

"Union de Barrios"  
PO. BOX 8095  
San Diego, CA 92102



"Committee on Chicano Rights"  
1837 Highland Ave.  
National City, CA 92050

238

6410

50,000  
60,000

+  
RELATIVES

NON-PREFERENCE

MEMORIAL  
MARCH

289-468-332

120,000 - TURNED IN  
60,000 - GOT USA

50-150,000

FBI

# 'ESCUELA AZTLAN'

## PURPOSE

To provide an education based on Chicano Self-Determination and Liberation through the concepts and philosophy of Chicano-Mexicano Nationalism.

## OBJECTIVE

To develop Chicano-Mexicano liberation consciousness through educational (classroom) and actual concrete involvement.

## Organizing Committee

Escuela Aztlán was founded in October, 1981. Its goals are to develop an independent-community based Chicano-Mexicano educational center. The organizing committee has developed a three-year plan for the establishment on "Escuela Aztlán" It will begin initially with secondary (high school) education and eventually become a complete educational institution.

Escuela Aztlán will be a model for teaching our true history and culture to our youth. It will enable our youth to become organizers of change in their barrios-colonias and to become activists in the Chicano-Mexicano struggle for self-determination.

Escuela Aztlán will educate and raise the social, cultural and political consciousness of the Chicano-Mexicano youth.

Escuela Aztlán Organizing Committee members are:

Ernesto Bustillos	Juan Parrino	Rico Pacheco
Alicia Magana	Cynthia Carrillo	Maria "Geno" Jimenez
Marcelino Frias	Marcos Torres	Alfredo Rodriguez
Cynthia Lechuga	Daniel Hernandez	

If you would like more information on "Escuela Aztlán" or would like to be on our mailing list, contact us at:

ESCUELA AZTLÁN  
P. O. BOX 8095  
San Diego, CA  
92102

UNIDOS VENCEREMOS

\* A project of Union del Barrio





**EDUCATIONAL  
FUNDRAISER**

**FOR**

**ESCUELA AZTLAN**

**Friday, Dec. 18  
8 p.m. - 12 p.m.**

*Help Raise Funds For The Development of  
Escuela Aztlan - An Alternative School  
Utilizing The Chicamismo Concept.*

**DONATION: \$3.00 - Includes Menudo & Refreshment**

**744 South Gregory Street**

**San Diego, Ca.**

**Entertainment By Rondalla de**

**San Diego State**



2/3/82

## CHICANO PARK STEERING COMMITTEE



Jose Gomez  
Chicano Park Coalition  
1028 Sicard Avenue  
San Diego, CA 92113  
(714) 232-0976

Queridos Amigos,

On April 24, 1982, the Chicano Park Coalition will celebrate the spirit of unity that gave birth to the concept of Chicano Park. We present the 12th annual "Chicano Park All the Way to the Bay Day" from 11:00 to 6:00 p.m. This is your invitation to participate in this most memorable and meaningful occasion.

This spirit of unity which we celebrate is the spirit that brought individuals and organizations from all the colonias and colleges to Barrio Logan to help the residents reclaim something green and growing from the rubble. Beginning on April 22, 1970, they worked the earth and dug out the rocks, until the city council knew they were serious. There were no questions of "Why are you here?" The goal was clearly defined. On that day there was no gap between the generations. No one was too old to pass out tortillas. No one was too young to carry rocks. On that day the raza worked as familia.

The initial stages of the "Chicano Park All the Way to the Bay" concept lie underneath the San Diego side of the Coronado Bridge. The completion for this concept cannot be finalized until we have secured and developed the bay. Right now the issue is in a stalemate. We do not have the money or political power as do those who oppose us. But, with you on that day, with you here in this spirit, our union shall be the force to break what binds us.

Sinceramente,

*Jose Gomez*

Chairman, Chicano Park Coalition

p.s. For more information concerning participation, donations or selling space (\$20.00) Contact: Address above.

STEERING COMMITTEE FOR A BARRIO UNITY CONFERENCE

C/O UNION DEL BARRIO  
P. O. BOX 8095  
SAN DIEGO, CA 92102  
(714) 239-1388

SUPPORT PLEDGE FOR BARRIO UNITY

I believe that Chicano youth are our people's most precious treasure and our only hope for a better Chicano future. Barrio warfare is a cancer of destruction and disunity that must be stopped! Therefore, I/my organization endorse(s) the initiative to put on San Diego's first county-wide Barrio Unity Conference, showing my support by:

- \* A financial pledge of \$5\_\_\_\_\_ \$10\_\_\_\_\_ \$15\_\_\_\_\_ \$20\_\_\_\_\_ \$\_\_\_\_\_ (Please make checks payable to Barrio Unity Conference)
- \* A formal endorsement of my organization \_\_\_\_\_.
- \* An invitation to speak to my organization on \_\_\_\_\_.
- \* A fundraising event by my organization at \_\_\_\_\_.
- \* A housemeeting at my home at which I will invite at least 10 potential supporters on \_\_\_\_\_.

Name, address and telephone number of individual and/or organization (please list both if appropriate).

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Initial endorsers:

CRYSTAL IMAGE  
MEChA MESA COLLEGE  
MEChA SAN DIEGO CITY COLLEGE  
MEChA SDSU  
MEChA UCSD  
SAN DIEGO LOWRIDER CAR COUNCIL  
SHERMAN UNIDOS  
THE LITTLE DREAMERS  
UNION DEL BARRIO



2/3/82

# ! CAIGAN HOMIES !

WORKSHOPS - SPEAKERS - CULTURA

# BARRIO UNITY CONFERENCE

SAT. APRIL 17<sup>th</sup> 1982

SAN DIEGO CITY COLLEGE

12th & C st., S.D. 8:30 am to 5:00 pm



Initial Sponsors: Union del Barrio, Crystal Image  
 S.D. Low Rider Council, Sherman Unidos, The Little Dreamers,  
 MEChA: s.d.s.u., s.d.c.c., mesa, u.c.s.d.

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FOR MORE INFORMATION CALL: 239-1388  
 OR WRITE: P.O. BOX 8095  
 SAN DIEGO, CA. 92102

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Conference facilities sponsored by S.D. City College MEChA (day)

## BARRIO UNITY CONFERENCE

### PURPOSE STATEMENT

In the fall of 1981, concerned Chicano activists began meeting around the need for Barrio Unity. Their experiences in the Chicano Movement led them to the firm conviction that our greatest power is our people, and our most precious treasure is our youth. Chicano youth are our only hope for a better Chicano future. We must educate and organize our youth so that they'll become part of our Raza's future and not part of it's problem.

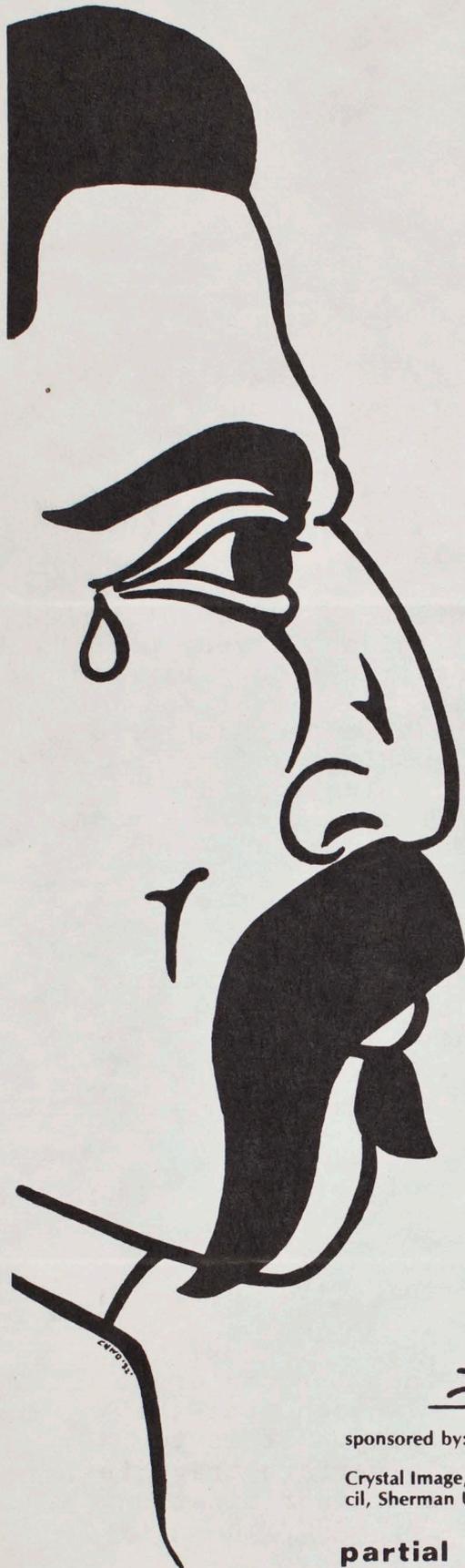
Barrio Warfare has splintered Chicano youth into so many potential seeds of disunity, it's a cancer that destroys Chicano lives, families, and barrios. Many of us who are committed to our barrios have attempted to deal with this major problem. We've realized that only through our united efforts will we be able to end barrio warfare. Therefore, we've begun to organize San Diego's first county-wide Barrio Unity Conference in order to bring together Chicano grassroots groups, families, and youth from all our barrios. We see this conference as just one beginning step in a long-term effort to help our barrios unite.

The purposes of the conference are as follows:

- A. Develop a base of grassroots, non-funded Chicano Community activists and organizers committed to organizing Raza youth and their families for Barrio Unity and Self-Determination of our Chicano Community.
- B. Provide a forum for discussing grassroots and activist concerns for Barrio Unity.
- C. Provide education on ways for organizing to promote Barrio Unity and End Barrio Warfare.
- D. Initiate a structure for Chicano community activists and organizers to continue working for Barrio Unity.

The Barrio Unity Conference will be happening April 17, 1982, at San Diego City Community College. It is hoped that the conference will help bring our Raza together so that as one we can meet the challenge of barrio warfare by creating barrio unity. It is to this act of self-determination, the end of barrio warfare tragedies, and the stopping of all other acts of violence and discrimination against our people that the Steering Committee for a Barrio Unity Conference has dedicated itself.

LA UNION HACE LA FUERZA



**¡ CAIGAN HOMIES !  
BARRIO UNIDAD  
CONFERENCE**

**SAN DIEGO CITY COLLEGE**

12th and "C" Street

**APRIL 17, 1982  
8:30 a.m. — 5:00 p.m.**

**Teatro del Valle & Mala Sounds**

**Car Show**

*Guest Speakers:*

- › GUS FRIAS (State-Wide Coalition to End Barrio Warfare)
- › GORDON CASTILLO HALL

*Workshops:*

- Arte y Cultura
- Preventing pleito/Organizing security for events
- Educating La Raza
- Barrio Warfare/and the Role of Parents
- Knowing Your Legal Rights
- Barrio Youth/Organizing Ourselves

**lunch will be served**

sponsored by: The Steering Committee for a Barrio Unity Conference

Crystal Image, MEChA: Mesa - S.D.C.C. - S.D.S.U. - Southwestern - U.C.S.D., S.D. Low Rider Council, Sherman Unidos, Stylistics, Union del Barrio

**partial list of endorsers :**

A.M.A.E. - South Bay Chapter, Amanecer Youth Prog., Confederacion de Guadalupanas, M.A.A.C. Project, Our Lady of Angeles Parrish Council, Our Lady of Guadalupe - C.Y.O., Padre Hidalgo Center, S.D.S.U. Chicano Studies, Toltecas en Aztlan, U.C.S.D. Chicano Studies, Villa Nueva Teen Club



for more information call: 239-1388  
or write: P.O. Box 8095  
San Diego, CA 92102

**conference facilities by S.D. City College M.E.Ch.A. (day)**

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LA UNION HACE LA FUERZA

# BARRIO UNITY CONFERENCE

## PROGRAM

8:30 a.m.	- Registration	11:30 a.m.	- Lunch - Car Show
9:30	- Call to Order		Placazo Contest
			Food & Music
9:35	- Invocation	1:00 p.m.	- Reassemble
9:45	- Introduction	1:10	- Workshops
9:55	- Keynote Speaker: GUS FRIAS (State-Wide Coalition to End Barrio Warfare)	2:40	- Break
		2:55	- TEATRO DEL VALLE
10:20	- Entertainment	3:30	- Workshop Sum-ups
10:40	- Keynote Speaker: GORDON CASTILLO HALL (Gordon Castillo Hall Defense Committee)	3:45	- BALLET FOLKLORICO NAYAR
		4:05	- Entertainment
		4:30	- Chicano Youth Slide Show
			RAUL JACQUEZ
11:00	- Testimony	5:00	- Closing

## WORKSHOPS

ARTE Y CULTURA ... To discuss how we can use our art and culture to show Chicano pride, to become involved in the Chicano Movement and to help unite La Raza. The workshop will also show how our culture is based in a history of struggle that goes back to our Indio ancestors.  
Moderator: Leticia Jimenez Presenters: Willie Lopez y Teatro del Valle

PREVENTING PLEITO ... To learn how we can organize our own security and prevent pleito without police and guns. The need to be responsible for the security of happenings we put on will be discussed, plus those things we can do to help stop bronca.  
Moderators/Presenters: David Rico and Sherman Unidos youth

EDUCATING LA RAZA ... To discuss the need for educated Raza who use their education to better their Barrio. Ways to organize Chicano students to make sure we get a decent education will be talked about as well as the history of M.E.Ch.A. will be presented.  
Moderator: Ernesto Bustillos Presenters: Marcelino Frias y Rico Pacheco

BARRIO WARFARE AND THE ROLE OF PARENTS ... To show parents how they can help stop barrio warfare by working with other parents to sponsor youth groups and activities and help barrios come together. We hope that those parents that are working for barrio unity and those who have been victims of barrio warfare will come to the workshop and share their ideas.  
Moderator: Leonora Ramirez Presenters: Roderick Serrano, Janet Flores and Irene Cañedo

KNOWING YOUR LEGAL RIGHTS ... To teach Raza their basic rights on how to deal with La Ley. We will show ways we can defend our legal rights on the street, in our cars, and in our homes. We will also discuss with Chicano lawyers what to do if arrested.  
Moderator: Attorney Denise Moreno Ducheny Presenters: Attorneys Antonio Valladolid and Rosemary Esparza

BARRIO YOUTH / ORGANIZING OURSELVES ... To discuss how we can unite ourselves by organizing clubs, events, and our Barrio. The progress we've made in 15 years of Chicano Movement will be gone over, plus what's happening now and how we can get organized for a better Chicano Future.  
Moderator: Jesse Constancio Presenters: Gus Frias and Liliana Garcia



March 22, 1982

Estimada Raza: *CR*

This is a short letter to briefly introduce ourselves, and share with you some of the work that we are currently involved in.

