jobs. Racism is so pervasive that even when a Mexican American secures a white collar job it is in the lowest-paid job categories of these occupations.

An August 1967 report by the Office of Research and Reports, a division of the U.S. Equal Employment Opportunity Commission, covering minority employment in nine metropolitan areas, showed that in San Francisco, while Chicanos represent 6.7 per cent of the total work force they account for only 2.9 per cent of the white-collar employment but for 13.2 per cent of blue-collar jobs (excluding craftsmen). In Los Angeles, the Chicano work force constitutes 9.7 per cent of the total work force but only 4 per cent of the white-collar jobs and 18.5 per cent of blue-collar workers.



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YAQUIS

TENOCHES

TARAHUMARA

OTOMIES

LACANDONES

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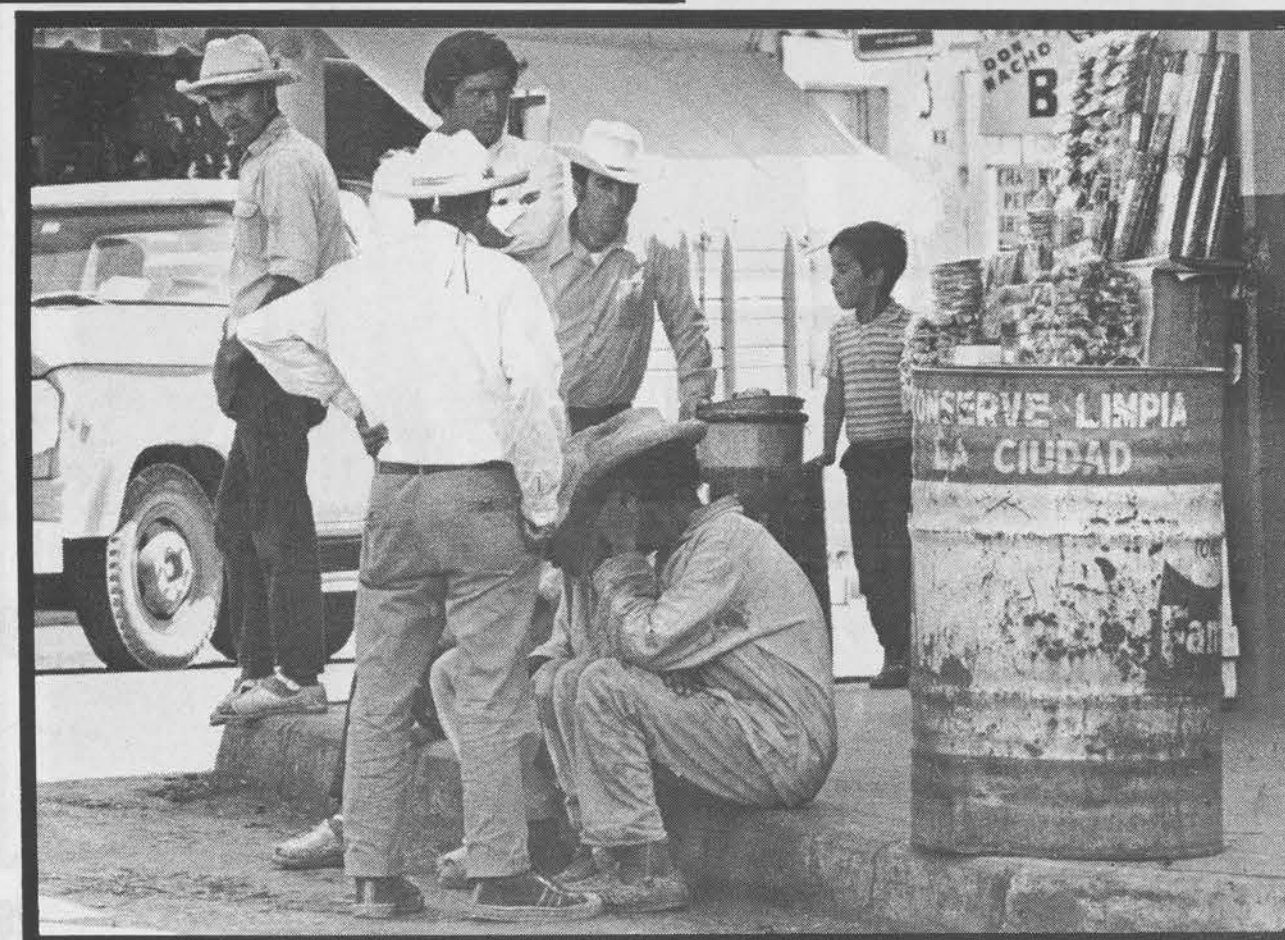
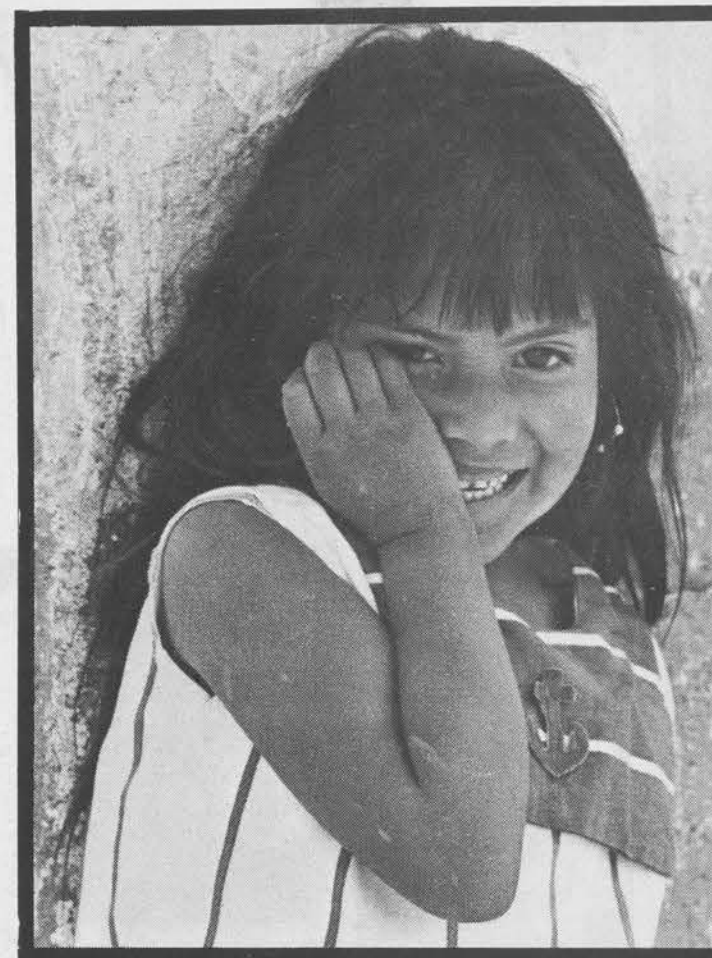
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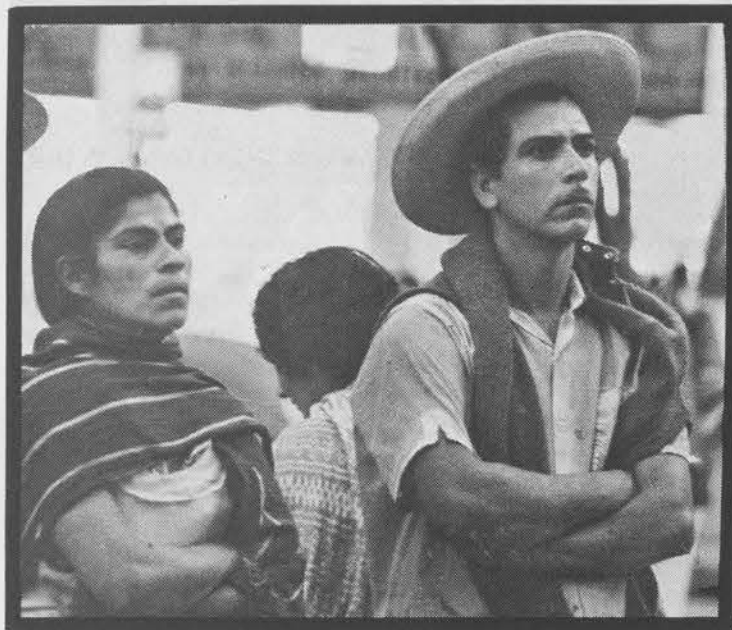
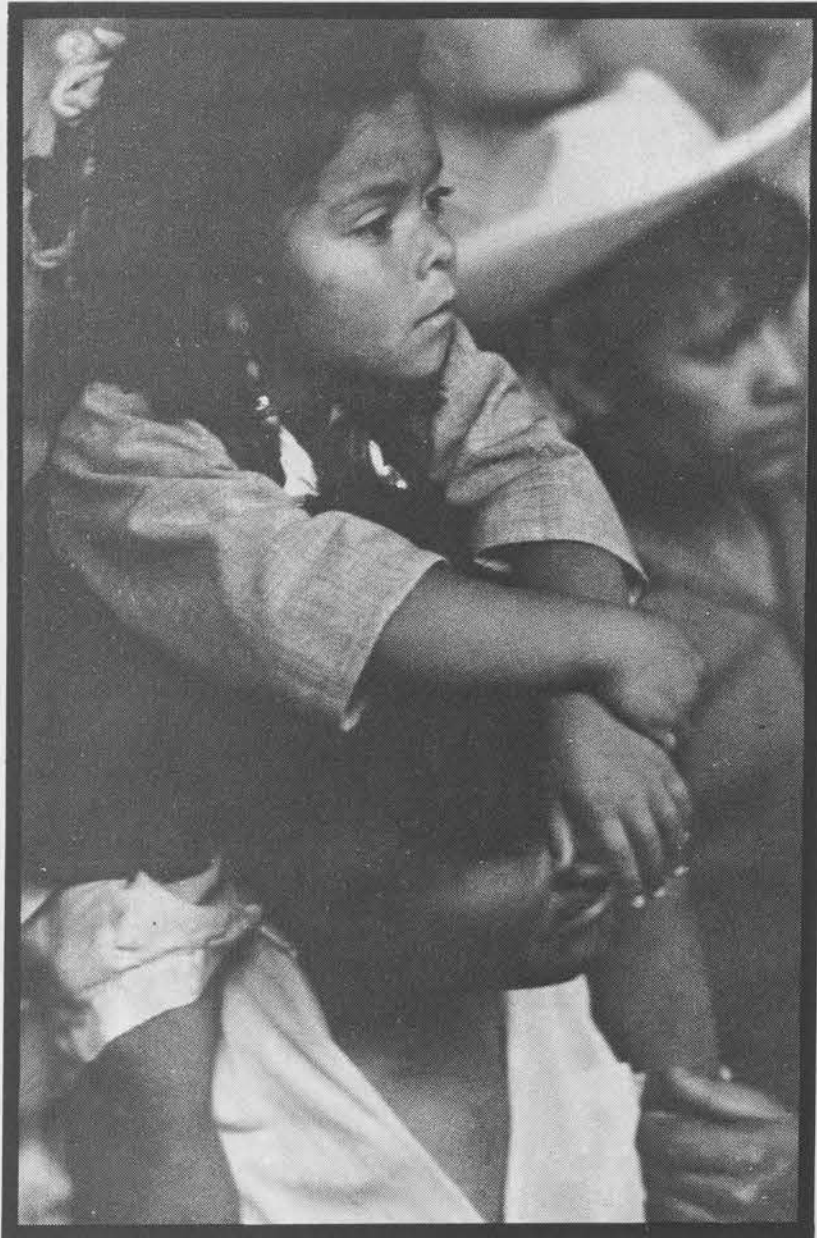
MESHICA