Union del Barrio was formed this past Fall of 1981 for the purpose of building an organized base in the barrios centering on the self-determined concerns and actions of la familia. Union del Barrio will endeavor to promote education and social consciousness raising of the Chicano Community. La Union will strive to involve the young and old as activist and help in their development as organizers of change.

We are currently co-sponsoring the April 17, Barrio Unity Conference at City College, San Diego, to help combat the tragic deaths of Barrio Warfare. Additional information on the Conference is enclosed. If you can help with some of the logistics, or make a financial contribution it would be appreciated.

We are also working on a "Dia con la Familia", at Chicano Park on June 13, 1982. That date falls between el Dia de las Madres and Fathers Day. Thus, we are organizing a family affair, with entertainment to please everyone, and activities for the children. We hope you can participate.

Don't hesitate to contact us for more information about Union del Barrio and our work. Write us or call (714) 233-0661.

Con Respeto,

HOWARD F. HOLLMAN

HH:lg

**po box 8095 San Diego, Ca 92102**

STEERING COMMITTEE FOR A BARRIO UNITY CONFERENCE

C/O UNION DEL BARRIO  
P. O. BOX 8095  
SAN DIEGO, CA 92102  
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Name, address and telephone number of individual and/or organization (please list both if appropriate).

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Initial endorsers:

CRYSTAL IMAGE  
MEChA MESA COLLEGE  
MEChA SAN DIEGO CITY COLLEGE  
MEChA SDSU  
MEChA UCSD  
SAN DIEGO LOWRIDER CAR COUNCIL  
SHERMAN UNIDOS  
THE LITTLE DREAMERS  
UNION DEL BARRIO





May 24, 1982

Estimada Raza,

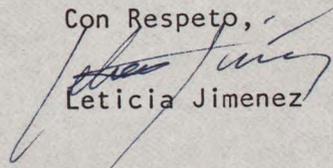
This letter is to briefly introduce ourselves and share with you some of the work we are currently involved in. Union Del Barrio was formed this past fall of 1981 for the purpose of building an organization, based in the barrios, centering on the self-determined concerns and actions of our gente. We will endeavor to promote education and social consciousness raising of the Chicano community, and will strive to involve the young and old as activists and help in their development as organizers of change.

We recently co-sponsored the successful April 17, 1982, first annual "Barrio Unity Conference" at San Diego City College; to help combat the tragic deaths of barrio warfare and promote barrio unity among our barrios. Thus, with others we have planted seeds of Unity and know that it will be a long time before a "Harvest of Paz" is realized. However we are committed to that struggle. A point of interest, over 400 youth and concerned parents registered at the conference and 20 barrios were represented.

We are currently organizing a "Dia de familia" at Chicano Park, Sunday June 27, 1982. At this family affair there will be music and entertainment to please everyone, and games para los niños. We hope you and your familia will join us.

Don't hesitate to contact us for more information about La Union and our work, such as Escuela Aztlan and sponsorship of youth groups. Write us or call 233-0661.

Con Respeto,

  
Leticia Jimenez

**po box 8095 San Diego, Ca 92102**



Estimados Companeros Y Companeras,  
You are cordially invited to attend a  
"HAPPY HOUR"  
fundraiser  
for the Union del Barrio.

beer, mixed drinks, and antojitos will be served.



Date: Friday, May 28, 1982

Time: 6-10pm.

Place: Home of Ernesto Y Estella Bustillos

744 so. gregory st.  
san diego, ca.  
239-8497

*"que viva barrio unity"*

pobox8095 San Diego, Ca 92102



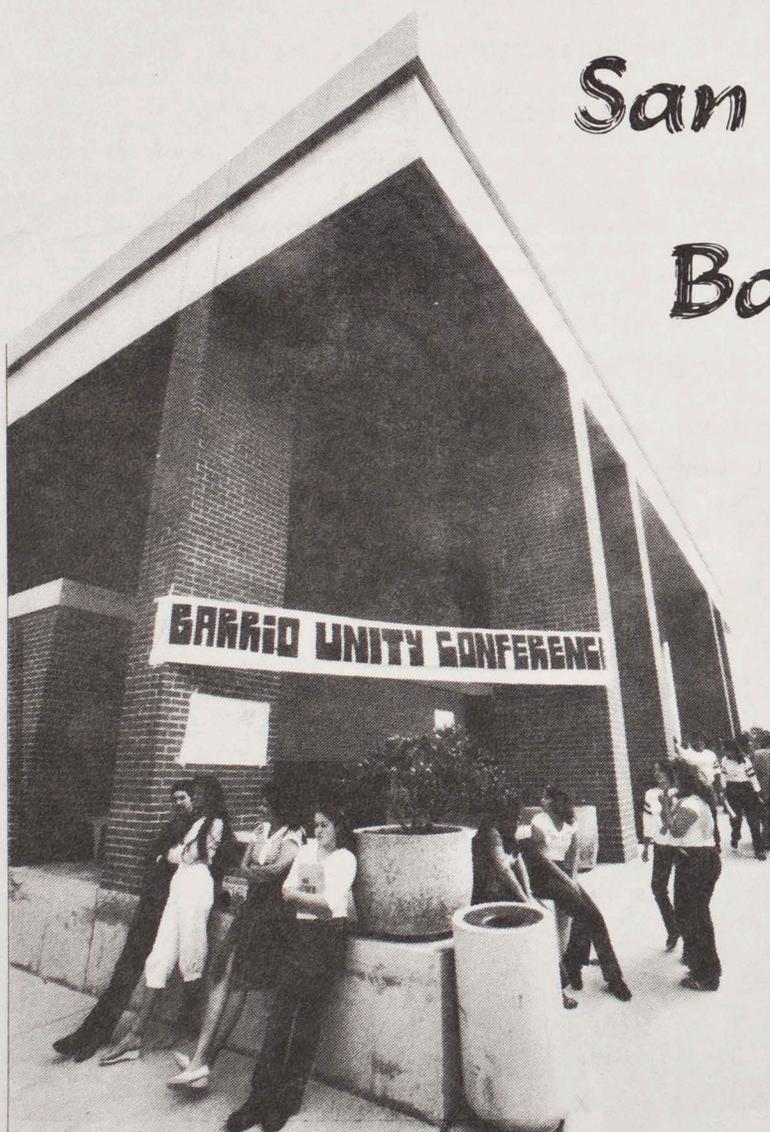


# NEWSLETTER

June 1982

## San Diego County

## Barrios Unite !



On April 17, 1982 400 Chicano youth attended San Diego's first Barrio Unity Conference, held at San Diego City College

For the first time in San Diego's history, young raza came together to discuss possible solutions to end barrio violence which is affecting so many of their lives.

The conference was organized by gente who believe in Chicano self-determination: RAZA'S FUTURE MUST BE DETERMINED BY RAZA!

# Union del Barrio

MEXICO 1836

Union del Barrio was founded by veteran chicano activists comitted to helping educate La Raza and organize on issues of importance to la comunidad chicana.

La Unions purpose is to help La Raza take control of the social, economic and political institutions that daily affect our lives. Through it's organizing activities La Union will provide a means of involvement in our gente's struggle for self-determination



WE BELIEVE.....

- ....in developing an organization of organizers!
- ....that our energies should be directed towards the liberation of our people!
- ....in promoting the history and culture of the Chicano people
- ....in controlling our communities, to include social, political and economic institutions!
- ....in the unification of the Chicano movement for the liberation of Aztlan!

antes del robo!



April 17, saw history in the making as San Diego held it's first county-wide Barrio Unity Conference. Youth, parents, organizers, and professionals concerned about barrio violence came together from throughout San Diego and over 400 Raza committed themselves to Barrio Unity.

The Barrio Unity Conference was the result of seven months of work by a Steering Committee of grassroots, non-funded organizations. These organizations had come together last fall in a common belief that "our Chicano community's greatest power is our people and our greatest treasure is our youth. We must organize, educate, and learn from our youth so that they'll become part of our Raza's solution and not part of it's problem."

Held at San Diego City College, the conference was called to order by Steering Committee Chairperson Juan Parrino. He introduced M.C. Lillian "Smiley" Garcia. Lillian is a 19 year old Chicana who helped co-found Sherman Unidos, sponsors The Stylistics, and organizes for Union del Barrio. Sister Sara Murrieta then gave the conference blessing.

The keynote speakers were Gus Frias and Gordon Castillo Hall. Gus began organizing as a teenager in East Los Angeles when his best friend was killed in barrio warfare. Today he is the spokesman for the California Statewide Coalition to End Barrio Warfare. Gordon spoke about being unfairly arrested and tried for a murder when he was only 15 years old. Gordon served 2 years in a penitentiary for a crime he didn't commit, he is still involved in court action to defend his freedom. Both Gordon and Gus talked about the need to end the senselessness of barrio warfare.

The morning's entertainment was provided by Midnight Dreamers, an oldies group. An excellent lunch had been prepared by Leonore Ramirez and the Guadalupanas. As gente ate, Sammy of Malo sounds blasted his musica. After lunch 6 workshops were held, these covered cultura, security, education, legal rights, youth organizing and parent organizing.

Conference participants then came back together and saw a play performed by Willie Lopez and Teatro Del Valle. Emperadores, a local group that's been donating much of their time, played Oldies. Raul Jacqnez presented his slide-show on the Chicana of San Diego. Conference organizers and guest workshop leaders closed the Barrio Unity Conference as the over 400 participants chanted "raza si" "guerra no" "si se pude" and "Chicano Power".

Time and time again organizers of the conference have been told how successful the event was. These compliments have come from young people, parents, street gente, organizers and professionals. This itself, was perhaps the biggest success of the Barrio Unity Conference. It reached out to and brought together many different representatives of La Raza, who, as one, committed themselves to Barrio Unity. The conference was successful in it's objectives to

develope a potential organizing base of grassroots, non-funded groups; provide education on how to help end barrio warfare and promote unity. And, to project a positive image of barrio gente working to solve their own concerns. Of the over 400 participants, about 75% were 25 years old or younger, around 50% of the audience were 18 years old or younger. Twenty two barrios were represented at the Barrio Unity Conference. Steering Committee members feel it is important to remember that barrio warfare, the problem of violence between young Chicanos, is part of the much larger problem caused by a racist society that denies Raza their social, economic, political and human rights. Until Raza have these most basic rights, angry gente will often take out their frustrations on each other. Barrio warfare must be attacked head on for these key reasons:

1. Violence and death can be used to keep gente from unity.
2. Young Chicanos are the future

of La Raza, they must be involved in the Chicano movement for social justice.

3. Barrio warfare allows the powers that be to continue making law enforcement solutions for Chicanos' social needs; police, prisons, death penalties instead of decent housing, education services, employment, and political representation. In a racist society where justice means "just us", as Chicanos, our only solution can be ourselves.

The steering committee wishes to thank all the concerned gente and organizations that helped the conference happen and be such a big success. Barrio Unity Conference participants will be contacted for a follow-up barrio unity meeting. Whatever form or direction San Diego's barrio unity efforts take depends on the input and involvement of those who will organize to end barrio warfare, promote unity and organize for the self-determination of our Chicano community.

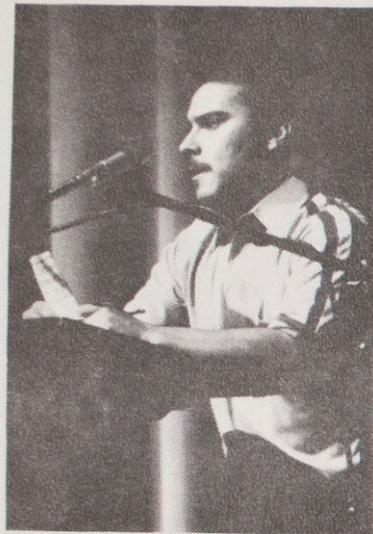


# "Barrio Unity Conference"



registration table in front of City College.





Gordon Castillo (convicted of barrio crime he did not commit, spoke on the injustices of the legal system that discriminates against raza.



Liliana "Smiley" Garcia organizer for Union del Barrio and conference M.C., welcomes Raza to conference.

## "que viva barrio unity"



Juan Parrino (Union del Barrio organizer and chair of Barrio Unity Conference Steering Committee) wraps up days activities.