*AMERICA ES DE LOS INDIOS
MEXICO NACIO CON ELLOS*

*Y MEXICO
NO PUEDE*

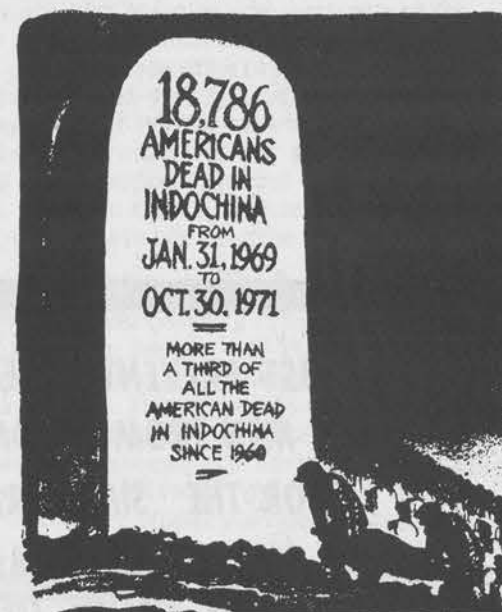
AVANZAR SIN ELLOS.





THE FACE OF

VIETNAM



The Devastation of Indochina

A Summary

1. By late 1970, the number of South Vietnamese civilians killed had almost certainly passed 500,000. The Senate Sub-Committee on Refugees estimated that there had been over 1,000,000 casualties, of which 300,000 were fatal. But Edward S. Herman, in his *Atrocities in Vietnam*, calculates that the figure for casualties is more like 2,000,000, with 1,000,000 deaths, while Telford Taylor, in *Nuremberg and Vietnam*, cites estimates by the American Friends Service Committee of 150,000 deaths annually, which would mean 900,000 from 1965 to 1970 alone. All sources agree that the vast majority of these casualties and deaths are due to American firepower.

2. The Senate Sub-Committee reports that 6,000,000 people have been displaced in South Vietnam since 1964, 500,000 of them in the first six months of 1970. Saigon has increased in population from 250,000 to 3,500,00 since 1961. A member of the Saigon assembly states that there

are now 400,000 prostitutes in South Vietnam's cities.

3. There are now 105,000 civilian amputees in South Vietnam, 51,000 military amputees, 258,000 orphans, 131,000 war widows — a total of 545,000 war victims on the CORDS caseload. (Source: U.S. Senate Sub-Committee Report, September, 1970).

4. These figures indicate that at least 8,000,000 people in Vietnam (nearly half the population) have been killed, wounded, maimed, displaced, or rendered a ward of the state since the start of the war.

5. In Laos, since 1964 at least 200,000 people have been killed and 700,000—800,000 displaced. Since the population of Laos is only 3 million, then about one-third of the population has been either killed or displaced. (Source: Senate Sub-Committee Report of 1970).

6. In Cambodia, the figures for the killed and wounded are still sketchy, but they number in their thousands already. The displaced have reached 1,000,000. In addition, 400,000 ethnic Vietnamese have either fled or been displaced. (Source: Senate Sub-Committee Report of 1970). Meanwhile, the population of Phnom Penh, swollen with refugees, has increased from 700,000 to 1,500,000.

7. The main victims of crop-destruction by herbicides ("starvation as a weapon") are not Viet Cong Troops, but children, pregnant women, and the aged. The rule in most wars of attrition is that soldiers eat first. (Source: Stanford Biology Group, "The Destruction of Indochina").

8. 13.5 million gallons of chemicals have been dropped on South Vietnam, affecting 5 million acres, or 12 per cent of the land. (Source: Time magazine, May 25, 1970).

9. By 1969, U. S. B-52s had left 3.5 million bomb-craters on the terrain of South Vietnam (Source: Concerned Asian Scholars, *The Indochina Story*).

10. "We have used over 9,000,000 tons of ordnance in Indochina, or over 450 times more than the enemy." (Source: Edward S. Herman, *Atrocities in Vietnam*).

THE POW

RAUL RUIZ

WE MUST PREVENT OTHER AMERICAN MEN FROM BECOMING POW'S FOR THE SIMPLE REASON THAT WE SHOULD NOT WANT THEM TO PARTICIPATE IN THE KILLING OF INNOCENTS

The average American looks upon the POW as a great national hero because he falls into the popular tradition of war heroes who have sacrificed all for their country.

The U.S. government looks upon the POW as a tremendous propaganda issue. The government feeds and propagates the emotionalism around the POW, if only to detract attention from the real cause of the war in Indochina. Without American involvement there would not be any POWs.

The government cannot afford to allow people to study and evaluate the war in all its aspects for fear that a criminal indictment by the people might surface, as we have seen building out of the various anti-war movements. We see that an increasing majority of the American people are opposing American involvement in Indochina on moral principle, yet the government persists in its imperialist aggression, once again proving that our system of Democracy is applicable only to those with power and is therefore a farce.

The government has abused its powers to the ultimate - it abuses its own people to destroy other innocent people, in this case, Indochinese, for the sole purpose of maintaining a sphere of influence in political and economic interests in that part of the world.

The POW issue has special relevance to Chicanos because it correlates quite logically to the heavy involvement of our people in this war. It is public knowledge that Chicanos join and are drafted and participate in actual combat in tremendously disproportionate numbers.

The Chicano and his cultural and economic image of himself have been flagrantly exploited by the government. If he is poor (and 95% are) then the service offers interesting and economically appealing propaganda. They play on his machismo and he becomes a gung-ho all-American.

Once he is in, then he is used as cannon fodder and his chances of becoming part of the 20% casualty rate among Chicanos rises with each day that he remains in the service.

He, in effect, becomes a POW - totally manipulated by the government for whatever plans and schemes that it sets up for him - in specific, to kill and become a murderer or be killed, to become a casualty that is totally meaningless to his reasons for existence.

The fact that there aren't too many POWs that are Chicanos, 2 out of 1000, does not signify lack of participation, but rather that most prisoners are pilots. Chicanos don't become pilots. You need a college education for that. Not too many Chicanos go to college.

One Chicano who went to college and became a pilot, saw action, and became a POW, was Everett Alvarez. Alvarez was the first prisoner of war in Vietnam. He was shot down in 1964 over Vietnam, and has been held prisoner for 8 years.

Recently, I travelled to Paris, France to attend a world peace conference - specifically focused on the Indochinese war.

Travelling with me was Delia Alvarez, sister of Everett Alvarez. Delia was naturally anxious about the conference and in specific, about the Indochinese delegations - for obvious reasons. During this conference we had the opportunity to hear, in both assembly and in private audience, the Indochinese delegation's position and views on the war. As the adjoining article shows, Vietnam and all of Indochina is fighting a war for survival. The U.S., if not with massive troops, with massive bombing, is engaging in a war of genocide against the people of Indochina.

Simply put, if Vietnam lives, Vietnam Wins! If Vietnam dies, Vietnam is defeated. There is no other

alternative. They either win or they die.

The Indochinese expressed a strong resolution to press the struggle against colonialism (100 years old) to ultimate victory. They also demonstrated a keen interest in Delia. Delia was totally accepted by them because she fully understood the true causes for her brother's interment and because she actively participated in the anti-war movement in the U.S.

Delia is quite unique in her efforts against the war. She is a POW relative and yet, she refuses to accept the Nixon propaganda on POWs. She wants the date to be set and the involvement of our government to end. She wants the troops home and she wants the bombing to end. She, in effect, demands the war to end and for Vietnam to win because the people have a right to live.

Delia sees her brother's incarceration as the logical conclusion of our government's criminal involvement in the war. The people of Vietnam, Laos, and Cambodia have every right to defend themselves and their loved ones. They are not attacking the U.S., the U.S. is attacking them. If the North Vietnamese and South Vietnamese are having problems, let them settle it themselves. We should not involve ourselves in another country's internal conflict.

To the Indochinese, the POW represents the outcome of the gallant liberation struggle. The POW was attacking them, and they captured him to prevent him from attacking. It is as simple as that. Why should the Indochinese be guilty of anything. We would do no less.

The POW is alive. The Indochinese are dead and dying. We must worry about them. We must worry about the countless slaughter of innocent men, women and children that have died as a result of the tremendous bombing. We must prevent other American men from becoming POWs for the simple reason that we should not want them to participate in the killing of innocents.

The main reasons for wanting to see the POW set free is the end of American involvement. Without this involvement, there is, of course, no more POWs.

Delia expressed her understanding quite simply. "Everett will return when Vietnamese children will be able to look at the sky and clouds and not fear that a bomb will drop that will burn and tear their bodies. Everett will return because the Vietnamese will live! Because the Vietnamese will win!"

Ed. Note: Delia Alvarez speaking with representatives of the PRG and DRV.