Lowrider car display by LowRider Car Club Council



Gus Frias (founder of Cal. State wide Coalition to end Barrio Warfare) tells of his experiences in barrio organizing.



conference participants listen to Midnight Dreamers



## ..... now comes the hard work

The Barrio Unity Conference was an essential beginning step towards creating unity among our Raza in San Diego. The coming together of over 400 concerned gente representing 22 county-wide barrios gave us many key objectives for San Diego's Barrio Unity efforts. Now comes the hard work of making these objectives happen. Seeds of unity have been planted and, as with all important things, it will be a long time before a "Harvest of Paz" is realized. Those who are concerned with the immediacy of violence in our barrios should always keep in mind that to resolve this issue means a long-term struggle for Chicano self-determination. We need to confront organized attacks against nuestra Raza with barrio organization. All this takes the time and sacrifice of committed organizers. Union Del Barrio is an organization of organizers, we believe the only true "leader" of the Chicano Movement is the Chicano Community. In August the Union will be hosting a Barrio Unity Community Meeting. Directions for San Diego's future barrio unity efforts will be discussed at this upcoming meeting by those concerned with bringing peace to our barrios. Please come and be a part of this most important causa. Together let's live out the commitment, "if we must shed our blood on this earth let it be for the betterment of our Raza, and not for our self-destruction!"



Gus Frias & Jesse Constancio, (organizer for Union del Barrio) discuss days events.



Blanca Torres (Union del Barrio organizer)

### workshop resolutions

Perhaps the most important part of the Barrio Unity Conference was the six workshops that were held. La Union feels this is so because it is not enough to convince that something must be done about Chicano needs it is also necessary to teach ways to become part of the solution, and not be part of the problem. The conference workshops were not only inspiring, they helped to provide meaningful ways Raza can organize for Barrio Unity and Chicano self-determination. The results and outcome of the workshops help set future directions for San Diego's Barrio Unity efforts.

#### EDUCATING LA RAZA

MODERATOR: Ernesto Bustillos  
PANELISTS: Rico Pacheco, Marcelino Frias, Marcos Torres, and Becky Fregaso.

A key part of the discussion centered on the need for educated Raza to use their education to better El Barrio. Workshop participants came to a consensus that: a) The conference support the development of a San Diego-based Chicano alternative school called "Escuela Aztlan"; b) That educators, students (Mechistas) and community organizers do county-wide outreach to Chicano communities in order to recruit more Raza into colleges and universities; c) That educational "Barrio Forums" be held in order to educate our communities on issues of importance to La Raza.

#### BARRIO WARFARE AND THE ROLE OF THE PARENTS

MODERATOR: Leoner Ramirez  
PANELISTS: Janet Flores & Irene Canedo

Discussion focused on how parents can help stop barrio warfare. An emphasis was placed on how parents are an essential and vital element in any solution towards ending barrio violence. Consensus was established that parents must play an essential role in organizing all future Barrio Unity Activities, and that it be recognized how parents are a necessary part of anything positive to come out of the Barrio.

#### ARTE Y CULTURA

MODERATOR: Leticia Jimenez  
PANELISTS: Willie Lopez & Teatro del Valle members.

The roles of arte y cultura in the Chicano Movement and how to use these to show Raza pride were discussed. It was agreed that assistance be provided to all youth groups interested in forming teatros, dance groups, and in creating murals in their barrios.

#### KNOWING YOUR LEGAL RIGHTS

MODERATOR: Denise Ducheny Moreno, Atts.  
PANELISTS: Antonio Valladolid, Rosemary Esparza.

An essential part of the workshop consisted of presentation on basic rights when dealing with La Ley. Participants came to the consensus that violations of our rights be monitored, we must strive to protect our rights, educational forums held on how to defend those rights, and that we should organize for legal advocacy.

#### BARRIO YOUTH ORGANIZING

MODERATOR: Jesse Constancio  
PANELISTS: Gus Frias & Liliana Garcia

After discussion of different strategies in barrio organizing and how youth themselves can organize groups and events it was agreed that more youth organization be developed which will serve to direct our youth's energy towards positive and productive activities which are a part of our Chicanos Movement for self-determination.

#### ORGANIZING SECURITY

Discussion centered on how the community can organize its own security and prevent pleito without police or guns. There was a consensus that a Chicano security group be formed in order to provide security for Chicano Movement events.



community gente provide free lunch to all conference participants.



# POSITION STATEMENT

## STREET YOUTH PROGRAM

This statement centers on the Street Youth Program, formerly called the Gang Taskforce. While the "Program" is supposed to deal with both Chicano and Black youth, five of the seven workers are Chicano. Much of the "Program's" work will focus on La Raza and El Barrio. As concerned Chicanos our questions and comments will deal with how the "Program" might affect the Chicano Community. Perhaps this kind of program will be effective in the Black Community, it is not our place to say. We do believe that the existence of the "Program", as now written does threaten the Chicano Community and our movement for social justice.

The main concern about the Street Youth Program is that it will fail in it's basic purpose of stopping youth violence and that the Chicano Community will ultimately be blamed for the failure. The "Program" will have some beginning lightweight successes, it will find some jobs, and get some homies back into school, and otherwise, help a few gente. However, in terms of helping end the violence in our barrios and having a \$200,00 yearly budget to do this with, we feel the "Program" shows few signs of doing very much.

In believing that the "Program" will eventually fail in the end, it is important to understand how the "Program" began. The original ideas for the "Program" were developed by funded agencies with police and probation department involvement. A key writer of the "Program" proposal was Moises Paz who, at the time, worked for the National City Police Department. Word has it that after not being hired as the Program Director of the "Program", Paz left for Israel and is now training in the Reserve Police. Mayor Pete Wilson quickly latched onto the "Program". Why would a politician who has almost completely ignored the Chicano Community become so interested in a barrio-based proposal? Could it be that Wilson needs a "showcase Program" for an attempt to appeal to "Hispanics" in his statewide run for Senator? Why was there gente who would be most affected by it? The "Program" will fail because it was not based on Chicano self-determination. This means that barrio gente did not ask for the "Program" nor had anything to do with saying what it's purpose would be.

Nothing will stop barrio violence until the conditions that cause this violence stop. The violence in our barrios is just a small part of the violence the Anglo system commits against our Raza. Barrio warfare is just one problem within the larger problem of a racist establishment that daily denies us good education, jobs, political power and respect. The system that rips off our gente by causing these conditions will never pay anyone to change it, and unless these conditions change the violence will continue to grow. Gente who have organized to help end barrio warfare know that the "Program" just represents token crumbs thrown to Chicanos by a system pretending to care about us. It's said that half a breadloaf is better than no loaf at all, too often Raza just get a slice. With the "Program" we're just getting the crumbs.

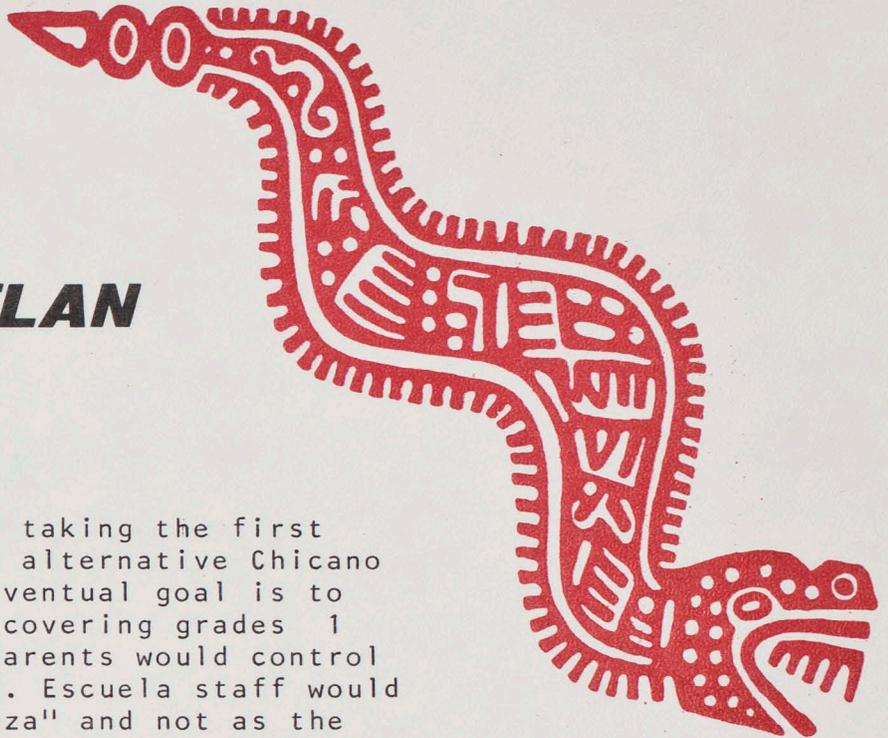
The Raza hired for the "Program" are barrio-wise veteranos. What we are saying is nothing new to these Chicanos. They already know about self-determination and what it will really take to end barrio warfare. Five batos can't beat the system that causes our suffering. These batos cannot, in the long run, be sincere to the Chicano Community and stay part of a program that is based in a law-enforcement answer to Raza's social needs. The police will not stop barrio warfare, neither will the probation department. In the end only the Chicano Community will be able to prevent barrio violence, because when justice only means "just us", our Raza's only solution can only be US!

If the Chicanos working within the "Program" want to see an end to barrio warfare, perhaps they could use their jales to speak up for things that will really help La Raza. To begin with, they can change what their "Program" is all about on paper; How they must work closely with the police and probation; How they are not supposed to interfere in police actions, when such actions can mean hasseling LowRiders or the homies in El Barrio, Etc; How they must report their barrio work, these could end up as court evidence; How they will cut down street youth crime by 30%, it is impossible to do this without busting a lot of innocent gente... We are not saying the "Program's" workers will do all this, but right now they are supposed to. All these things must be changed on paper or they will come back to haunt the "Program's" workers, if the total Chicano Community is not to be victimized by the Street Youth Program. Other issues that the "Program" workers can use their jobs to speak up about are: That Raza must self-determine those services meant for our people, barrio gente must decide what kind of programs should be serving the community; That a total plan to deal with Chicano youth needs must be developed if the violence is to end. This means dealing with all of our barrios, organizing las comunidades, social services, education, jobs, stopping drug abuse, creating positive images of Chicanismo, Etc.; That the "Program" workers make public statements against the police harassment and violence, plus condemn mass sweeps of our barrios by the Gang Detail; That the "Program" workers call for community control over those organizations that are supposed to serve La Raza. They could start with themselves. How many homies and jefitos are sitting on the Street Youth Program Advisory Board? The "Program" workers could speak out against the placa's two-facedness. The police have always resisted having to answer to the Chicano Community in anyway, now these placa's are supposedly asking the comunidad to cooperate with them? All this and much more would have to happen if the Street Youth Program is going to have success in ending barrio violence.

The writers of this position statement feel that there should be no support of the Street Youth Program until, in an act of good faith, the "Program" policies are changed in writing. The failure of the "Program" would mean attacks on the Chicano Community. The system might say, "look what happened when we hired street gente, they didn't work out". Or they might also say, "The Program" couldn't succeed without the support of the Chicano Community and these Mexicans didn't cooperate with us". All the racist images that the system has made up about Raza would be used against us. They would make it seem that we're violent, untrusting, irresponsible and unorganizable. Raza again would be given the blame for the Anglo System's mentiras. This would set up more "Nazi" solutions to our problems: tighter laws, more police, more prisons. Meanwhile if his plans all work out, Pete Wilson will be safely away from San Diego and the reality of violence Raza are forced to suffer. As a mayor Wilson will have had his "Gang Taskforce", maybe as senator he'd propose a "Mexican Taskforce".



## **ESCUELA AZTLAN**



Concerned Chicanos are taking the first steps towards developing an alternative Chicano school in San Diego. The eventual goal is to create a Barrio-run school covering grades 1 through 12. Students and parents would control the direction of the school. Escuela staff would act as "servidores de la Raza" and not as the authoritarian force often seen within the Anglo school system.

The Raza who are working to create the school call their vision "Escuela de Aztlan". These educators, counselors, students, and barrio organizers believe that Chicanos are being deliberately robbed of a decent education. The basic purpose of Escuela Aztlan will be to provide Chicano youth an education based on Chicano self-determination, active involvement in improving the barrios, plus the kind of classroom training that meets la raza's language and cultural needs. Escuela de Aztlan is sponsored by Union del Barrio, a grassroots organizing group.

Your help is needed if Escuela de Aztlan is going to become a reality. At present Escuela de Aztlan's philosophy, structure, and means of funding are being developed. Your contributions of ideas, time and support would be greatly appreciated. If you care about quality education for Chicanos, please contact Union del Barrio representative and Escuela Committee head Ernesto Bustillos or you can write to us at:

Escuela De Aztlan  
c/o Union del Barrio  
P.O. Box 8094  
San Diego Ca. 92102

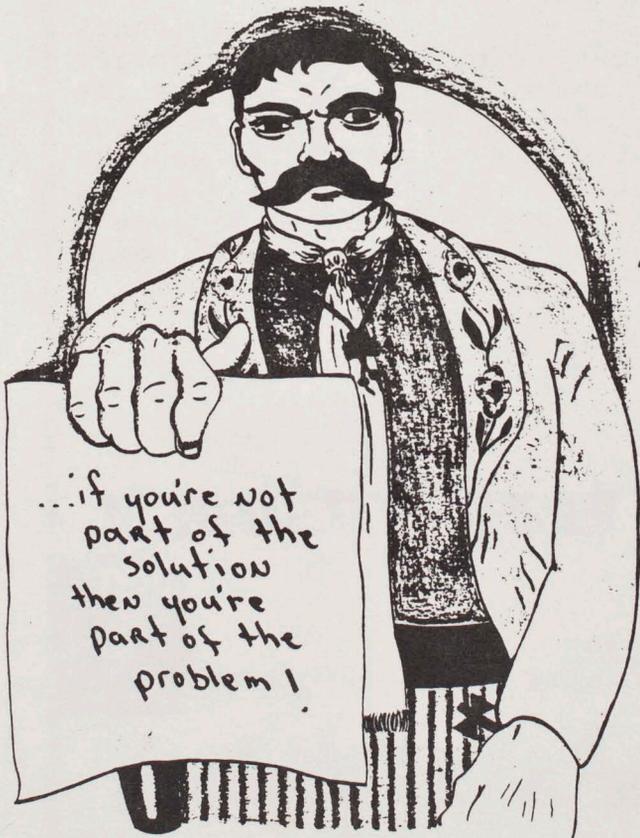
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*Union del Barrio wishes to thank photographer John Gibbins for all photographs used in this publication and Manuel Osuna of Osuna Enterprises for facilitating the release of our first newsletter.*



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*layout & design: leticia jimenez*



**join the Chicano Movement!**

**support the  
Union del Barrio!**



La Prensa  
1950 5th ave.  
San Diego Ca. 92101

August 13, 1982

La Prensa Staff and Board of Directors,

The following letter is a response by Union Del Barrio to the use by La Prensa of a position statement on the Street Youth Program which our organization co-authored with Vivo Magazine. Union Del Barrio feels that the way in which the statement came to be used in La Prensa, and the way in which it was presented, showed disrespect to La Union/Vivo and blurred the controversies centering on the existence of the Street Youth Program.

La Prensa's title of the Union/Vivo statement as a "guest editorial" implied that the writers of the statement either submitted it for La Prensa coverage or approved of its printing. This in fact, never happened. Editor Dan Munoz has said that he tried to contact Union members before his editorial went to print. However, considering that Munoz has the numbers of quite a few Union members we can only feel his attempts to contact us were insufficient and half-hearted. The format in which Munoz used our statement confused many readers as to what was HIS editorializing and what was OUR true statement. Most specifically the use of the Union/Vivo statement implied mutual support between our organizations and La Prensa, plus a joint effort to present opinions on the Street Youth Program. This type of organizational relationship did not, and does not actually exist. Union Del Barrio could only feel insulted by a supposedly knowledgeable Chicano publication that improperly named our organization as "Union Del Pueblo". This is especially curious when on the previous page La Prensa managed to get our name right. Union/Vivo must question why one individual's name was listed within La Prensa's guest editorial. This implies that the Union/Vivo position statement was solely the concern of one individual. Such an implication belittled a joint effort of two San Diego grass roots organizations with a long term commitment to the Chicano Movement. La Prensa's implication that one individual had either written and/or submitted the Union/Vivo statement specifically went against Union Del Barrio's beliefs and practice of not promoting single spokespersons or "leaders". La Union feels that the only true leader of the Chicano Movement is the Chicano Community. Union Del Barrio sees itself as an organization of organizers and the way that the Union/Vivo statement was presented by La Prensa directly contradicts this. La Union can only view La Prensa's mistitling of our organization and direct contradiction of our organizational philosophy as an organizational insult.

**po box 8095 San Diego, Ca 92102**

To add injury to insult Editor Dan Munoz not only misused the Union/Vivo statement by printing it without permission, and in a format we would not have approved of, he also abridged it. La Union questions how responsible an editor Munoz can be when he, at will, begins editing organizational positions without these organizations approval. Not presenting the Union/Vivo statement in it's entirety clouded some of the statement's total meaning and our belief that the program is a token showcase program of Mayor Wilson which only came into existence to further his senatorial candidacy. La Union feels that within such a controversial situation not printing our statement in full could only help misrepresent a thoroughly researched and conscious effort to question the existence and purpose of the Street Youth Program.

The irresponsibility described above and the misinforming of the Chicano Community can only help to obscure our Raza's sense of present day reality and ability to self-determine a Chicano future. Union Del Barrio hopes that La Prensa will exercise more discretion in the future, plus adopt a policy of respect for the various grass roots organizations who are attempting to help La Raza bring about unity, social justice, and Chicano Power.

Sincerely,

UNION DEL BARRIO



Dan Munoz  
Editor, La Prensa  
San Diego, California

Sept. 9, 1983

To the Editor:

Your latest tirade in Tezozomoc Speaks (Aug. 26, 1983), is but another example of your lack of professional journalistic ethics. You wrote that UNION DEL BARRIO was "strangely silent" at a recent lowrider car show sponsored by the COORS company, yet we had picketed COORS' participation with the Mexican American Foundation's Evening with the Stars event. You are obviously blind. If you would take the time to attend events that you claim to cover, you would have observed our informational picket. La UNION DEL BARRIO, along with twenty (20) of our strong supporters, spent most of the day (Aug. 21, 1983) passing out anti-COORS leaflets to everyone who attended the Car Show.

In your column you raise the question "does it make a difference who gets the money?" This is a reflection of your own rationalization of "why not you". You act as if you are not aware of the COORS Company's long history of supporting racist right-wing organizations such as the Ku Klux Klan, The Heritage Foundation (which has strongly supported Reagan's policies), The so-called Moral Majority, The John Birch Society, and locally the anti-Raza newspaper The California Review. It appalls us, how a newspaper (La Prensa) that claims to represent the interests of La Raza, has actually become a "defender" of a company (COORS) that is on record of opposing Bilingual Education, Chicano Studies, Affirmative Action, Labor Unions, and social services for the poor!

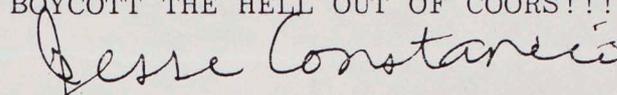
In your rush to defend the COORS company, you have found it convenient to keep from your readers the fact that most Chicano organizations are still BOYCOTTING COORS beer. Organizations such as MAPA (state-wide), Committee On Chicano Rights (CCR), La Raza Unida Party (through-out Aztlan), Chicano Park Steering Committee, Crusade For Justice (Colorado), MECHA (nation-wide), La Raza Lawyers Assoc., Chicano Federation, Chicano Moratorium Committee, La Cadena (state-wide Raza group), and Sherman Unidos (a local youth group)--have all stated their opposition to the COORS company.

A man with your so-called educational background should be able to recognize that recent donations (blood money) to "hispanic" groups/individuals (La Prensa?)--are nothing more than a publicity campaign, on the part of COORS, to hide their racist right-wing politics. Your actions (by supporting COORS) clearly indicate that you have sold-out (te vendiste) to the very same capitalists you have recently criticized (Sept. 9, 1983).

(continue next page)

In closing, LA UNION DEL BARRIO would like to state, that this is not the first time you have disrespected or attempted to discredit our organization (see attachment Aug. 13, 1982). Just as you did not print our last letter, we do not expect that you will print this one. We understand how hard it must be to print the truth after lying to La Raza for so long.

BOYCOTT THE HELL OUT OF COORS!!!



JESSE CONSTANCIO  
La Unión del Barrio

CC:

AFL-CIO  
G.I. FORUM  
COMMITTEE ON CHICANO RIGHTS ✓  
LA RAZA UNIDA PARTY  
CHICANO MORATORIUM COMMITTEE  
LA CADENA  
SHERMAN UNIDOS  
CHICANO FEDERATION  
CRUSADE FOR JUSTICE  
LA RAZA LAWYERS ASSOC.  
CHICANO PARK STEERING COMMITTEE  
MAPA



contact;  
Ernesto Bustillos

June 17, 1983

FOR IMMEDIATE PRESS RELEASE

on may 21, 1983, over 500 Chicanos, (that included barrio youth, parents, educators, and community activists) attended the "2nd Annual Barrio Unity Conference". the purpose of the conference was to discuss problems and issues confronting the Chicano/Mexicano community. the conference consisted of speakers, cultural entertainment, and workshops. the following is a position statement formulated at the "legal rights workshop" and was endorsed by the conference participants and Union del Barrio.

"THE CONFERENCE PARTICIPANTS ARE EXTREMELY CONCERNED OVER THE INCREASINGLY UNPROFESSIONAL AND ABUSIVE CONDUCT OF THE VARIOUS POLICE AGENCIES OF SAN DIEGO COUNTY, SPECIFICALLY THE SAN DIEGO, ESCONDIDO, AND NATIONAL CITY POLICE DEPARTMENTS. THEIR ACTIONS ARE NOTHING LESS THAN A "WAR" DECLARED ON THE CHICANO/MEXICANO RESIDENTS OF SAN DIEGO COUNTY.

RECENTLY, A SUBSTANTIAL NUMBER OF COMPLAINTS HAVE BEEN FILED BY BARRIO RESIDENTS INVOLVING INCIDENTS OF BRUTALITY AND OTHER POLICE MISCONDUCT. WE FEEL THAT THE UNPROFESSIONAL AND INCITING MANNER IN WHICH POLICE OFFICERS CONDUCT THEMSELVES IN OUR BARRIOS, REFLECTS ON THE BIGOTED AND RACISTS MENTALITIES FOUND IN THESE POLICE DEPARTMENTS.

WE ARE AWARE OF THE CURRENT SITUATION WITHIN THE BLACK COMMUNITY CREATED BY THE KILLING OF BARRY PRESTON BY A SAN DIEGO POLICE OFFICER, AND IN FULL SOLIDARITY SUPPORT THEIR POSITION CONDEMNING THE USE OF THE "SLEEPER HOLD" BY THE SAN DIEGO POLICE DEPARTMENT; WE FEEL THAT THIS BRUTAL INCIDENT IS ONLY THE LATEST EXAMPLE OF POLICE TERRORISM DIRECTED AGAINST THE BLACK AND CHICANO COMMUNITIES.

THE CHICANO/MEXICANO COMMUNITY CAN NO LONGER TOLERATE "MILITARY TACTICS" AND "POLICE SOLUTIONS" TO PROBLEMS CREATED BY THE SOCIAL, POLITICAL AND ECONOMIC PROBLEMS THAT EXIST IN OUR BARRIOS.

WE CALL UPON THE VARIOUS CITY AND COUNTY OFFICIALS, AND POLICE DEPARTMENTS TO TAKE IMMEDIATE ACTION TO RESOLVE THESE MATTERS BEFORE A VIOLENT "MIAMI TYPE" SITUATION EXPLODES IN SAN DIEGO COUNTY.

-end-

po box 8095 San Diego, Ca 92102

# 500 Chicanos Rally to Signal New Awareness

## Brotherhood, Education and Unity Stressed at S.D. City College Conference

By FERNANDO ROMERO, Times Staff Writer

When the California Coalition to End Barrio Warfare and the Union del Barrio, two statewide organizations, held a press conference to announce their second annual meeting, held Saturday at San Diego City College, there was little media attention.

Only a reporter and cameraman from a local television station showed up but soon left.

That raised the ire of Ernesto Bustillos, a teacher and one of the speakers at the Saturday conference.

"If it had been a stabbing or shooting in the barrio, all (of the media) would have been there," Bustillos said.

His feelings were representative of a new sentiment among Chicanos that was felt at the conference.

There was a move to push aside the stereotypes of street violence and political indifference that have plagued Chicanos in the past.

In their place was strong emphasis on education, self-reliance and *carnalismo y unidad*, brotherhood and unity.

It is education and unity that is at the heart of a new Chicano awareness, according to a consensus of the conference, which brought together 500 persons, many of them educators, students or parents.

Other conference issues and topics included barrio organizing, legal rights and parent awareness.

Gus Frias, a USC graduate and author of a book on barrio life, "Barrio Warriors—Home Boys of Peace," told the conference it was time to stop blaming others for conditions in the barrios and begin organizing and stressing education.

Frias said gang violence should be stamped out and replaced with education as "the only way we'll be able to achieve control of our own destiny."

Leaflets were distributed that said "Be One of Us—the Few, the Proud, the Chicanos in College." Junior high and high school students as well as parents attended workshops stressing self-determination.

Jose Cuellar, a professor of Mexican—American studies at San Diego State University, told students and parents to recognize that only through "carnalismo" will Chicanos be able to organize and educate themselves.

"Once we recognize carnalismo as a basic principle from which to guide ourselves, we'll be able to acquire unity," he said.

Some of the speakers said the lack of unity among Chicanos and the apparent easy flow of drugs and weapons from the outside are the reason for violence in the barrios.

Rico Pacheco, a Union del Barrio member and a student at Mesa College, said social and economic conditions were responsible for "fragmentation" of Chicano communities, which he said cause a lack of political power.

Pacheco said gang violence was also the product of the system.

Pacheco sees the organizing and education of Chicano youth as the solution to the problem. He said Chicano youth is the "most precious" resource of the Chicano community and should be guarded "like gold."

Pacheco and Bustillos said the Union del Barrio is developing a Chicano school which will be called Aztlán (the name historians say the Aztecs called the Southwestern United States). It will stress the fundamentals while incorporating the cultural background of the students.

Bustillos said the deterioration of Chicano studies throughout the California educational system prompted the idea for the school.

"There were four Chicano studies classes at San Diego High School in past years, now there's only one," Bustillos said. "There are one-third less Chicano studies classes at San Diego State today than there were in 1974 and '75."

Bustillos said that Aztlán school (grades 7 through 12) will provide a solid educational alternative to an educational system which he said ignores Chicano students' needs.

To fund construction of the school, Union del Barrio plans to organize the Chicano community so that the community itself can finance the construction, without outside aid, Bustillos said.

## Barrio Unity Conference:

# Unity and Carnalismo

San Diego, CA. The San Diego based Unión del Barrio (Unión) held its Second Annual Barrio Unity Conference at San Diego City College on Saturday, May 21, 1983. The organizing of the conference, which began months in advance, offered an early indication of the subsequent success of the May Conference.

Approximately one hundred barrio persons turned out for the January community meeting at Lowell Elementary School in Logan Heights. The Union also collected \$150. in donations at the meeting to help defer the costs of the conference.

The conference itself was well attended not only by persons from San Diego but also from Riverside, Los Angeles, Santa Barbara, Bakersfield, San Jose, and the Bay Area.