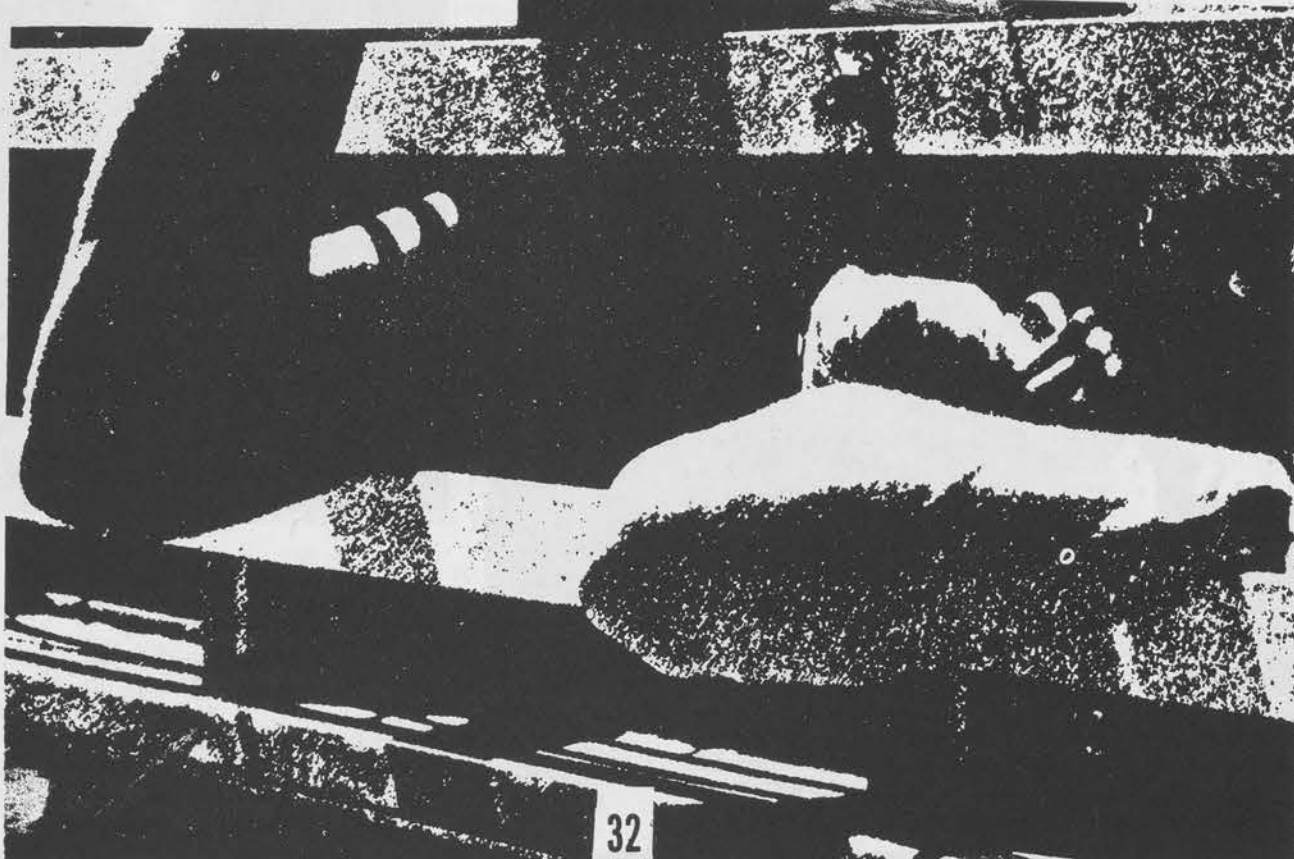


NOTICIAS

DE LA



PINTA



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Nuestra causa le llaman conspiración,
los abortos de la justicia
y el que note la injusticia
su protesta es traición.

Las puertas de la prisión,
abiertas nos esperan,
a todos los que quieran,
luchar contra la discriminación.

Gloria. . . Hay en esta nación
para el poderoso,
y el pobre es animal asqueroso
y su futuro es la opresión.

Los cobardes piden piedad,
los hombres levantan la frente,
porque llevan en su mente,
exigir, respeto y dignidad.

Las cortes con su maldad,
no les infunde temor.
Porque saldrán con honor,
por servir a la entera humanidad.

por Arturo Sanchez



Luis Talamantez

PEOPLE'S VICTORY IN TALAMANTEZ FRAME-UP

On February 9, 1972, Luis N. Talamantez was acquitted by a Marin County all white jury of the charge of assaulting another inmate. Talamantez, a San Quentin prisoner serving two five to life terms, would have received the mandatory life imprisonment or death penalty sentence, if he had been found guilty. The charge came out of a rumble between four Chicano prisoners at San Quentin on March 12, 1970, with Luis being the only person indicted by the prison and the Marin County District Attorney.

The prosecution's case against Luis consisted of a stream of guards getting on the stand and testifying (lying) that they had seen Luis attack Gonsalvo Hernandez with a knife. The prosecution further tried to cement its case by attempting to put two ex-prisoners on the stand; one of them, Hernandez, the alleged victim, stated he did not remember a thing except being hit from behind and waking up in the hospital; at this point the prosecution attempted to insinuate to the jury and the court that somebody from the defense team had contacted Mr. Hernandez with regard to his memory of the events. Hernandez denied any such contact. The second ex-prisoner that was subpoenaed by the prosecution missed his plane from down south and when asking for a continuance to get his witness in court the D.A. admitted to the court and the jury that that witness did not want to come up and testify against Talamantez. The judge refused to grant the continuance and the prosecution rested its weak case.

The prosecution then put rebuttal witnesses consisting of San Quentin guards on the question of the intimidation of the defense witnesses, who testified that they had to put the witnesses in "quiet cells" because there were no other cells available. Doug Vaughn, Talamantez' lawyer, then subpoenaed

the log from the prison for that particular day and proved that there were many regular cells available and that the defense witnesses did not have to be put in the strip cells. Both the D.A. and that particular guard turned very red at that moment.

In the prosecution's closing arguments, the D.A. stated that Luis could not have been the one being attacked because the other person had more wounds than he did; to which Luis stated: "you want to try it".

The jury was out for five hours when they asked to be re-read the direct examination of one of the prosecutions' witnesses (the guard who said he saw Talamantez attack Hernandez), after which they went back into deliberation and came back an hour later with a verdict of not guilty. The next day, one of the woman jurors contacted Vaughn, and stated she had been asked by the jury foreman to call him and tell him that it was obvious to the jury that it was a clear case of persecution against Luis.

So, the prosecution's case against Luis was so bad that not even a middle class all white jury could be fooled by the D.A. They saw what we have known all along, that Luis was being tried for his political beliefs and that persecution against him continues as he has now been charged with five counts of murder and various conspiracy charges resulting from the events of August 21, 1971, at San Quentin prison, when George Jackson and five other people died; along with Luis, five other comrades are being charged, Fleeta Drumgo (one of the Soledad Brothers), Hugo Pinell, Willie Tate, David Johnson, and Johnny Larry Spain, who are now known as the San Quentin 6.

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A TRUE NARRATION OF LIFE IN PRISON

First of all, let it be clear that I do not write this article with any expectation of creating any type of chainlink or dialogue for the government or the prisoner, nor with the rebellion and its true causes. Frankly I don't believe "anything" can be worked out between the present system and the prisoner simply because when the system should be studying underlying causes of this violence and getting to the truth of the problem, it is too busy spending money and time on how it can step up the increase of its custodial forces, for the essential repression of Prisoners' demands for penal reform. The prisoner knows that "step-up" in custodial forces means more and more physical aggression as a means of repressing the discontent in the systems failure to rehabilitate prisoners to a meaningful degree, and by his (the prisoners) more reasoning after he has been subjected to more harsh and degrading punishment than that which the law describes. He begins to think in terms of violence and justifies his acts as a means and way of preserving his individual beliefs, and ways of thinking.

In the case of myself and six of my colleagues, Louis Valenzuela, Guillermo Aguirre, Albert Gonzales, Larry Gallegos, Henry Jacques and Arthur Beltran, the punishment has been longer, more harsh and degrading than the U.S. Constitution calls for. But before I elaborate or give any account of the punishment we are being subjected to, I think it is essential to give a precise account of the Chicano movement inside the walls and its relation to the disruptions which took place at the Deuel Vocational Institution at Tracy, California. Beginning on March 26,

to those unaware Chicanos the actual point of our struggle, and the purpose in the attempt to better the Chicano in prison. These were the duties of myself and Aguirre, guided by our beliefs that we could reach our ultimate goal of producing a socially acceptable Chicano from within the walls of prisons (The new Revolutionary Chicano, whose spirit is liberation and progress of La Raza).

Only by making him first "the aware Chicano", myself and Aguirre, upon the approval from our president proceeded to conduct juntas (teach-ins) on the prison's main recreation yard. This approach I must say was very successful.

Although my views as to a revolutionary movement have always tended to lean towards a more radical ideology, "frankly a revolutionary attitude", I was aware that for Chicanos the L.A.C.G. meant much more than just another thing to kill the prison time that must somehow die. In essence it bore the significance of a "community center", a place to go in order to find out what La Raza is doing, where there is a need to participate in "our own thing", where the new arrival can come to rap and relate, or where one can go to discuss or listen to the Chicano viewpoint. It was completely Chicano, run for Chicanos and a link with the Chicano Movement in society.

For the past three years I have been able to observe "El Movimiento" within these walls. It has been growing at a rapid rate. In the beginning there was a feeling among many that participation in an organized Chicano group would have a negative effect on the parole boards findings and administration's attitude.

SAN QUINTIN STATE PRISON MURDER, TORTURE AND REPRESSION

1970, while myself working in the field of recruiting and retention of Chicanos into the Latin-American Culture Group at Tracy (D.V.I.) Institution, (Prior to my participation in this group, I was one of the prisoners who helped formulate M.A.Y.O., the Mexican-American youth Organization, at Tehachapi Institution under the Civil Addict Program, and was given a prison number for this, the same situation with Aguirre; we're both now doing "a life top" which means we can be kept here for the rest of our lives).

Our President, Louis Valenzuela and I had several lengthy conversations concerning our recruiting and retention of Chicanos and we came to agree that the most successful type of recruiting is that of "going out among the population of Chicanos and thus bring

The establishment maintain that La Raza could not organize because the average Chicano doesn't care about what is happening around him; he is fatalistic by nature. This opinion has been proved wrong. The fact is that the Chicano outside has been forced into resignation by an Anglo prison environment. The success of the movement in prison is the direct result of awareness that has been rekindled within each Chicano, likewise the success of La Raza has given incentive and confidence to the movement. This progressive interaction between the movement, La Raza, and the individual is an essential of unity - La Causa. But if we have come a long way, we've only just begun.



The mounting of tension

On taking account as to the disturbances it should be noted that the actual act of repression although in a more subtle form method of harassment patterned to impede and deter the California prisoner seeking to organize within the walls of prisons, has been a long one. Many issues can be raised here dating back to the establishment of the first California prison in the eighteenth century, and the treatment of prisoners, but at this point I wish only to vindicate the most present issue in my mind before the people of society, and therefore I begin with a short but adequate relation of the facts dating between January and March of 1970.

In January 1970, the harassment began and without provocation or reasonable cause; each time I traversed the prison grounds going or coming from any area to which I had pass-approval, the assigned yard officers under Lt. Prewett continuously stopped me to search for and read any type of materials or mail that may be on my person. The papers were thoroughly read then I was told that if "I didn't like it, file a lawsuit", (or to take it to court) we're insured by the state". Other prisoners with the exception of my colleagues and a few others or so, on the "black list" maintained by the yard officers were not subjected to this type of daily harassment. The harassment was wholly uncalled for and appeared to be directed at us because of our continuing efforts to interest the Chicano Community as well as the Chicano prisoner himself; to fashion an effective in-prison and community aid system for Chicanos in prison.