The 500 conference participants heard Union organizers Irene "Tiny" Canedo and Jessie Constancio welcome them. The keynote speaker was Professor Jose Cuellar from San Diego State University who addressed the audience in terms that hit home with the majority of younger

people in attendance. His hardhitting analysis equated barrio unity with revolution, in that barrio unity equals self-determination and self-determination leads to revolution against the oppressor. His message to the young people might be summarized in one quote, that young Raza "must not only tattoo their skin with barrio unity, but must also tattoo their minds with barrio unity!" Other conference speakers included Ernesto Vigil, former vice-chairperson of Denver's Crusada para Justicia, and Gus Frias, who is with the California Coalition to End Barrio Warfare.

Among the many participants at the conference were some well known Chicano activists, such as Alan Napolis, from the Bay Area, and Janet Flores, who is also with the California Coalition to End Barrio Warfare. In addition, there were many activists from the San Diego Area.

The day long event was apparently very well organized, and each session ran smoothly. The food, which was provided free to the participants, as was the

conference, was also very good.

If we measure success by the degree to which we meet the goals we set for ourselves, then this conference was a major success, one which all participants should be proud. The conference goals were as follows:

A. Develop a base of grassroots, non-funded Chicano community activists and organizers committed to organizing Raza youth and their familias for barrio unity and self-determination of our Chicano community.

B. Provide a forum for discussing grassroots' and activists' concerns for barrio unity.

C. Provide education on ways for organizing to promote barrio unity and end barrio warfare.

D. Initiate a structure for Chicano community activists and organizers to continue working for barrio unity.

The fact that barrio warfare is generally a difficult issue to deal with and a largely unpopular one at that, much credit is due to the brave members of the Union who show by example the courage of La Raza to take history into their own hands.

# Barrio Conference Looks For Solutions To Disunity

By CHERYL CLARK  
Staff Writer, The San Diego Union

The young Chicana, a member of the Latino neighborhood club Las Unitas, complained to an organizer of another group, Sherman Unidos.

"We're from the east side," she told George Torres. "And we can't get any of our home boys to participate" in events such as parties with groups from other neighborhoods in an attempt to unite various clubs.

She and many other Hispanics were taking the opportunity yesterday during the Second Annual Barrio Unity Conference at San Diego City College to talk about the problems of alienation that many Chicanos and other Hispanics face.

The teen-ager was speaking of a reluctance on the part of many in her neighborhood to enter territories marked off by other groups and social clubs — a trend that from time to time has been underscored by violence and bitterness in disunited barrios of the city, many conference participants acknowledged.

"Nobody gets along in the barrio at all," she said with apparent frustration.

Torres responded that getting involved in efforts to unite the barrio have changed his life to such an extent that without it, he said, "I might be dead."

"This is serious time," he told the youths, many of whom dressed in popular chollas-style zoot suit pants and white T-shirts, as he was. "I want you to take it seriously."

"Sherman Unitas," he said, "got me involved in the movement. I dedicated my life to it. It opened my

eyes, and I started thinking about going to college.

"You need to get to know each other, broaden yourselves," he urged. "You shouldn't be scared of each other."

"Some are united," said another youth. "But some are not."

During six workshops organized throughout the day-long conference, Chicanos heard panel discussions on Latin art and culture, education, organizing for Barrio unity, law, youth organizations and parent relationships.

The conference theme, said keynote speaker Jose Cuellar, a San Diego State University professor of Mexican-American studies, is the chaos and fragmentation that he said many in the barrio find themselves in. Those who would unite the barrio, he said, want Chicanos to turn their frustration into positive energy, organizing against the system that oppresses them rather than each other.

Cuellar, an anthropologist, is studying the spread of Chicano youth subculture in dress and other styles and activities throughout the Southwest and into Tijuana and the glorification of street life culture, a trend, he regards as counterproductive to the accomplishing of important goals.

"We can no longer afford to have kids alienated and in confrontation with each other for the sake of the home territory," he said.

But the conference was not all seriousness for the several hundred who participated. It opened with a ballet folklorico by the Guadalupano group and included dancing during a lunch in the college plaza, a performance by Teatro del

Valle and music by Los Emperadores. A group called Danza Mexicoyotl performed traditional ritual dances practiced by Aztec and other Indian cultures.

# Voz Fronteriza



Volume 8 No.6

May/June 1983

Gratis/Free

San Diego, California

## An End to Barrio Warfare

by Conrado Gerardo

It was difficult not to get nostalgic as one entered the building at City College where the 2nd annual Barrio Unity Conference was held on Saturday May 21, 1983 sponsored, organized and promoted by the **UNION del BARRIO**. Raza gathered from various barrios to listen to short presentations given by the organizers of the conference. One was immediately caught by the beauty of uniforms of the Ballet Folklorico Guadalupano as their motions and the colors captured the audience's attention. The Chicano-Mexicano Movement has for decades served as a vehicle of inspiration, confrontation, and self-determination. It has been the rallying point for many youth, familias and elders who wished to recognize, promote and be proud of the significance of their contributions to the stages of history, a history that was at one time negated or hidden in the dusty shelves of American libraries, newspaper rooms or in textbooks that were not provided to Chicanos and Chicanas by the educational system of which they supposedly were a part.

In the fall of 1981, concerned Chicano activists began meeting around the need for Barrio unity. Their experiences in the Chicano Movement led them to the firm conviction that their greatest power was their people and their most precious treasure was their youth.



In the *Unión del Barrio Newsletter* the organization states that "a key involvement for the Unión del Barrio is dealing with the madness of Raza killing Raza in barrio violence. The Unión sees this violence as a direct outcome of a racist Anglo system that denies Chicanos our rights to better ourselves as a people, control our communities, and to self-determine our future. To help stop barrio violence we must also struggle against an establishment that continually burdens the Chicano community with law enforcement solutions to our social needs." **Unión** in its history has organized, with the assistance of other grassroots organizations, the Barrio Unity March, the first Barrio Unity Conference and presently is working on establishing a alternative school that will be known as Escuela Aztlán.

The Conference provided a number of workshops dealing with Arte y Cultura, Education y La Raza, organizing for Barrio Unity, Chicano/Chicana youth organizations, and one on the Legal rights of La Gente. One of the workshops was directed toward parent involvement in finding solutions for problems in the Barrios. This is an example of how padres y madres played an instrumental role in securing the success of the conference.

V02 Fronteira

"Chicano youth are our only hope for a better Chicano future. We must educate and organize our youth in order for them to become part of our Raza's future and not part of its problem. Barrio warfare has splintered Chicano youth into so many potential seeds of disunity, it is a cancer that destroys Chicano lives, familias and barrios. We've realized that only through our united efforts will we be able to *end barrio warfare*." The statement of purpose continues by explaining that the conference is being promoted to: a) develop a base of grassroots, non-funded Chicano community activists and organizers committed to organizing Raza youth and their familias for Barrio Unity and Self-determination of our Chicanos community; b) provide a forum for discussing grassroots and activists concerns for Barrio Unity; c) provide education on ways for organizing to promote Barrio unity and end Barrio warfare, and d) initiate a structure for Chicano community activists and organizers to continue working for barrio unity.

Approximately 400 homeboys/homegirls, children, elders and familias from various barrios in San Diego attended the conference. The atmosphere was filled with unity, strength and a needed exchange between the participants of the conference and the facilitators. Everywhere one turned, a workshop was in progress. Prior to the commencement of the workshops, there was a speech given by a long-time Chicano activist and educator at San Diego State University, José Cuellar Cuellar focused on the concept and practice of "Carnalismo" and necessity for Chicano youth to educate themselves in order to develop the needed revolutionary spirit that will create the plan of action for struggle and ultimate liberation.

After lunch and a performance by the Danza Mexicoyotl, the organizers of the conference consolidated the workshops into short presentations by various organizations represented at the event and their viewpoints on what the Barrio Unity Conference signified to their organizations.

Gus Frias, the spokesperson of the California Statewide Coalition to End Barrio Warfare, gave a powerful speech about the struggle he has had fighting and championing for Chicano rights to self-determination and the road that led him to be a activist to end barrio warfare. His speech turned fiery when he was interrupted by the appearance of a supposed task force member who works with the S.D.P.D. He was peacefully ousted from the conference by Unión security, but not before the participants let him know his presence was not appreciated.

The author of *Barrio Warriors: Homeboys of peace*, began his presentation by asking the audience for a few moments of silence in remembrance of two homeboys. Gordon Castillo Hall convicted for a murder he didn't commit and placed in captivity for three years, and Henry Dominguez, who was killed by la placa. After his picture was taken by la placa who claimed that he had been kidnapped by a gang and gave as evidence the picture with Dominguez holding a apparently loaded rifle at the peace officer. The audience was shocked to hear that Gordon Castillo Hall who only last year spoke at the Unity Conference, is now lying in seclusion, somewhere, after being shot in the head three times.

Frias was critical of the negative forces within the Chicano-Mexicano community which only serve to heighten the oppressive conditions in the barrio promoted by el sistema. He called on Chicanos and Chicanas to wise up and be alert to people who say that they are your friend but at the same time are pushing drogas on the youth of La Comunidad.

He challenged La Raza not to lie to themselves but to realize that the enemy of the people also comes in Chicano uniform. He emphasized the placement of trust in people who are consistent, committed and principled, and who promote love, awareness, education and unity of our barrios. Frias made it clear that the Chicano Movement is a permanent, lifetime commitment and, he knew that, as he spoke, at least half of the audience would probably sell out in the process of struggle.

Juan Parrino, a member of **Union del Barrio**, deliberated on the programs that his organization will be doing as follow-up work after the conference, stated, "We have a three year politicizing and educational campaign that will promote: a) self-respect; b) self-determination; and c) the self-defense of the Chicano community. We see Barrio Unity efforts as a part of this campaign and we hope to organize a Caravana throughout Aztlán which will serve as a training mission, based on the concept of Aztlán. We will travel to historical sites and deal with the colonization of nuestra gente in the progress of the caravana.

Secondly, Parrino mentioned that they are working on establishing a Raza Rights Center which will serve as a data gathering bank and a meeting place for Chicano grassroots community organizers. Incorporated in the Raza Rights Center, will be La Escuela Aztlán which is being currently coordinated by Ernesto Bustillos, another member of Union. The Escuela will be serving young Chicanos and Chicanas from the ages of kindergarten to high school. They will not only be taught practical academic skills but also about institutionalized racism and how to survive in this negative system. Thirdly, Escuela Aztlán will install practical organizing skills in the future Chicanos and Chicanas, so in turn, they can organize in the barrios of Aztlán. Lastly, the teachers who will be recruited are instructors from the surrounding universities, colleges, graduate schools and high schools in San Diego. Future teachers are sought from teacher training programs in the accredited institutions in the area.

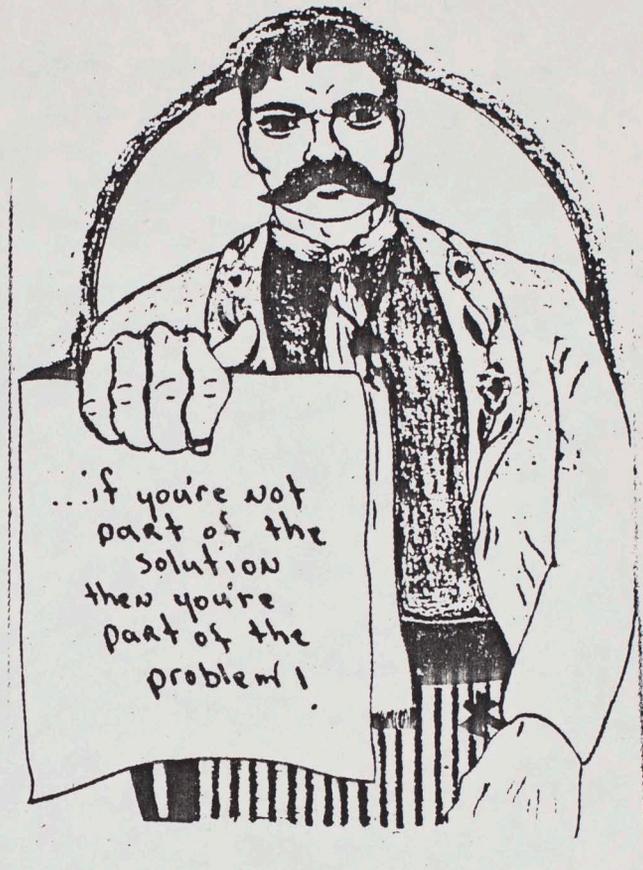
The three plans of action stated by Juan Parrino will embody the spirit of the 60's, which recognized and demonstrated the reality of *nuestras gente* historical, cultural and political greatness in a society that said we were a sleeping giant. This same spirit will incorporate the struggles of the 1980's, which many view as more repressive than in the past four decades.

Immediate goals for the organization to keep up momentum, Parrino notes, are the development of a Barrio Concilio, made up of different youth organizations in San Diego in order to recognize the true leaders of La Juventude. This Barrio Network will work in conjunction with **Union del Barrio** and the surrounding communities, involving Las Familias of the youth and holding community meetings to define the problems, give guidance, direction and teach others from the wealth of their experience in working to End Barrio Warfare. Because as Parrino, prior to this interview mentioned, "Barrio Warfare doesn't help nobody. Nobody is the winner in barrio warfare. It only helps to support the prisons and La

### Barrio Conference...

Placa. Barrio Warfare is a cancer that is inflicted on our community and this problem will not be stopped unless we *organize*."

It is also important to recognize the contributions of the following organizations and individuals that served to make this conference a great success and experience for those of La Comunidad that attended: Rigoberto Reyes, Editor, VIVO magazine; Rico Pacheco, Director of M.E.Ch.A Central; Ramiro Mendez, San Diego State University, President of Association of Chicano Scholar Activists; Michelle Zaragoza, President of M.E.Ch.A. San Diego High School; Marina Artega, Education Comite, San Diego City College; Gracie Vigil, LowRider Car Club Council; Maria Jemenez, M.E.Ch.A. Sweetwater High School; Sabrilna Santiago, President of "The Originals"; Linda Samana, President of "Las Unicas"; George Rodriguez, Founder of Korner Car Club, Amigos Car Club; Mario Escalante, President of Gente; Chino, Sherman Unidos and Señora Guzman and Dolores Adame, concerned parents; Janet Florez, California Coalition to End Barrio Warfare and all the members of Unión del Barrio who are the vanguard of this movement in San Diego .