An example of the type of harassment that was going on is: Besides the constant censorship of our mail and documents, and the almost daily searches of our cells, the incident where an officer was attempting to place an article (unidentifiable but doubtlessly some sort of contraband) in my property, while other officers had me in the unit office while they "investigated" my correspondence to Oscar Z. Acosta of the Mexican-American Legal Defense and other Chicano Community organizations, the word was spread throughout the institution that anyone else who wished to hinder the system and its established form of dealing with prisoners would get the same treatment. The tension increased as the harassment continued. During the month of February 1970, the harassment by prison officials increased, and as a form of chick-shit mother-fucking harassment, several of my personal letters and photographs of friends and family were torn up or burned! And as a more chicken-shit method these articles were left floating in the toilet of my cell for me to see! Other times I was not let out of my cell to take showers for false reasons, and as one officer by the name of Baxter put it, "how should I know some of you Chicanos shower," and "maybe next week I won't forget". This harassment proceeded into March of 1970.

On the 16th of March, 1970, while in my cell that evening, I was approached by Officer Baxter and told to report to the unit office for a matter to discuss with me.

When I arrived at the unit office Officer Baxter stated that he was aware of the fact that I had a "rebellious group of inmates that stretched from one end of the institution to the other", and that I better break it up or I was headed for trouble. And he meant real trouble. I told him I didn't have any knowledge of such a group and that to me these were the traditional fabrications of Chicano organizations - calculated to discourage Chicano unity. It is apparent their fabrication that I was involved in a rebellious group. The only group I had ties with was the Latin-American Culture Group, which was an approved group supervised and sponsored by an officer. The ideology of the L.A.C.G. did not consist of rebellion as I have clearly set out in this article.



Agression by the system

On March 23, 1970, on the evening after being denied a shower, I decided that whenever the automatic door control was used, I would come out and take a shower, period! The control was used and I proceeded to take a shower. At the showers, because several others were showering, I and another Chicano stepped onto the tier directly outside the showers to wait for the congestion to clear. While waiting, Officer T. Baxter approached us and stated, (to the other prisoner) "What are you doing up here? The prisoner answered that he (the officer) had not let him out to shower so he had decided to come when the lock control was used. Officer Baxter told him that he (the prisoner) was to go back to his cell and wait until he was out by him and he didn't care if he had to wait for a month to take a shower. And I quote, "You don't bring your ass out of that cell", and "unless I let you out; and that goes for you too, Hernandez!" I stated to him clearly for him to stay off my back and that my intentions were to take a shower and when I was done doing so, I would go back to my cell and lock in. Officer Baxter now turned directly to face me, bracing himself, and asked me if I was refusing to obey his orders. At this time it looked to me as if he might feel compelled to strike me so I put the articles I had for showering and told him I would lock up when I was done showering, then he

left running down the steps stating "This is it, this is it". I knew what he meant by "this is it" for in a few minutes eight officers, including Baxter, came running up the steps asking, "Which one Baxter?" Baxter answered, "That's the Pancho-punk mother-fucker. That thinks he's bad". As they approached me I felt compelled to hit the first one for I knew from past experience what they were going to do, and it wasn't talk! As the physical contacts were about to break out, a sargent came up the steps and asked "What's going on here?" I told him to call of the mad dogs and possibly we could get this straightened out, but! As I began to explain the situation an officer crept up behind me and jumped on my back. Put-enraged and knocked the officer to the floor. At this point they (all eight of the officers) began to brutally assault me, hitting, kicking me and grabbing at my neck.

It all ended abruptly when two Chicanos (Henry Jacques and Arthur Beltran restrained two of the officers, thereby diverting the attention of the officers to them, The inmates, now yelling in protest

I was at this time removed from the unit along with the other two Chicanos and taken to the Isolation Unit (solitary confinement) where again I was beaten, then thrown into a "strip cell," with teargas discharged into my cell. I then fell unconscious and without medical attention. Three hours later the following was related to me by the convicts:

Two and one half hours later the mass disruptions began, the first in G-Unit, the same unit the incident had occurred earlier involving myself and the other two Chicanos. The inmates now held that they would not lock-up in their cells until we were brought back up to the unit and some type of action be taken against the officers who participated in the assault by prison administrators.....

These demands were of no avail. Promptly officers armed themselves and threatened to discharge teargas into the unit if the prisoners refused to lock up in their cells. Still the prisoners pushed their demands and once again refused to lock up. This second refusal brought the response of 20 to 25 teargas canisters, fired at the prisoners. As teargas filled the air everywhere, officers began whildling shouts and swinging clubs (the violence was on). Prisoners now threatened by the response their demands brought, but still firm in their beliefs and convictions began to break chairs and tables, using the legs of both these items to serve as clubs, and sought to resist the attempt of ending and/or suppression of their demands....

After some 30 to 35 minutes of clashing violence between officers and prisoners, the situation was brought under the control of the custodial forces, whom immediately after gaining control over the prisoners began to cruelly beat prisoners with clubs and baseball bats. Many prisoners can attest to this treatment by the mere showing of their skulls and scars.

After being treated more cruelly and unjust than any person had ever witnessed at that institution, the prisoners bleeding from lacerations, (mostly in the head), unconscious, or over teargassed, were dragged, beaten or carried to the Isolation Unit, where the prisoners went for several days without medical attention.

The following morning, March 24, 1970, we were taken before the disciplinary institutional court, and charged for various things such as assaulting an officer, inciting to riot and destruction of the state property, all felony charges. When I was finally called before this court the following transpired:

The Disciplinary Court

March 24, 1970—9:30 a.m.

THE COURT: Mr. Hernandez? Is that your name? HERNANDEZ: Yes, that's my name.

THE COURT: These are the formal complaint papers. We need your signature down here at the bottom. Will you sign?

HERNANDEZ: Am I subjected to felony charges and can what I say be held against me in a courtroom of law?

THE COURT: Look! Mr. Hernandez you may be charged. Charged with a felony. That's up to the District Attorney. Right now we don't have time for all that lawyer stuff. We have 150 cases for disciplinary determination and we want to get it done.

HERNANDEZ: You didn't answer my question. Can what I say be held against me?

THE COURT: Yes.

HERNANDEZ: Alright, then I won't sign anything until I talk to an attorney.

THE COURT: Well for the institutional charges and the purpose of getting this matter settled on record how do you plea to the charges?

HERNANDEZ: I can't. I may be charged by the District Attorney on felony charges if I am correct. That's what you officers stated, is that correct.

THE COURT: Yes, that's correct. Are you going to say anything?

HERNANDEZ: I can't.

THE COURT: Then are we to assume that you are guilty.

HERNANDEZ: I'll plead not guilty to the charges. Other than this I can't say anything until I see an attorney.

THE COURT: The court has no time for these games. I think we'll send you up to San Quentin. Let them handle you.

HERNANDEZ: Is that your disciplinary findings?

THE COURT: No! They will take care of you up there. They've got a section over there for people just like you. I think you can leave now. We don't have the time for your games.

I was returned to my cell. On the afternoon of March 24, 1970, at 3:30 p.m. I was taken along with 15 other Chicanos to the second floor of the Isolation Unit to a T.V. room, where we met with the Superintendent of the institution, Mr. L.N. Patterson, and a representative from Sacramento, to discuss the situation. There, Mr. Patterson stated, "I want to hear about this matter from the convict's side; since I have already met with my staff this morning, I feel it just to hear the other side.

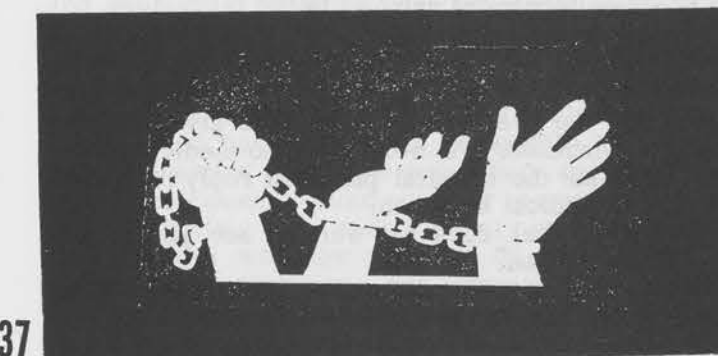
When Henry Jaques and Arthur Beltran began to relate the incident where the officers were assaulting me, Mr. Patterson said that this was not true I told Mr. Patterson that he was a fuckin' liar! And I told him to look at the cut under my eye, also the several bruises on my neck, back, and

chest. He said he didn't know how I got them. I felt that he wasn't going to talk truth so I told him so and walked out and asked the officer to put me back in my cell.

Approximately, one-half hour went by. Then the rest of the Chicanos came back from the meeting with Mr. Patterson and the representative. They stated that nothing was accomplished and that some other Chicanos were being brought in for an incident in the library where a pig, after Chicanos told him they were staying in the library until something was done about the day before, (the assault on me, called others pigs armed with teargas and told them, "These convicts say they won't leave." The pigs, without warning, fired teargas projectiles at Chicanos sitting at the reading tables and struck Larry Gallegos on the head (the same type projectile which Ruben Salazar was killed with by E.L.A. Sheriffs) splattering blood and gas everywhere. The pigs then came running into the library hitting these Chicanos with clubs and the butts of the teargas rifles, and again provoked violence. Before this clash was over, Larry Gallegos lay on the floor with a deep laceration on the head, and a pig stabbed in the chest. Mostly every Chicano and some pigs had some type of injury. All the Chicanos were taken to the Isolation Unit and after being clubbed several times in front of my cell by six pigs, Aguirre was picked up physically and thrown into my cell.

On the evening of the 24th of March, 1970, it was fairly quiet except for the fact that the president of the Latin-American Culture Group (LousValenzuela) was brought into the Isolation Unit for supposedly instigating a 'riot', which to this day I feel was the institution's most deciding factor and move in establishing a most prime case of conspriacy against us in order to cover the mistakes of the eight officers who assaulted me, and the other assaults on Chicanos. That is to say, if the system could establish or fabricate a plot on our part and say we planned the disturbances, its first move would have to be a linking of the president of our organ-

ization to the activities, then use the past records of myself and Aguirre (the M.A.Y.O. incident at Tehachapi, also a riot) and say that this was out goal from the beginning; "Their past record reflects it". Which is exactly what they said: Even though the pig Baxter confessed his wrong doings over the few months prior to the incident.