# " SUMMER 83 Caravana, en Aztlán "

CHICANO YOUTH

SUMMER EDUCATION

CARAVAN THROUGH THE  
PUEBLOS (CITIES), BARRIOS,  
CAMPOS, AND INDIO

RESERVATIONS OF :

CALIFORNIA

ARIZONA

NEVADA

COLORADO

NUEVO MEXICO

TEXAS

for more  
information  
contact:

ESCUELA AZTLÁN  
P.O. BOX 8095  
SAN DIEGO, CA.  
92102



**BARRIO FORUM! BARRIO FORUM! BARRIO FORUM! BARRIO FORUM! BARRIO FORUM!**

**CHICANO**  
**STUDIES**  
**PAST**  
**PRESENT**  
**FUTURE**

**"a social political analysis"**

panelist:

Ramses Noriega (Chicano Studies MesaCollege)

Jose Cuellar (Chicano Studies S.D.State University)

Pablo Jacques (Chicano Studies Grossmont College)

Faustino Escalera (Chicano Studies City College)

Steban Vela (Instructor Chula Vista High)

Rico Pacheco (Director M.E.Ch.A. Central)

Juan Parrino (Organizer Union Del Barrio)

**WEDNESDAY DEC. 1, 1982**

**7:00-9:00PM**

**PADRE HIDALGO CENTER**

2277 national ave san diego

235-6291

PROJECT OF ESCUELA AZTLAN  
ORGANIZING COMMITTEE





18 July 83

HERMAN BACA

CHAIRMAN, Committee on Citizens Rights INC.

DEAR HERMAN,

When I spoke with you on the telephone SAT, July 16, 1983 we followed up on a EARLIER conversation we had on the COORS BEER boycott. Which was, is the CCR still boycotting COORS BEER, and would it be OK to put CCR's name on our flyer boycotting COORS BEER. You told me THAT CCR WAS still boycotting COORS BEER, but THAT THE Board of Directors of CCR wanted in writing <sup>requesting</sup> A OK, to put CCR's name on the flyer boycotting COORS BEER. THIS IS THE PURPOSE OF THIS LETTER AS you requested

GRACIAS

Howard Hallman

7/30/83

Herman,

Enclosed is a letter sent by the SODD to the community college district and our response to the Chief of SODD.

La Unión is concerned about the SODD complaint, more so, because it comes from the "Special Investigations Section", known to those of us in the movimiento as the RED SQUAD.

Please file in case ~~this~~ incident turns to a major issue.

Vaidos Venceremos

Ernesto



15 July 1983

William B. Kolender  
Chief of Police, City of San Diego  
801 West Market Street  
San Diego, CA 92101

Chief Kolender:

We are writing to you concerning a letter addressed to Mr. Damon Schanu from the San Diego Community College District (a copy is enclosed). This letter is signed by a Lt. Dave S. Spisak on stationary of the Police Chief's Office.

Our organization is extremely upset by the contents of this letter: which consist of false accusations and it implies an attempt to undermine our work with youth and the Chicano community by pressuring the Community College District into not allowing our organization access to City College facilities-- a public facility.

La Union del Barrio finds it necessary that we clarify contents of Mr. Spisak's letter:

- 1) Contrary to Mr. Spisak's statements, the conference was a collective effort sponsored by La Union del Barrio and MECHA (City Campus Organization)--not by one individual. Also, the conference was not limited to the "so called gang problem", but was in fact, a multi-issue conference as stated on our publicity leaflets which Lt. Spisak claims to have been aware of.
- 2) Approximately two weeks before the conference, Capt. Yetta (central division) and officer Varela (community relations) were notified about the up-coming event. During the conversation with these officers we requested that Police Department members of the "gang detail" be not present, due to the nature of their work. Our organization felt that because of past contact with group officers, the youth would be intimidated or uncomfortable with their presence. Officer Varela agreed with our concern and stated that he also felt that their presence would not be needed

**po box 8095 San Diego, Ca 92102**

and that he (Varela) would explain the situation to Sgt. Cambell (detail supervisor).

3) At about 8:a.m., on the day of the conference, officer Varela was present at the conference site (City College Cafeteria), at which time he spoke to the conference security coordinator (Mr. Hollman) explaining that he saw everything going alright and that no other San Diego Police Officers would be present. After about 20 minutes, officer Varela left.

4) At about 3:p.m. (the conference hours were from 9-5:p.m.), officer Cavada was observed attempting to enter the main conference assembly. Mr. Hollman explained that "arrangements" had been made with officer Varela concerning the presence of "gang detail officers". At this time, he was also informed that registration was closed and that (according to the conference rules) no one was allowed inside if they had not registered in the morning. This can be verified by City College Campus Security. At no time, did officer Cavada inform the Campus Security Officer (which La Union had paid for their services) of his presence on the campus grounds.

5) Officer Cavada rudely insisted on entering the conference room. Officer Cavada told the conference security that he was not on duty and that he was representing a community group from barrio Shelltown. Officer Cavada would not accept the explanation from the conference workers, and in a threatening manner told Mr. Hollman, "If I can't get in, I will hold you personally responsible Howard!" (We have several witnesses who heard Mr. Cavada make this comment). This emotional outburst by officer Cavada drew the attention of conference participants.

6) In order to avoid a serious physical confrontation with a Police Officer, officer Cavada was allowed in. Because many of the youth present, had seen the commotion that officer Cavada had created at the entrance, the conference workers made a collective decision to announce his presence to all in attendance. The purpose for this, was to make it clear to everyone attending the conference, that the conference sponsors did not approve of the "gang detail" members presence.

7) After his presence in the main assembly room was announced (at no time was the word "gestapo" mentioned), officer Cavada in a sarcastic and challenging manner waved at the conference participants. At this point, those in attendance began chanting towards him, "Fuera! Fuera!" (Out! Out!) We have 500 witnesses to this incident.

8) Hesitantly and embarrassed, officer Cavada left the conference room. But not after his actions had disrupted the presentation being given by one of the key speakers. Officer Cavada continued to loiter outside the main assembly room-talking to conference workers and later to the key-note speaker (Mr. Gus Frias from Los Angeles). At no time was it demandd that he leave the City College campus.

9) The following Monday, (May 23, 1983), officer Varela was contacted to advise him of the disruption caused by officer Cavada. Officer acknowledged that prior arrangements had been made between his office and ourselves, and agreed that officer Cavada's attempts to enter the conference were un-called for.

Furthermore, in light of the facts we have just mentioned, we would appreciate your response to the following:

- 1) If there was a problem between your department and our organization, why did you not reciprocate the courtesy extended to you, and contact our group, instead of sending a complaint to the Community College District?
- 2) Was officer Cavada on duty or not? (If he was, why did he deny it and if he wasn't--why was there an official complaint from your office?)
- 3) Was the presence of officer Cavada an effort by your department to disrupt the conference, gather information on conference participants, or an attempt to undermine the work of our organization?
- 4) Was the complaint by Lt. Spisak, sent to the Community College District with your acknowledgement or approval?

In closing, due to complaints we received from some youth in regards to officer Cavada, we question if you have another Roger "Chango" Espinoza in your department.

Sincerely

ERNESTO BUSTILLOS  
Coordinator

P.S. We request that you consider this letter an official complaint against officer Cavada, for disrupting the Barrio Unity Conference, May 21, 1983.

CC.

Chicano Federation (Chair, Law & Justice committee)  
Mexican American Political Association (MAPA)  
Committee on Chicano Rights (CCR)  
Raza Unida Party  
Barrio Station  
Councilmen: O. Martinez & W. Jones  
Community College District  
Mayor Hedgecock  
Mecha City College  
M. Cuellar, Dean Student Affairs, City College



THE CITY OF

# SAN DIEGO

POLICE DEPARTMENT • 801 WEST MARKET STREET • SAN DIEGO, CALIFORNIA 92101

(714) 236-6566

REPLYING

PLEASE GIVE

YOUR REF. NO.

472/403.16

WM. B. KOLENDR  
CHIEF OF POLICE

June 13, 1983

Mr. Damon Schand  
San Diego Community College  
3375 Camino Del Rio South  
San Diego, California 92103

Dear Mr. Schand:

This letter is to address an incident which occurred on the campus of San Diego City College on May 21, 1983, titled the Varrio Unity Conference which was sponsored by Mr. Howard Hollman. This conference was being held with the intention of inviting the public to discuss the problem of gang warfare occurring in the San Diego community. Leaflets were distributed throughout San Diego advertising this conference and inviting persons to attend.

On May 21, 1983, a detective assigned to the Street Gang Unit went to the conference to become involved with this community program. His purpose was to gain some insight and a different perspective of the gang problem. As he attempted to enter this conference, he was stopped by Mr. Howard Hollman and denied entrance. Hollman said that he did not want any police at that location. The detective attempted to talk to Mr. Hollman and explained that he was there to learn and to receive information regarding the conference. At this time, several "security" people approached and formed a line to deny him entrance into the conference. These individuals dressed in casual attire, were wearing plastic "security" badges pinned on their shirts. After some discussion, the detective was allowed to enter the conference. However, Mr. Hollman made a very loud announcement that the "police gestapo" was here. At that time, the audience, mostly of juveniles from 14 to 18, started chanting. The detective left the auditorium but talked with some of the security guards about why he was at the conference and what he intended to do. Mr. Hollman demanded that the detective leave the City College campus.

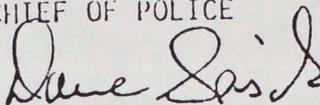
The Department is always looking for ways of working with the community to develop additional resources and different techniques to end the problem of gang violence in our community. It is very doubtful that the type of conduct shown by Mr. Hollman and his "security" personnel

and the comments made at this conference would instill respect for law and order. I would recommend that any future conferences sponsored by Mr. Hollman not be allowed due to the obvious disrespect demonstrated by Mr. Hollman. The youth of our community do not need a role model of this caliber.

If I may be of any further assistance, please do not hesitate to contact me.

Sincerely,

W. B. KOLENDER  
CHIEF OF POLICE



DAVE J. SPISAK  
LIEUTENANT  
Special Investigations Section

# UNA NOCHE DE SOLIDARIDAD Y CULTURA



MUSICA CON:



LOS ALACRANES MOJADOS  
COCHARCAS  
LOS PERROS (DE L.A.)



TEATRO CON:



TEATRO RAÍCES

DANZA AZTECA CON:



DANZA MEXICAYOTL

VIDEO:



"CHICANO VETERANO"

SPEAKERS:



COALITION STATEMENT  
ERNESTO VIGIL DE CADENA  
FDR-FMLN REPRESENTATIVE

DATE: SATURDAY, NOV. 5, 1983

TIME: 5:00 - 9:00 P.M.

PLACE: BARRIO AUDITORIUM  
2175 NEWTON  
SAN DIEGO, CA.

TICKETS: \$2:00 DONATION  
UNDER 18: FREE

FOOD: SERVED FROM  
5:00 - 6:00 PM (FREE WITH ADMISSION)

Sponsored by: MECHA central, Chicano Federation,  
Union del Barrio, Committee in solidarity with  
the people of El Salvador (CISPES), Chicano  
Monatorium, Committee.

"AZTLAN Y AMERICA CENTRAL, SOMOS UN PUEBLO"

# La Raza Forum



## **IMMIGRATION**

### THE POLITICS OF

### CONTROVERSY AND ADVOCACY

U.S. POSTAGE  
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888 No. 688  
San Diego, Calif.

ROSEMARY ESPARZA

MODERATOR

ANTONIO VALLADOLID

"IMMIGRATION AND THE CHICANO/LATINO  
COMMUNITY: SHOULD WE BE CONCERNED?"

LEO CHAVEZ

"THE SIMPSON-MAZZOLI BILL VS. THE  
ROYBAL ALTERNATIVE"

ROBERTO MARTINEZ

"EFFECTS OF PROPOSED IMMIGRATION  
REFORM ON OUR LIVES"

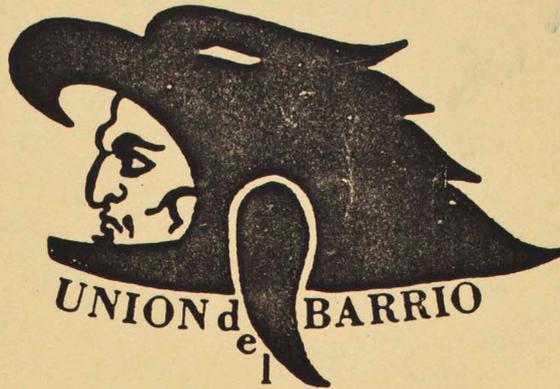
LEONOR RAMIREZ

"STRATEGIES FOR IMPACTING  
IMMIGRATION REFORM"

**WEDNESDAY,  
MARCH 28, 1984  
5:30 - 7:30 PM**

*Chicano Federation  
920 E. St.  
San Diego, CA.*

LA RAZA FORUM is an open forum that has been established to facilitate the development and sharing of information by the diverse segments working to address the numerous issues and concerns which impact on our communities. LA RAZA FORUM is based in a spirit of cooperation among those individuals and organizations whose primary concern is the improvement of the quality of life for all Raza. For more info, please call 236-1228.



A CHICANO ANALYSIS OF THE SAN YSIDRO MASSACRE

POSITION STATEMENT: UNION DEL BARRIO  
SEPT. 10, 1984, SAN DIEGO, CALIFAS, AZTLAN

In San Ysidro, Ca., on July 28, 1984 - in what the media has called the worst such incident in the history of the United States - 21 men, women and children were massacred in cold blood. 20 of the victims were Chicano/Mexicanos. Counter to the "hopelessness and ineptness" demonstrated by the media and police authorities in their inability to "explain" this monstrous act, the motives, and reasons behind this vicious act are very apparent, concrete, and real. This was an attack by an acknowledged racist that was spurred by media and governmental attitudes, economic scapegoating, and a long history of racist violence by those who would dare to call us "foreigners" in our own land.

Ever since the Anglo invasion of Aztlan (Southwest) in 1846, the Chicano/Mexicano people have been targets of Huberty style vigilante actions. Consider the murdering and lynching of thousands of Mexicans by anglo posses, cowboys, miners, and other land robbers from 1846 to the 1920's; the murder of farmworker organizers by grower lackies; the murders of our Raza youth in jailhouses that are officially explained as "suicides"; the recent killings of Mexicanos by those with KKK mentalities in San Diego's North County.

The fact that we must deal with institutionalized racism is a well documented fact. Our unemployment rate is double that of anglos. Our youth are being pushed out of schools at a 50% rate. The S.D. County grand jury attacks bilingual education as "unamerican" and the County board of supervisors labels Chicano administrators as the "Mexican Mafia."

The murderer James Huberty was a known racist. This has been documented by the media and the residents of San Ysidro. They cite his avid reading of nazi literature, his adherence to right-wing philosophies and fanaticism, as well as being an all-american gun nut. Huberty has been quoted as blaming Mexicans for all the negative conditions in the U.S., including his unemployment. Huberty's landlord recently said that Huberty felt "uneasy living among Mexicans." It was no coincidence that Huberty chose a restaurant patronized primarily by Chicano/Mexicanos (and at a time of day when

it was full to capacity) - to execute his bloody rampage. His act was a cold, calculated murder. He had practiced with the murder weapons countless times and he was thoroughly equipped to do the job. The media and the police know this, but are purposely choosing not to publicize it.

Just as it was no coincidence that Huberty chose Mexican men, women and children as his target - it was no coincidence that Huberty was a racist. This massacre of innocent human beings can not be attributed to the act of just one man. Rather, the blame should be squarely placed on the social, political, and economic institutions who created the sick racist James Huberty. These institutions create and manipulate the thinking of U.S. society. The constant stereotyping and negative portrayal of the Chicano/Mexicano by the media, educational institutions, police reports, racist social scientists, statements by politicians, and proposals by special interest (money) groups have shaped the mentality of Huberty and millions of other racists in the U.S.

U.S. society is continually bombarded by this anti-Mexican hysteria. The portrayal of Chicano youth as vicious "gang members", that "illegal Mexican hordes" are taking away U.S. citizens jobs, and the "taxpayers rip-off by Mexicans on welfare" are ever-present themes of the anglo institutions. These negative proposals, without merit or foundation, are consciously passed on to the masses in the U.S. in order to insure the oppression of the majority of the Chicano/Mexicano people. This oppression becomes institutionalized once the majority of anglos identify us as enemies. The anglo ruling class thus has available a "large pool" of workers to exploit and prevents the Chicano/Mexicano people from effectively reclaiming the land that has been stolen from them.

Thus it becomes quite clear why, after a long history of "spewing-off" their racist bias, the media and the police have chosen to "ignore" Huberty's racist background. They knew that if the Chicano community had known Huberty's real motives - the response may well have not been peaceful. We also know that this mass killing had to be "toned down" for international news coverage. The Soviet Union had earlier announced to the world that they would not attend the Olympics because U.S. society was "sick and violent." How would the U.S. have looked if they had known Huberty was a racist terrorist. We postulate that there must have been a meeting at a very high governmental level to insure that a lid was placed on the full reporting and investigating of this incident. How else can we explain why we know so little about the racist Huberty? Who were his acquaintances? Why was he dismissed from his job as a security agent? From whom did he obtain his racist-nazi literature and what happened to it? Where did he obtain his weapons? Where did he practice or learn to use his weapons? Who were his connections in San Diego? It is obvious that this information is being kept from the public.

It is pathetic how the "hispanics" (puppets) continue to divert attention from the roots of Huberty's actions. For them to ask for "better police protection" is analogous to asking the lions to protect the lambs. Instead, they should condemn the U.S. social, economic, and political institutions who are responsible for the creation of millions of James Hubertys.

# # # #

;;TIERRA Y LIBERTAD;; Union del Barrio, San Diego, Califas, Aztlan



Boletin  
Sept. 23, 1984

Companero(a)s:

On Dia de la Revolución (Nov. 20, 1984) La Unión del Barrio will be organizing a "Barrio Forum" which will focus on the history of the Mexican people's struggle for self-determination and national liberation. Recognizing the fact- que Aztlán y México son un Pueblo Sin Fronteras, la Unión del Barrio views historical developments in Mexico strongly related to the Chicano struggle for self-determination.

The Barrio Forum program will consist of speakers, music, and refreshments. Rodolfo Acuña (author of Occupied America and political activist from Los Angeles) and Rosalinda Gonzalez (SDSU Chicano Studies professor) will make presentations at the Forum. A political activist from México will also address the forum, but this has not yet been confirmed.

The Barrio Forum will be held at the "Grass Roots Cultural Center" 1947 30th Street (and Grape St.) San Diego (Barrio Lomas), 7 to 9pm.

Tierra y Libertad  
Unión del Barrio  
San Diego, Califas-Aztlan



LEAGUE OF REVOLUTIONARY STRUGGLE (M-L)  
LIGA DE LUCHA REVOLUCIONARIA (M-L)

---

July 15, 1985

Unión del Barrio  
P.O. Box 8095  
San Diego, CA 92102

Compañeros,

We wanted to thank you for hosting our meeting of June 29, 1985. Even though we were not able to resolve our differences, we still feel it was a good first step to get things out on the table. There are many things which unite us, and we think our organizations should try to work together in the overall interests of the Chicano-Mexicano people.

As we said in the meeting, we don't think your statement, "Self-Determination for the Chicano Movement: A Critique of the League for Revolutionary Struggle," reflects the way in which responsible and principled struggle should occur in the Chicano Movement. We hope that in the future, we can just raise our concerns to each other in a more direct and open fashion. We also believe we should handle our differences with mutual respect and respect for democracy.

As we indicated in the meeting, we hope that our dispute will go no further than it has, and we ourselves will circulate our written response only as far as your statement was circulated. But we believe it is in the best interests of the Chicano Movement to put an end to it, and try to cooperate against our common enemy. We are sure that you share these sentiments with us.

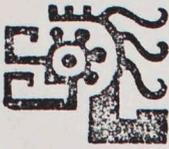
Enclosed are the items we agreed to send you:

1. A written response to your statement; and
2. Articles on the 1984 presidential elections.

We look forward to a further improvement in our relations so that we can both continue to contribute to building unity and strength of the struggle for self-determination.

Sinceramente,

Roberto Flores



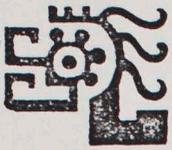
July 15, 1985

In late June, Union Del Barrio and the League of Revolutionary Struggle held a meeting which, even though we were not able to resolve our differences, still represented a good first step to get things out on the table. The League believes that there are many things which unite the League and Union and we think that our organizations should try to work together in the overall interests of the Chicano-Mexicano people.

As we stated at the meeting, we don't think the Union statement, "Self-Determination for the Chicano Movement: A Critique of the League for Revolutionary Struggle," reflects the way in which responsible and principled struggle should occur in the Chicano Movement. The League hopes that in the future, any differences which may occur between Union and the League can be raised to each other in a more direct and open fashion within an atmosphere of mutual respect.

As was stated to Union at the meeting, the League does not feel the dispute between the two organizations should go any further than it has. We explained to Union that their statement contained a lot of distortions which have to be responded to, but we intend to circulate our written response only as far as Union's statement has been circulated. We believe that it is in the best interests of the Chicano Movement to put an end to this dispute.

The Chicano Movement needs the unity of all the organizations which fight for equality, justice and self-determination.



June 1985

A RESPONSE TO UNION DEL BARRIO

by Gilbert Sanchez, Jr.  
for the League of Revolutionary Struggle

Recently, Unión del Barrio issued a position paper attacking the League of Revolutionary Struggle (Marxist-Leninist). This paper from Unión came on the heels of a several months long campaign of harassment against individual San Diego MEChAs and Mechistas.

Union called up the chairperson of the San Diego State University MEChA and tried to tell him who the MEChA could or could not invite as the keynote speaker for the Chicano commencement program. Unión also confronted a Mechista and tried to intimidate her from reading Unity/La Unidad, the League's newspaper. For several months Unión attacked and tried to isolate one Mechista solely on the basis that she was a friend of a supporter of the League and attended some League activities. Despite what even Unión acknowledges as her long and positive history in helping to build and lead MEChA, they tried to turn other Mechistas against her.

Unión insists that their campaign of attack and intimidation against individual MEChAs and Mechistas is motivated by "concern" for the Chicano students. They say that the Chicano students are too young and inexperienced to make an objective political judgement about communism and the League of Revolutionary Struggle. Unión therefore feels that they are justified in violating the democratic process in MEChA and to seek to intimidate Mechistas from learning about the League and its views and practice.

As a Mechista and a member of the League, I believe it is the right of Mechistas to democratically decide who they want to speak at their events, to read whatever they want to read, and to freely associate with anyone they choose. There should be more respect for the ability of Mechistas to think for themselves and make up their own minds without Unión telling them what to think.

The League also believes that it is essential to have an atmosphere in the Chicano Movement in which discussion can take place without slanders and sectarian attacks. We need to address the real issues, such as how we can unite people to stop U.S. intervention in Central America, how to stop the militarization and killing of Chicanos, Latinos and Mexicanos on the U.S. - Mexico border, and how to fight for the right of Chicano students to higher education.

## Why is Unión doing this?

Why is Unión launching these attacks at this time? What do they hope to gain? We think it's no accident that this entire campaign intensified after Mechistas raised criticisms to Unión regarding their behavior at different MEChA events, and the attacks stepped up after Unión's program for youthwork was tabled at a recent MEChA statewide meeting. On one level Unión simply doesn't like to have its shortcomings pointed out or have its views questioned in any way - especially not by students. On a deeper level, Unión believes they are the only legitimate "leaders" of the Chicano Movement in San Diego. When Mechistas don't accept that, Unión, instead of looking at their own practice and line, tries to blame "League influence" for their own lack of influence!

The fact is that not everyone agrees with Unión on every issue, and they should accept and respect that fact. For example, in the Chicano Movement, there has been an upsurge of activity in the electoral arena. The nationalists, including Unión, have sat on the sidelines and criticized others for participating in the struggle for democracy. The majority of Mechistas and other organizations in the Chicano community have a different view, and Unión should respect that.

According to Unión, "Nationalists" as defined by Unión, are the only legitimate force which can be "allowed" to participate in the Chicano Movement. Anyone who does not agree with them should be "exposed" or driven out of the movement. Communists and the League are not the first people they have attacked and certainly will not be the last, especially if they think they can get away with it. For example, Unión has attacked Chicano students who dress or comb their hair differently as Gavachados (white-washed). They accuse them of not being "Chicano enough," and of being "Hispanicized," regardless of their contributions to the organizing work around issues important to Chicanos.

With these views and practice, Unión has not and cannot gain widespread support among the Mechistas. Rather than assess the weaknesses in their own history and work, they are looking for scapegoats. The League is their main target today because they see the League as having the most "influence" in the MEChAs.

If Unión wants the respect and leadership of the Chicano students, they will have to earn it. They cannot use intimidation and divisive attacks on individual MEChAs or Mechistas and other organizations as a substitute for addressing the critical questions of strategy and program for Chicano liberation. Nor can they substitute attacks on the League for an inability to win people over on the merits of their own practice and line.

Ironically, the accusations thrown at the League in Unión's position paper are more fitting of the practice of Unión - their desire to "control" the MEChAs, and "abuses" of "democratic processes," and bypassing "its own

need to carry out legitimate base building..." We will, however, respond to Unión's charges for the record.

Unión's attack on the League can essentially be reduced to two points: (1) the League is a multinational organization and therefore it has no right to participate in the Chicano Movement; and (2) the League has secret members which it "plants" in organizations it wishes to control or influence. Unión then fabricates a "history" of the League, in which Unión makes up certain parts, while repeating every lie, rumor and slander ever said about the League.

Unión makes no effort at a substantive analysis of our line or our practice, which they know from their own experience. They just fling slanderous charges and then arrogantly proclaim that the League should be driven out of the movement, or as they state it, "not be permitted to further entrench itself in the Chicano Movement."

### Nationalism or Internationalism

Unión claims that as a multinational organization, the League has no right to participate in the Chicano Movement, that this violates Chicano self-determination. They say, "the LRS is a multi-national formation and therefore has no right to assume leadership or to determine the direction of the Chicano Nationalist Movement."

First of all, no organization can simply "assume the leadership" of the Chicano Movement - leadership must be earned through good ideas and practice which moves the struggle forward.

Secondly, Unión makes it sound as if League members are intruders with no roots or legitimate history in the Chicano Movement. However, the League is largely a product of the Chicano struggle of the 60's and 70's. Our Chicano members were raised right here in the barrios, the fields and around the factories where our parents still live, work, and struggle in Aztlán. We are immigrants from Mexico forced to work the hardest, dirtiest jobs for a "Mexican wage." Activists who joined the League helped draft El Plan de Santa Barbara, which has been a guiding perspective for the Chicano student movement. We helped to establish the California statewide MEChA organization, and have been active in the development of many other major Chicano organizations. The August Twenty-ninth Movement (ATM), which co-founded the League in 1978, was the first communist organization in the U.S. to fight for the right of the Chicano Nation to self-determination.