On March 25, the disciplinary court, continued. the Court's determination was that myself, Louis VAL ENZUELA, Guillerma Aguirre, Larry Gallegos were to be sent to San Quentin. Albert Gonzales and Henry Jacques, Arthur Beltran, to remain at that institution (D.V.I.) in the Segregation Unit. On the afternoon of the 25th another incident occurred. The incident taking place in the kitchen and dining room area. There, the prisoners again refused to move and when pigs began trying to remove prisoners physically, prisoners began to rampage, destroying the dining rooms and kitchen. Teargas used by prison guards as an acceptable method, rather than common sense, went to their overboard limits as usual, finally overpowering those most active and removing them to the Isolation Unit, making it (the Isolation Unit) a situation of five or six men to cells designed for one man.

That same day, in the evening Superintendent Patterson ordered the entire institution confined to their cells, and to justify this the following statement was given to the press by him:

"Because of the incident in 'G' Unit on the 23rd of this month, where three Chicanos attacked an officer and attempted to throw him off the third tier after brutally beating him for nearly a half hour, and the demonstrations of Chicanos, 'a show of strength' by Chicanos, causing several attacks and incidents of destruction on both officers and state property, I have ordered the men confined to their cells until the situation is cooled."

In effect what Mr. Patterson did was not only did he change the entire truth into a blatant lie, and on top of misinforming society he contradicted his own systems laws, the law under 5058 P.C., the Justification for the establishment of the Department of Corrections, which states in Part:

"The Director shall establish rules to govern the Department of Corrections."

One of these Rules of the Director, under this California law is:

"Statement entitled Policy Regarding Public Information and Community Relations, Chapter IV Article I reads Correctional facilities are public expense for the protection of society. Citizens have a right and a duty to know how such institutions, are being conducted. It is the policy of the Department of Corrections to make known to the public through the press, the radio, and television and through contact with citizen groups and individuals the relevant facts pertaining to the operation of these institutions. Due consideration shall be given to all factors which might threaten the safety of the institutions in any way. The public shall be given a true and accurate picture of prison life."

March 26 and 27, 1970 were quiet days and the institution remained on dead lock. In Isolation we were given 2 pieces of bread for breakfast and lunch. At the evening meal we were given 2 lunch meat sandwiches. We were given no medical attention and as the hospital put it in reply to my request for medical attention:

"The hospital does not want to see you and it will no see you."

I went without any medical attention as did many other prisoners. Finally on Saturday March 28, we were taken out of our cells one at a time (9:00



a.m.) and shackled with hand cuffs, leg irons, waist chains, and secured from head to toes, searched and placed on a bus for San Quentin. We were Louis Valenzuela, Larry Gallegos, Guillerma Aguirre, and several other prisoners, including myself, in all 15 of us.

Repression as a method

Upon our arrival to San Quentin we were promptly removed from the bus and under armed guard, escorted to the receiving and release area where all the iron was removed from us (hand cuffs, etc.) There we were made to strip down, searched, given a pair of shoes and coveralls, then lined up in single file. I had found out through one of the prisoners that we would be taken to 'b' Section (the Isolation and Segregations unit).

At this time we were marched across the prisons upper yard to the south block, where B-Section is (This section sits on the back side of the block facing the bay).

We came upon the door of this section by entering a dark hallway and walking to the rear of the hallway. The door was opened and we stepped into the section.

As soon as we were inside, I could tell this was not any regular Isolation and Segregation Unit. Aside from the cells with their cage like appearance, the entire structure, five stories or as they are commonly referred to, tiers, were screened off to create a cage within a cage, and the tension was so great that anyone entering this section immediately would feel the shock waves of hate, for unlike animals who under constant caging become timid or sick, humans continuously mount in hateful feelings, thus creating a great desire, and/or want to strike back. Men have been known to have stayed in this section for seven years (7)

at a time, and if you are on deadlock you will spend twenty-four hours (24) in your cell a day. If you are NOT on deadlock you are afforded a few minutes on the exercise yard each day. The remaining twenty-three and two-thirds hours a day is also spent confined to your cell.

At this point we were taken to the Isolation "quiet cells" where in another prisoner had recently died after a brutal assault by prison guards.....

Quoting that prisoner's attorney, Billingslea...was taken to an unventilated cell (i.e., "quiet cell") and guards discharged gas into the cell from canisters for 45 seconds to one minute and closed the door, thereby creating a private gas chamber. When he was being gassed, there were screams of protest from other prisoners." This "quiet cell" is used on occasion as a torture chamber and to coerce the prisoner by its dreadful reputation. The fact that we were placed in the "quiet cell" after being transferred on suspicion! That's right! Suspicion is contrary to the Director's Rules (see 4501, compare to D4518, D4512, D5202, D5201, D1210, Ch. IV, Art. 1) There is a wash basin and toilet in the "quiet cells" but however as a form of vindictive penology isolation officers shut off the water to the cell as they did in our case. On the third day, the first time I had chanced to see the passing medical technician (see Director's Rule D4508) I begged him to have the water turned on.

It was not until the fifth day that the medical technician was successful in having the isolation officer turn on the water. He promised me he would make a note of this incident in a medical report.

Lice infested isolation cells

These cells are occasionally washed out with a water hose but most certainly not every time a prisoner leaves or is placed in an isolation or quiet cell. Dozens of prisoners can attest that cells are more often than not filthy. By my previous use of words "lice-infested", I meant small blood sucking insects that infest beds. Roaches, mosquitos, and other unrecognized vermin. Lice are occasionally found, however, in prisoner's hair and by the barber's. Year-round this entire housing unit (a&b) has mosquitos breeding and biting, cockroaches scurrying about on the lower floors. Many of the mattresses in "B" Section are so dirty that prisoners sleep fully dressed. The information upon which the institutional head relies that cells are cleaned and "that there has been no known problem with lice" came from Lt. P.S. Dobreff and Mr. Fudge. Needless to say one does not expect these unit officials to admit derogatory conditions exist in their domain. Nonetheless they are aware of the pitiful conditions in isolation and its occasional brutality against prisoners, the frequent shooting at prisoners with firearms, the cold food served daily, etc... The same officials are also aware that in A-Section in the past two months up to fifty mattresses have been destroyed or deloused and that nineteen cells have been sprayed for vermin. Moreover, while all other's shower two times weekly with corresponding change

of clothes, lately B-Section seldom is given more than one clean change of underclothing we are given two showers weekly but never more, while isolation averages on shower weekly and infrequently must there use our soiled underclothing as a towel due to perpetual shortage of towels. This is called discipline? I call it madness!! While the promugation and implementation of necessary regulations is essential for the tranquility and well being of a prison community, these regulations must nonetheless, reasonable comport with the permissible objectives of incarceration. Lee V. Washington, 890 U.S. 833 (1968); Kelly v Dowd, 140 F. 2b 81 (7th Cir. 1944). Although prison officials have wide latitude in dealing with the myriad situations that confront them restrictions must not segregate or classify prisoners without a reasonable basis for the separation. Lee v. Washington, supra (*). *The Washington case, even though radical violence threatened the prison officials could not segregate prisoners.

On the Washington Case, the Supreme Court held that racial segregation in the Alabama prisons violative of the Equal Protection Clause, despite the warden's contention the integration of prison facilities increased racial tensions and tended to precipitate racial outbreaks. In our case the institution can not contend that our release to the prison's main population could contribute to prison in security and/or disorder. Indeed, the most prolific imagination could not conceive of a legitimate prison official's concern that would be reasonably jeopardized or threatened by our reinstatement in the above mentioned population. Our entire prison records are exemplary and without a finding of guilt as to the D.V.I. charges. While prisoners do not have the right to command the institutions programs for their convenience, recreation and/or rehabilitation, the equal protection clause of the Fourteenth Amendment guarantees that they shall not be arbitrarily excluded from such associations, once established, and that privileges accorded prisoners in general shall not be arbitrarily denied a few. Griffen v. Illinois, 351 U.S. 12 (1956). As the court stated in Gainey v. Turner, 266 F. Supp. 95, 101, (E.D.N.C. 1967):

"The Equal Protection Clause does not detract from the right of the state to segregate prison era from society but it does require that: (1) Classification of one group of prisoners from another group of prisoners must not be arbitrary, but based on a valid substantial difference, (2) The state policy involved must be in furtherance of a legitimate objective of government, and (3) There must be real and substantial nexus between the classification and the objective."

If in the present case, we did not possess the requisite tactical skills to maintain a responsible position in the prison community, our exclusion therefrom would have been both reasonable and in the best interests of the prison community and prisoners - or if continued regular prisoner status confronted prison officials with a disciplinary problem - or if our removal was now required by general prison disciplinary problems - our removal from the prison population and continued segregation would be grounded in reason and thus within the discretion of prison authorities. But such circumstances,



disruptive of the general welfare and order of prison life, are not now present in the instant case. We have been excluded from the regular status of prisoners solely because of the publicity attendant in our case and lurid details of our case. Our exclusion is not only unrelated to any legitimate interest of government in restraining us, but it also runs counter to substantial, if not primary, concern of the imprisonment rehabilitation.

The classification imposed on us is (1) Arbitrary in that it is not indicative of a "valid and substan-

tial difference" between prisoners (the only justification offered to date for the classification is that we are a "special interest case" because of adverse publicity, etc.), (2) The classification does not operate "in furtherance of a legitimate objective of government" (indeed, it operates contrary to one), and (3) There is no "real and substantial nexus between the classification and the objective" (indeed, the conceptual nexus between rehabilitation and segregation by virtue of case publicity is as tenuous in its ascertainment as is anomalous in its proposition. While labels are a necessary part of the rehabilitative process, a label that unreasonably distinguishes a prisoner from his fellows and thereby generates undue prejudice towards his situation and/or treatment must be deemed constitutionally infirm. See *Hancock v. Pate*, 223, F. Supp. 202 (N.D. Ill. 1963), where the court held on a motion to dismiss, that the complaint against the warden for alleged cruel and inhuman punishment consisting of labeling the plaintiff, who acted in self-defense in a prison fracas, as an incorrigible offender, resulting in plaintiff's ineligibility for parole following such classification, sufficiently stated a cause of action under 42 U.S.C.A. Section 1983 (Holding liable any person who, under color of state law causes another under jurisdiction of the United States to be deprived of any right secured by the Federal Constitution).

In summation

Our being labeled a "special interest case", resulting in our continued segregation from the main prison population and giving rise to other prejudicial treatment, denies us the equal protection of the laws and subjects us to cruel and unusual punishment because the publicity attendant to our situation is not a sound basis upon which we may be branded-in the absence of any disciplinary problems, which are not present here now. And the classification of us as a special interest case, denies us the equal protection of the laws and subjects us to cruel and unusual punishment since the classification is merely a subterfuge for denying us parole and those privileges reasonably afforded other prisoners. We have been segregated, discriminated against, denied parole for years, labeled, and all while pending a determination of guilt or innocence. I think the case is clear. We have been found guilty without a trial, where the accuser is also the judge and the jury. An incarceration for suspicion that last a year is no longer an accusation, but a sentence! I could continue on and have sufficient facts to prove allegations, but I think you too know the truth!

We are now preparing a cause of action under 42 United States Civil Action - Section 1983. But with our limited legal knowledge, it will be another of the countless poor mans gestures. We need your help! And I now make a plea on behalf of my brothers that you, the people, try our case truly in your hearts and minds!!!!

Justicia y Libertad
Pancho

Chicano Revolutionary
Movement
CHE
'71

CONTINUED FROM PAGE 3 DUE TO EMERGENCY EDITORIAL

CHICANA REPLIES

To the editor:

I have just finished reading the "Hate Letters" in one of your issues of La Raza. One in particular upset me very much.

It was entitled Chili Ass Taco Benders, and was addressed to anyone considering himself a Bean Head.

One of the writers more "intelligent" sentences sounded like this: "We don't want to treat you like the niggers, although the Niggers are a strong race, they are animals, and we had to kill them black bastards, but most Mexicans are kind-hearted, even our maid is Mexican, and she agrees with us that it's people like you that cause the trouble with us Anglos."

The first thought that came to mind after reading this was that, whoever wrote it doesn't know how to present himself or his ideas with any logic or intelligence whatsoever.

Although it hits hard and would very well work as propaganda, I wouldn't accuse your magazine of that.

But back to the letter. Sir, if your attempt was to put down the Chicanos you have failed. Your kind of hate and prejudice is nothing but sheer ignorance and the problem with you is that you cannot see it.

I would be ashamed to be an Anglo represented in such a way. But after reading your letter, feeling sorry for you, I can only laugh, feel more pride in being a Chicano, turn the page and read something more worth my while.

Viva Mi Raza,
Cathy Carrillo
West Los Angeles, Califas

PACOIMA COUNSELOR

Dear Sir:

I am a counselor and teacher at Pacoima Junior High School. I bought in my old copies of La Raza for my summer school class to read if they wanted to. I want you to know that my students have practically worn out the magazines. Every picture has been traced and every poem copied several times. The stories have been read and discussed. In short, I wanted you to know that your magazine is being put to good use. Would it be possible for you to send us a few back copies that aren't being used by anyone? The dates are unimportant since the pride your magazine gives some of these kids is timeless. Thanks for your consideration..

John Miller
c/o Pacoima Jr. High
Pacoima, California

CHICANA CONFERENCE

We would like to invite you to the second Chicana Conference in Los Angeles. The conference will be held on April 29, at La Casa del Mexicano.

The theme of the conference is, "Is this society meeting the needs of the Chicana". The following questions will be discussed in workshops.

1. Do you know your welfare and housing rights?
2. Is there a need for La Raza Unida?
3. Do you know your rights as a worker and an immigrant?
4. Is there a need for Planned Parenthood?
5. Is there a need for a change of the role the women plays in La Familia.

These were issues that were discussed at two planning meetings with student and community women. They felt that these issues are confronting the women in our communities at the present.

We would like as much participation from both the community and students. From this, hopefully, we will be able to pick-up the best from the old ideas, as well as the new. Invite everyone - your mom, friends and grandmother.

The conference which is of no charge will include food and entertainment. There will also be a showing of 'Salt of the Earth' that night at Euclid Community Center. If you have any other questions call (213) 224-2117/2118.

Hope to see you there,
Blanca Olivares
Publicity Coordinator

SOLDADOS DE LA PINTA

Estimado Editor:

I am writing on behalf of all the Chicano Soldados de EMPLEO, to darles las gracias for your outstanding and noble contribution of sending us "La Raza" Magazine every month.

Now, every Chicano (thanks to you Hermanos!) here in La Pinta, is able to read and educate himself as to what our people are doing en La Libre, and what course the Movimiento is taking; through this vein of communication, we are getting more awareness of the various facets of our struggle: La Causa Chicana!

We also wanted to let you know that we are muy agradecidos for the concern that you are taking in the pinto's struggle, within the prison walls, and that you're really putting it together, telling it like it is!

With all our respeto como Hermanos, we wish to thank you, and all your staff, for your interesting magazine, and to say, keep on pushing Hermanos. As an added note, we are starting a newsletter this month. "Que Viva Nuestra Raza Unida!"

Su Hermano y Soldado de EMPLEO
San Quentin
Carnal Luis Valenzuela
Soldado de EMPLEO



INDIOS KECHUAS FORMANDO MILICIA POPULARES.....

BOLIVIA

REVOLUCION BLANCA OPRESION INDIA

En Bolivia, la tierra que el Che Guevara regó con su sangre, la unidad del capitalismo con el racismo tiene una claridad excepcional, que muestra como ambos tienen por fuerza; que vivir juntos.

De los cinco millones de habitantes que tiene el país, el 80 por ciento es decir cuatro millones son indios, principalmente Kechuas y Aymaras, la mayor parte del millón restante son mestizos. Los blancos son una minoría bien pequeña, son como una isla chiquita rodeada por un océano inmenso de indios. Sin embargo esta minoría blanca es dueña de todas las riquezas del país, de todo el poder. El símil más parecido es Rodesia en África del Sur.

La discriminación antindia nació hace mucho tiempo. Cuando Bolivia surgió como república independiente en 1826, después de 15 años de guerra contra la monarquía española (guerra que sin la fuerza india hubiera sido imposible ganarla) las familias obligadas blancas, descendientes de los conquistadores españoles fueron las que se beneficiaron en forma exclusiva de la victoria. Desechando la gran herencia india organizaron el país tomado como modelo Atenas, Platón, La Revolución Francesa de 1789 y otros modelos totalmente ajenos a la esencia de la nación.

Las masas indias no mejoraron nada su suerte con la salida de España y el nacimiento de la república "libre". Simplemente percibieron que sus amos blancos ahora los explotaban bajo el disfraz republicano, a nombre de la "nación", ya no en nombre del rey. Las relaciones fundamentales de el hombre con la tierra, con la mina, con los otros hombres no cambiaron, por eso los ciento cincuenta años de sufrimiento para la mayor parte de la población boliviana.

FRAGMENTOS DE LA DISCRIMINACION ACTUAL

Hoy la discriminación y opresión antindias están presentes en todas las actividades imaginables.

En el ejército por ejemplo, el blanco es el jefe, el Estado Mayor, el que manda; el indio es la masa de soldados, la que obedece, la que lucha y muere. En la iglesia, el blanco es la jerarquía, el monseñor u obispo, el dueño de la verdad revelada; el indio es la masa pagana en permanente trance de catequización, es la que tiene que aprender como adorar a dioses blancos en rituales blancos. En educación el blanco tiene escuelas y universidades; el indio es el objetivo de campañas de alfabetización, planificadas como campañas de conquista, para imponer a las

masas indias un idioma ajeno e imponerles el idioma del suyo propio, asimilando los idiomas blancos al progreso en sí, al desarrollo en sí. El blanco es el ingeniero o el decorador. El indio es el obrero, el que suda construyendo caminos, hospitales, casas que no la usará él.

La minoría blanca tiene todos los partidos políticos que existen en Bolivia desde los fascistas de extrema derecha, hasta los anarquistas de extrema izquierda. El indio no posee un solo partido político, apenas es el masa apetecida por todos los políticos blancos. Jamás en Bolivia ha habido un disputado o senador indio, menos un presidente o un ministro. Incluso los hombres que la minoría blanca escoge para "representar" a la masa india, son blancos que no saben hablar ni el Kechua ni el Aymara, y jamás han trabajado en el campo como campesinos.

Cuando un blanco se rebela contra el gobierno, con las reglas del gobierno es considerado un prisionero político, lo protegen leyes, la Cruz Roja, el asilo, los derechos humanos, etc. Cuando un indio se rebela, es una intrusión inaceptable en el mundo de la política y es asesinado con el silencio cómplice de los "opositores".

COLONIALISMO DENTRO DE LA REVOLUCION

Como en Bolivia la actividad política es un lujo al alcance solo de la minoría blanca, sin angustias económicas, e inalcanzable para las mayorías indias, todos los grupos revolucionarios, anti-imperialistas y autoproclamados marxistas, nacen dentro de la minoría blanca.

Aunque en Bolivia se pueden encontrar partidos afiliados a todas las facciones en que se ha dividido el movimiento comunista internacional, el trotskismo internacional, etc. ninguno de ellos ha abandonado el ambiente intelectual de la capital blanca para sumergirse en el océano indio y trabajar políticamente dentro de ella. Todos prefieren el ambiente cargado de humo de las universidades donde la "revolución" es apenas el tema obligado para charlas interminables.

La mayor parte de los revolucionarios blancos en Bolivia, han congelado el marxismo en moldes europeos, occidentales y así, como dogma, procuran aplicarlo a la realidad india, que no pertenece al occidente sino al tercer mundo. En sus análisis del país jamás aparece la palabra Kechua y Aymara, solo aparecen conceptos abstractos que porser copia, no reflejan realidades, como burguesía, alianza obrero-campesino, etc.

En estos revolucionarios blancos todavía hay restos del conquistador español, porque imaginan que nada tienen que aprender de las masas indias, que son los dueños de otra clase de verdad revelada, que son los dueños de la estrategia y de la táctica correcta de liberación y deben depositarla en el cerebro vacío de las masas indias. Por supuesto este diálogo vertical, discriminador hacia las masas, no tiene nada que ver con la revolución ni con el marxismo, aunque use sus palabras. Las masas indias al liberarse van a seguir sus propios caminos, y al hacerlo, van a enriquecer la experiencia revolucionaria internacional y van a enriquecer el marxismo con aportes legítimos y auténticos.



LA GUERRILLA Y LAS MASAS INDIAS

Simbólicamente la primera vez que el marxismo habla en Kechua y Aymara, rompiendo el tabú centenario que prohibía el uso político de los idiomas indios, es desde Cuba, que pese a no tener indios comprende la injusticia que pesa sobre ellos. La Voz de Cuba, transmite por onda corta para los pueblos indios, emisiones en sus lenguas.

El germen de la unión entre la lucha ideológica y la lucha racial. Como un presagio se dio en la avanzada de la revolución latinoamericana, en la isla de la libertad.

Los nombres de las guerrillas latinoamericanas, muestran la intención de acercarse al indio. Pachacutec e Illari Chaska en el Perú, Uturuncos (los hombres-tigres) de la Argentina e incluso los Tupamaros del Uruguay, no son nombres casuales. Tampoco es casual que sea la guerrilla el sector blanco que viera el problema indio. En la guerrilla están los mejores revolucionarios, los que han roto las telas de araña construidas por los reformistas para frenar la revolución.

El Ejército de Liberación Nacional de Bolivia, que es el nombre oficial de la guerrilla fundada por el Che en 1967, está consciente de la importancia de las masas indias en la guerra colonial de liberación anti-imperialista que está comenzando. Ya el Che, al organizar la guerrilla en Bolivia, en una de sus primeras disposiciones organizó el aprendizaje del idioma Kechua por todos los guerrilleros. Hoy, después del golpe de estado fascista del 20 de agosto de 1971, organizado por la CIA y ejecutado por los gorilas bolivianos, el ELN es la única oposición real, armada al fascismo.

GENARO: VIDA DE UN REVOLUCIONARIO

Por LEON GUZMAN

De la Revista - Por que?

Ha caído en la lucha Vasquez Rojas, en la lucha del pueblo mexicano. Y aunque todas las autoridades gubernamentales griten hasta ensordecen que "se acabaron doce años de luchas", tampoco nos convencen ni podemos tomárselos siquiera en cuenta. No. La lucha del pueblo mexicano apenas se está iniciando en esta nueva y decisiva etapa. La muerte de Vasquez Rojas es un jalón más y es la cuota vital que el pueblo mexicano paga por su liberación, pero no termina con ello ninguna lucha sino que, al contrario, fertiliza su ejemplo la decisión de millones de trabajadores y campesinos, de leales hijos del pueblo.

El 10 de junio de 1931 nació Genaro en el pueblo pequeño de San Luis Acatlán, cerca de la costa chica de Guerrero, rodeado de miseria y de la desesperación de sus familiares y sus paisanos. La crisis mundial azotaba a México y el gobierno mexicano, dependiente de los intereses de la economía norteamericana, se encontraba en ruinosas situación. Las masas campesinas exigían las prometidas tierras usurpadas por terratenientes de viejo y nuevo cuño "revolucionario" y eran sistemáticamente reprimidas. Los sectores proletarios padecían del desempleo y de la miseria por todas partes. Los grupos privilegiados seguían disfrutando del botín, agrupados en el gubernamental Partido Nacional Revolucionario, de factura callista, y decididos a mantener su "unidad" para sostener sus ilícitos privilegios arrancados de la explotación de los mexicanos y de la entrega de las riquezas naturales y humanas del país a los norteamericanos.

La violenta represión de los caciques locales era compartida por los gobiernos federales y apoyada por el ejército. En Guerrero, una de las zonas más atrasadas de México, la represión era, como hoy, extrema.

Los campesinos vivían como extraños en su propia tierra, sirviendo como esclavos con agotador trabajo a los ricos locales. Grupos de guardias blancas rodeaban y rodean a esos enriquecidos terratenientes

y burocracia estatal, desapareciendo, encarcelando y asesinando a cualquiera que protestara. Miles de campesinos fueron confinados a lo más elevado y lejano de la Sierra Madre del Sur; allí vivían sembrando precariamente maíz y bajando aualmente a tratar de obtener en trueque lo que les hacía falta para su mísera subsistencia. Hoy día, estos "maiceros" siguen la misma rutina y cuando bajan a las zonas pobladas, son asaltados y robados por las "autoridades" estatales y municipales. Son encarcelados y despojados de sus productos, sin ninguna remuneración obligados a trabajos forzados durante meses y después lanzados a la sierra para que reinicien su ciclo de brutal explotación.

Estudiante pobre, líder estudiantil

Los campesinos guerrerenses, entre ellos la familia de Genaro, carecían de los recursos más elementales. Deseaban para su hijo una vida diferente y con sacrificios extraordinarios costearon muy modestamente sus estudios. Estudiante sin recursos, Genaro conoció en Chilpancingo y después en la ciudad de México la situación crítica del estudiante pobre, hijo de campesinos. Con hambres y desesperantes carencias obtuvo su título de maestro normalista. Su profesión no le daba nada para vivir. No había empleos y, cuando consiguió uno, recibió el miserable pago de sueldo que reciben hasta hoy los maestros; un sueldo siempre inferior al de cualquier obrero medio. Como estudiante, participó en las luchas estudiantiles al lado de otros compañeros revolucionarios, convencidos de que en México reinaba la injusticia. Había quedado atrás la demagogia Cardenista, la época de las famosas dotaciones de tierras áridas, de la formación de una rapaz burocracia ejidal cómplice de los funcionarios estatales ladrones y de los más ladrones manejadores de las finanzas rurales. Los sindicatos habían quedado aherrajados por las leyes capitalistas nacientes, bajo el dominio de líderes gubernamentales-patronales que impedían toda lucha obrera independiente y colo-



"El Revolucionario es el escalón más alto de la especie humana"

caban a los obreros bajo la férula del gobierno y de los patrones, a cambio de sus beneficios personales. Los maestros unidos a iguales líderes, los campesinos atados dentro de la "multiclasista" CNC, de creación cardenista también. Atrás, habían quedado el Partido de la Revolución Mexicana, engendro cardenista que unía a todos los "sectores" bajo el látigo gubernamental. Atrás también las pretensiones "unitarias" de Avila Camacho y los colosales robos de entonces, realizados por los funcionarios gubernamentales. El PRI ya mandaba en México.

Desde joven captó la represión oficial

Cuando Genaro obtuvo su título de maestro, en 1950, ya tenía cuatro años en el gobierno Miguel Alemán.

Ya había pasado la represión del ejército contra los petroleros el 19 de diciembre de 1946 y el gobierno había sometido y aplastado a los sindicatos industriales que habían buscado una lucha unitaria. Habían sido aherrajados los petroleros, corrompiéndose toda su dirección; se había comprado a los líderes ferrocarrileros, interfiriendo la vida de su sindicato y encarcelando a sus anteriores dirigentes; se había aplastado a los trabajadores mineros en las huelgas de Palau, Rosita y Cloete y en su caravana que exigía el respeto a la democracia sindical y al derecho de huelga. Se había desplazado del sindicato de electricistas a los disidentes. Genaro vivió esos días desde la banca estudiantil, contemplando la miseria de las ciudades perdidas en la ciudad de México y el desprecio de las autoridades gubernamentales por los problemas de las grandes masas. La alta burocracia gubernamental se enriquecía y derrochaba fastuosamente el dinero mal habido; las fortunas de la camarilla alemanista dejaban pálidas a sus antecesoras. El cinismo de la burguesía burocrática era insultante. Muchos mexicanos eran perseguidos y detenidos. Se hacía cada vez más clara la represión antipopular del gobierno. Los estudiantes recibían igual trato: en el Politécnico los internos fueron desalojados por la fuerza en una operación militar brutalmente planeada, y después fueron reprimidos en las calles de México por policías y soldados. Unido a esos estudiantes, Genaro recibió su bautizo de fuego y golpeado.

Maestro ya, seguía viviendo la miseria popular en unión de sus compañeros. Participó en las luchas internas del magisterio con la impotencia de una organización magisterial manipulada por el gobierno, por medio de líderes traidores. Decidió estudiar en cursos superiores, tratando de obtener mayores conocimientos para participar en las luchas populares, e inició sus estudios de abogado, que dejaría pendientes al unirse a las masas populares guerrerenses en contra del cacique en turno. Tras siete años de ser desocupado, había tenido un nombramiento con mísero sueldo, y ambas cosas las cambió para compartir la suerte de los campesinos de Guerrero y de los trabajadores de su Estado. Abandonó su empleo y sus estudios, y a partir de 1960 se dedicó a defender a los trabajadores y campesinos, utilizando todas las vías legales.

Cientos de peticiones, de cartas, de representaciones ante las autoridades estatales y federales, realizó Vasquez Rojas en nombre de trabajadores y campesinos de Guerrero. La respuesta brutal de la clase dominante fue la burla, el engaño, el sostenimiento de los privilegios de los terratenientes y patrones, de los ganaderos y explotadores de copra, de los madereros. Las gestiones no tenían ningún éxito y se eternizaban en antecámaras, juzgados, en el Departamento de Asuntos Agrarios, en el gobierno del Estado. Una y otra vez caían las acusaciones sobre las actividades de Genaro, no tratas para los ricachones locales y para sus apoyos nacionales. Las fuerzas militares "disuadían" a los trabajadores y campesinos de cualquier acción popular y los asesinatos de campesinos ocurrían cotidianamente ante la desesperación de todos. Nuevos

millonarios surgían de las altas capas de la burocracia gubernamental; nuevos ricos explotaban con mayor brutalidad a las masas populares. México era vendido implacablemente a los norteamericanos y se le llenaba de empréstitos. La riqueza insultante de unos pocos contrastaba con la increíble miseria de las mayorías.

La lucha contra Caballero Aburto

En 1960 un cacique y general del ejército gobernaba Guerrero. Genaro decide, en unión de diversos luchadores, participar políticamente en la lucha por el desplazamiento de tan nefasto "gobernador". Se organiza la Asociación Cívica Guerrerense y cientos de campesinos y trabajadores, estudiantes y profesionistas, participan con Genaro en la lucha dentro de las normas de legalidad burguesa, tratando de modificar y reformar por esa vía las cosas. La persecución se hace aguda en su contra. Al estallar la huelga estudiantil, la Asociación Cívica participa y se coloca a la cabeza de la lucha, desarrollando su programa y objetivos, al principio limitados a cuestiones académicas, hasta la lucha por la desaparición de poderes en el Estado y la salida de Raul Caballero Aburto. El ejército rodeó la zona estudiantil y se estableció en Chilpancingo para apoyar al nefasto asesino y represor. Los huelguistas estudiantes y el pueblo fueron desalojados una y otra vez por las fuerzas represivas. El 30 de diciembre de 1960, elementos del XXIV y del VI Batallón del ejército asesinaron brutalmente al pueblo guerrerense en Chilpancingo, en los momentos en que el apoyo a la huelga contra el gobernador había cundido por todo el Estado. El gobierno federal respondió al pueblo con el genocidio y envió nuevos batallones de la ciudad de México, que ocuparon militarmente Chilpancingo, el 31 de diciembre. Lopez Mateos seguía, como todos antes y después de él, la línea de la violencia en contra del pueblo. Las cárceles de Guerrero se llenaron de presos. El ejército actuaba a discreción con toda la violencia de que es capaz. Pero el pueblo de Guerrero, encabezado por la Asociación Cívica Guerrerense, dirigida por Genaro, se mantuvo en pie de lucha, sin poder lamentar a sus muertos ni a sus encarcelados. El gobierno federal maniobró y substituyó a Caballero Aburto por otro incondicional de la clase dominante.

Contienda estéril dentro de la "legalidad"

Alrededor de la Asociación Cívica se formó una coalición, que decidió cooperar con el nuevo gobernador Martínez Adame, creyendo aun, de buena fe, en que un cambio de personas podría posibilitar un cambio de la situación de las masas. Los ayuntamientos en manos de los caciques fueron barridos por las masas populares, pero el nuevo gobernador, fiel a la burocracia enriquecida, maniobró con el apoyo de los caciques y ricachos, de los terratenientes y capitalistas, de los militares, y dio los cargos a otros ladrones de su propia calaña. La Asociación Cívica volvió a ser perseguida y Genaro se vio obligado a reiniciar la lucha. La supuesta "victoria" popular había quedado en nada al sub-

sistir los mismos elementos en el poder. Una lección más para la credulidad de los combatientes populares. Los Cívicos exigieron su triunfo en Iguala y fueron masacrados por la policía y el ejército.

En la clandestinidad

Genaro tuvo que pasar a la lucha clandestina, acusado por los privilegios y el gobierno. La lucha en Iguala se entabló, al lanzar para gobernador del Estado la Asociación Cívica Guerrerense al Lic. Suarez Téllez. El apoyo de las masas al candidato de los Cívicos era abrumador y el gobierno decidió aplastar el movimiento antes de permitir que se le infligiera una derrota electoral. Fue así que se llevó a cabo el cerco de las masas y su matanza colectiva en el mitín electoral de Iguala. Allí aprendió Genaro lo que vale la democracia burguesa y el sistema electoral mexicano, simple aparato simulador para imponer en los puestos de mando a los miembros de la clase dominante. Allí comprendió que la vía electoral estaba cerrada en México.

Después de la matanza de Iguala, Genaro, acusado de los crímenes del ejército, fue perseguido con saña por todas las policías. Prófugo de la sucia justicia burguesa vivió hasta 1964, entablando nuevas relaciones, trasladando su experiencia, viajando a los pueblos de Guerrero clandestinamente, manteniendo la fe de las masas trabajadoras y campesinas en la futura lucha. Se acercó al Movimiento de Liberación Nacional y discutió y aprobó con delegados campesinos el Programa Campesino en escala nacional. En esa época, al salir de las oficinas del MLN fue secuestrado por agentes policíacos, quienes lo llevaron a Iguala, en donde lo encarcelaron. Genaro inició su defensa legal; buscó por todos los medios que funcionara la "justicia" y pronto se dio cuenta de que esa justicia burguesa no es otra cosa sino una herramienta de la clase dominante para oprimir a los trabajadores y desheredados y sostener el poder de los privilegiados.

Consciente de que la "legalidad" de los capitalistas intermediarios de la burocracia era una falsa legalidad destinada a someter a los trabajadores a la brutal explotación de capitalistas extranjeros y sus sirvientes nacionales, consciente de que las leyes sirven simplemente para afianzar el dominio de los privilegiados en el México actual, consciente de la falsedad de la vía electoral y de la supuesta "democracia", consciente de que la Constitución es un simple artificio demagógico y de que la "justicia" es el instrumento y garrote de los opresores, consciente de que las fuerzas policíacas y militares son instrumentos de una brutal dictadura presidencialista disfrazada de "democracia", Genaro Vazquez Rojas decidió su liberación para seguir adelante la lucha por otras vías que él consideraba las únicas: la organización de la lucha popular por medio de la guerrilla.

Jefe guerrillero en las montañas

Así, logra ser liberado por miembros de la Asociación Cívica, violentamente, y comienza a enfren-

tarse a la violencia gubernamental con la violencia popular.

Desarrolla y discute un programa nacional para los trabajadores mixicanos. Comprende que la lucha debe de librarse en escala nacional, pues ni es Guerrero ninguna excepción, sino la confirmación de la regla de la represión antipopular ejercida por un gobierno antinacional. Transforma la Asociación Cívica en Asociación Nacional e integra un grupo guerrillero en la sierra de Guerrero.

La guerrilla de Guerrero pronto es acompañada por otro agurpamiento paralelo formado por el profesor Lucio Cabanas, también sobre la misma Sierra Madre del Sur. El gobierno traslada división tras división a Guerrero, ataca a los guerrilleros por todos los medios. Cerca de treinta mil soldados operan en ese territorio apoyados por helicópteros, bombarderos y toda clase de policías y fuerzas



Su primer objetivo: derrocar al gobierno de terratenientes y capitalistas pro-imperialistas.

represivas. Las guerrillas extienden su acción y se hacen cada vez más audaces. El silencio gubernamental es roto por diversos actos guerrilleros y México entero conoce la existencia de esos luchadores. La simpatía popular es evidente. El gobierno federal se ve obligado a hablar de "aperturas democráticas", pero los genocidios de Tlatelolco y San Cosme han creado una conciencia decisiva entre los mexicanos. Decenas de jóvenes se suman a la guerrilla y ésta, urbana y rural, actúa y comienza su duro aprendizaje, cometiendo errores y sacrificando vidas generosas.

Una de esas vidas ha sido la del luchador popular Genaro Vazquez Rojas. Su muerte no pone fin a la desesperante situación de las masas populares ni a la mal disimulada dictadura presidencialista al servicio de los capitales monopolistas y de la burocracia que les sirve. Su muerte no arre-

bata el poder ni la riqueza mal habida a la clase dominante, ni devuelve a las masas trabajadoras los instrumentos de producción y el derecho a ser dueñas del país. No.

LA LUCHA CONTINUA Y TIENE QUE SEGUIR ADELANTE. La necesidad de reivindicar los derechos de los trabajadores, la necesaria vida democrática, el dominio sobre los instrumentos de producción y su dirección en beneficio de las masas trabajadoras, la libertad para los mexicanos de decidir su destino, la liberación de México de la tutela norteamericana y de los monopolios imperialistas, la necesidad de reintegrar al pueblo trabajador lo que ha construido y sigue construyendo con sus manos y con su energía creadora, todo ello, sigue sin alcanzarse.

Siguen llenándose las cárceles de luchadores; siguen los jueces venales instrumentando la represión

en complemento de la brutal represión policiaca y militar. Sigue siendo burla la Constitución y ridícula farsa la supuesta "democracia" y los procesos electorales; siguen siendo las leyes simples formas de consolidación del dominio de una minoría voraz; siguen los traidores líderes patronal-gubernistas oprimiendo a los trabajadores; siguen los norteamericanos dominando la vida de México en todos los órdenes.

La lucha apenas comienza y la muerte de un luchador debe ser recogida como una bandera más, como una semilla que debe fructificar. México tiene que ser libre y libre nuestro pueblo.

Ante el desarrollo futuro de la lucha popular, simplemente afirmamos al pasar lista de presentes

Genaro Vazquez Rojas..... Presente !!!!!!!!!



Patricia Borjon
Raul Ruiz
Pedro Arias
Kathy Borunda
Manuel Barrera
Alma Madrigal
Jaime Ugarte
Sandra Ugarte
Keta Miranda
Daniel Zapata
Maria Marquez
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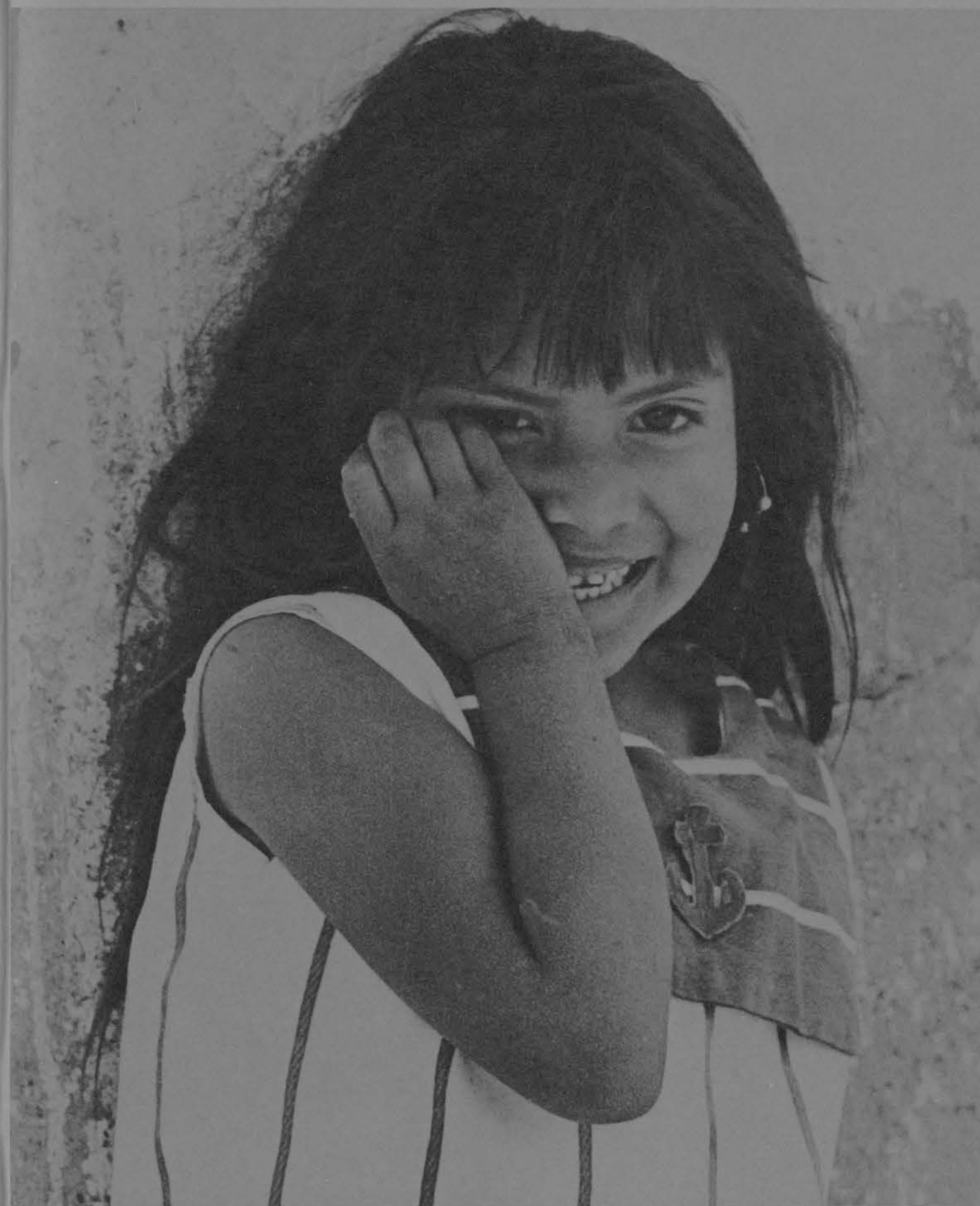
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