We feel we are continuing a long history of communist activism in the Chicano Movement - going back to the organizing of Chicano miners and farm workers in the 1920's and 30's, to the Sleepy Lagoon case in the 1940's, to the "Salt of the Earth" struggle in the 1950's. Emma Tenayucca, who led the 1938 San Antonio pecan shellers strike, was a communist. Communism is not foreign to the Chicano Movement, but a very real part of some of its most

important struggles for liberation - struggles which are a major part of the revolutionary movement which will one day destroy imperialism.

But Unión claims that because the League also has non-Chicano members (African American, Puerto Rican, Dominican, Central American, Asian, American Indian and white members), the League cannot really be for Chicano self-determination. The point here is not the "Chicano-only" composition of an organization, but its actual position and practice in winning political power and upholding Chicano self-determination.

We believe the source of Chicano oppression is the capitalist system which profits from the superexploitation of Chicano workers and from the theft and domination of Chicano lands and resources. We are working for the complete elimination of monopoly capitalism and for the establishment of socialism - a system run by the working people of this country, including the Chicano people, 90% of whom are workers. Under socialism, exploitation will be eliminated and all nations and peoples will be equal. The Chicano Nation's right to self-determination would be guaranteed - the Chicano people would have the right to democratically choose the future of that nation, no matter what that choice might be - an independent state, amalgamation, an autonomous region or a republic federated with the U.S. or with Mexico.

We believe that to overthrow U.S. monopoly capitalism and achieve socialism and genuine liberation for Aztlán, we must build an alliance between all working and oppressed people of this country. We can see no other way to realistically defeat the most powerful oppressors on earth. We think there can be no socialist revolution without the Chicano liberation struggle, and that Aztlán cannot win real self-determination without a socialist revolution.

This is why we are trying to build a strong and disciplined organization of revolutionaries from all the oppressed peoples' movements. We are trying to build a communist party which can help build the conscious unity of all working and oppressed people in the U.S. As communists, we support and work actively for not only Chicano liberation, but the liberation of all people oppressed by imperialism - we are internationalists.

So what Unión really objects to is not simply our being multinational, but our politics. They are nationalists, and they believe that the Chicano Movement is solely a nationalist movement which they or organizations like them must lead. Unión has the right to differ with our view of the revolution, but they have no right to declare our views illegitimate for the Chicano Movement simply because we are a multinational organization. Chicanos belong to many multinational organizations, including the Catholic church and trade unions. Likewise, nationalism is only one of many different political philosophies in the Chicano Movement, including also communism, hispanismo, trade unionism, liberation theology, and others. Whether any organization, multinational or otherwise, should lead the Chicano Movement will be decided by the Chicano people themselves.

## Red-baiting, Anti-communism, and "Secrecy"

Unión claims that it recognizes that the League has "secret members" because of the danger of the state (the government and its repressive forces, such as the army, the police, la migra), but immediately dismisses this point as a "rationalization" which "allows La Liga to ideologically and politically influence the Chicano Movement..." This is really what Unión fears - not that the League has "open" or "closed" members, but that through our commitment and through the distribution of our newspaper and discussion of our views, people may listen to what we have to say and agree with us.

Our view regarding the danger of the state is not a "rationalization", but recognizes the state for what it is. The FBI, CIA, the police and la migra are always looking for "lists" of activists, communists and revolutionaries to get their hands on. What do they do with these lists? We have only to look at the history of our movement - the car bombings of Chicano activists in Colorado, the frame-ups of Los Siete, Carlos Montes and Kiko Martinez, the murder of UFW organizers at the hands of agribusiness goons, and deportations. Thousands of communists, as well as those accused of being communists, lost their jobs, were deported, or killed or jailed in the U.S. within the last 30 or so years. Even today, companies and some union bureaucrats try to apply existing laws and statutes to bar open communists from union positions that the workers have elected them to.

Unión insists that in attacking the League in this way, they are not red-baiting. Perhaps Unión does not mean to red-bait or does not understand exactly what it is, but in attacking the League, they repeat over and over all the classic stereotypes used to red-bait communists: that communists are sneaks who infiltrate organizations and trick people into following them. They are echoing the same arguments used by J. Edgar Hoover (long-time head of the FBI) in his book The Masters of Deceit, when he went on a witchhunt for communists. He said he did not object to communists and communism in itself, if communists would only openly identify themselves as such. He demanded (as does Unión) that all communists openly declare their membership. All the anti-communist laws promoted by Hoover and other reactionaries focus on the issue of secrecy and demand communist registration and declaration of their membership.

Of course we realize that Unión does not want to cause the persecution, jailing and even death of communists, as Hoover did. But they want the League, an organization which advocates and organizes for revolution, to tell who all of its members are. Unión trivializes the danger that the government will use this information to possibly get people fired, deport them if they are not U.S. citizens, or even kill them.

Red-baiting has a long history in the U.S. It always takes the form of opposing communist "secrecy" because they cannot attack what communism actually stands for. To this day, fighters for national liberation, workers rights and for an end to U.S. imperialism are labeled "communists," just as Mechistas are often labeled "radicals" to try to discredit us and isolate us

from other students. These attacks take place because MEChA promotes Chicano pride and Chicano rights, and supports progressive issues on campus and in the community. We expect these tactics to be used by the government and the right-wing, but red-baiting has no place among people who are fighting the same enemy and for common issues and goals. In either case, red-baiting is dangerous and destructive to the movement, and must be strongly opposed.

Those who believe that the state is not going to attack people today the way they did in the 50's and 60's under Hoover and Joe McCarthy should think it over. The state has and will. Especially as the revolution grows internationally and in the U.S., the relative democracy which we have today will be further eroded and the imperialists will again use all their "laws" (which are still on the books) and methods to attack the movement. As for those who say we can tell the movement our organizational affiliation and we all promise not to tell the state, we should remember that the state has planted agents in many mass struggles in order to divide and disrupt our struggle.

At the same time, there is nothing "hidden" about our "politics." Far from it. We are very public about our views and goals. We publish our newspaper biweekly in English and Spanish, with distribution throughout Aztlán and the rest of the country. We have published our views on the struggle for self-determination for the Chicano Nation in our book The Struggle for Chicano Liberation, and have just released ADELANTE!, a slideshow history of the Chicano liberation struggle. We have published our program and strategy for the revolution in this country, and we hold public forums and have spokespersons who are active in various movements. Yet it seems Unión would rather have us expose our membership to the state while hiding our views from the people, since they don't want people to even see our newspaper. In contrast, we have never seen a clear analysis by Unión of their strategy and program for Chicano liberation.

There is another important point to be made about Unión's red-baiting: are people to be judged by their practice or not? Should we judge people based on the usefulness of their ideas and their work, or should we judge them based on their political affiliations? Unión's approach negates a person's practice and tries to cause a situation where people become suspicious of each other and worry more about their possible political affiliation than about the work they do. Instead, the issue should be whether people contribute to the best of their ability to building the unity and strength of the Chicano Movement. To do otherwise is to feed into the anti-communist attacks being whipped up by Reagan and company, and to cause divisions in our movement exactly at a time when Chicanos of different political persuasions need to work together.

We work hard alongside our compañeros y compañeras en la MEChA. Our views are out there, and we have confidence that people will make an intelligent judgement to agree or disagree. If they do agree with some or all of our views, it is not because they are being "manipulated," but because they draw the same conclusions as we do based on their own experiences in this oppressive society.

### Examples or fabrications?

Added to their political position, Unión's paper contains a so-called "history" which are either fabrications or slanders repeated from unidentified sources. They give not one criticism of the League from their own direct experience! Unión's paper repeats rumors spread by the Communist Workers Party (CWP) or by certain racist white students, without any regard for the truth. (It should be noted that Unión refuses to work with CWP because of its opportunist practice, yet it repeats CWP's slanders in such an irresponsible way.)

Perhaps Unión thinks if it can discredit the League, its own reputation will be enhanced. But in real life, such attacks tend to backfire, because people generally judge different groups by their practice, by what they do and its impact in real life.

### Struggle for Chicano unity!

Clearly, different points of view and backgrounds exist in the Chicano Movement, as they do in every progressive movement. In order to build the broadest and the strongest Chicano Movement, we must treat our differences in a responsible and mature manner. We think that Unión should seriously check out what they are doing and put a stop to their unprincipled and unwarranted attacks on the Chicano students, on the League, and ultimately on the Chicano Movement.

Over the years MEChA has stood unified in the face of many attempts to divide us. The fact that MEChA has always functioned in a democratic manner is what has enabled Mechistas from various backgrounds and political perspectives to continue to work together. It has been the principle of respect for the diversity among us, and the focus on what struggles lie in front of us, that has helped us move forward. We are fighting to promote Chicano pride and identity, and struggling for our educational rights. We see ourselves as part of the many battles waging in our communities against migra attacks, police brutality and working with our carnales to stop barrio warfare. This is what we are for: the unity of our movement in our fight for our rights including the right to self-determination. There is no place for red-baiting, intimidation tactics, and declaring all views but your own as "illegitimate" in the Chicano Movement. These are the kind of activities that the Chicano Movement should take a firm stand against, as they hurt the whole movement.

On behalf of the League, I respectfully present these views in hopes of contributing to the Chicano Movement at a time when we so urgently need greater unity.

Self-determination for the Chicano Nation!

¡Viva el Movimiento Estudiantil Chicano de Aztlán!



8 August 1985

Compañero/as:

Please find copies of a Critique of the League of Revolutionary Struggle (LRS/Liga) by La Unión del Barrio and La Liga's response to our critique. We are asking the recipients of this mailing to carefully read and critically analyze both statements. We of La Unión believe that this conflict is not an isolated matter, but rather is reflective of similar political problems that other honest and progressive Chicano (individuals and organizations) Nationalists have had with the LRS. This issue is fundamental to the principle of Chicano Nationalism; do the Chicano people have the universal right to define, develop and defend its own social, economic, political, and spiritual reality. Our organization holds that the Chicano nation must independently and organically self-determine its interests.

La Unión's decision to put forth this criticism came about after years of critical observation of the Liga's opportunistic practice and corrupt political line. Moreover this statement is a manifestation of a rumor and slander campaign instigated by members of the LRS against our organization. Between January and June of this year the LRS has accused us of redbaiting, of being narrow nationalists, racists, brown capitalists, and of physically intimidating certain individuals. By mid June the LRS had effectively created suspicion and distrust among Mechistas, and between Mechistas and La Unión. On June 29, we met with a latino contingent from the LRS in San Diego at their request. Having met a week previous with the San Diego MEChA Central--making clear our position on the LRS--we put forth our criticisms in an open and aboveboard manner to insure that the LRS clearly understood our criticism.

At this meeting we provided concrete examples and names of those people we knew were spreading rumors about La Unión which implicated at least one Ligista present. It is worthy to note that this person did not deny complicity. The Liga however, refused to disclose the sources of their criticism of La Unión. With regard to redbaiting, we made it perfectly clear that our criticism did not stem from them being communists, rather for them being very poor examples of communists. Finally, it is important to note that the latino contingent of the LRS did not once refute the concrete criticisms that we put forth, and have yet to do so.

La Unión del Barrio has taken up the task of challenging the chauvinism and ideological imperialism extant among the north american left. We, the Chicano/Mexicano people of Aztlan must define our own understanding of reality, free from external coercion, pressure, and influence. Under these terms alone, may we successfully achieve complete Chicano Liberation.

SELF-DETERMINATION FOR AZTLAN!  
U.S. OUT OF CENTRAL AMERICA!  
BOYCOTT THE HELL OUT OF COORS!  
ABAJO CON LA MIGRA!

Unión del Barrio  
San Diego, Califaztlan

**po box 8095 San Diego, Ca 92102**



June 12, 1985

POSITION STATEMENT

**SELF-DETERMINATION FOR THE CHICANO MOVEMENT:  
A CRITIQUE OF THE LEAGUE FOR REVOLUTIONARY STRUGGLE**

In that we believe that our people's Self-Determination has historically been, and continues to be the foremost principle of the Chicano/Mexicano Movement, La Unión del Barrio hereby issues this statement regarding the activities of the League for Revolutionary Struggle (a.k.a. Liga or LRS) and other multi-national organizations who undermine the struggle of La Raza to bring about Chicano Self-Determination. Regardless of their rhetoric, these organizations have demonstrated that they neither believe or respect Chicano Self-Determination and, given the opportunity, would compromise the Chicano Movement for their self-serving priorities.

The Chicano Movement is essentially rooted in nationalist struggle for the liberation and autonomy of Aztlan. As progressive nationalists, we recognize and welcome support from other liberation struggles, however, the leadership of the Chicano Movement must be carried out by progressive and honest Chicanos. This statement is not an indictment of revolutionary platforms or the north american Left in general. Any labeling of this statement as such should be viewed as an attempt to confuse and diffuse the real issue which is Self-Determination for the Chicano Movement.

Following are five areas which demonstrate the counterproductive practices of the LRS that violate the principle of Self-Determination for the Chicano Movement:

1. The LRS is a multi-national formation whose majority membership is composed of non-Chicanos. Therefore the Liga has no right to assume leadership or to determine direction of the Chicano Nationalist Movement. This contradiction is best illustrated when Latino LRS members are planted in Chicano organizations with the intention of promoting the Liga agenda. When the LRS agenda is rejected, they often divisively create splinter groups. Chicano Self-Determination is not possible when Chicano Movement organizations cannot independently and democratically set ideological and political direction.

2. The LRS professes to support the creation of a sovereign socialist Aztlan, but conditionally claim that they will only allow us to secede when we have reached the correct level of revolutionary consciousness.<sup>2</sup> This paternalistic position mirrors the european imperialism that all indigenous peoples have been subjected to. We will self-determine our own future, and no non-Chicano or multi-national formation will determine for us when and if we are to be allowed to secede.

3. The multi-national Liga apparently has an internal policy regarding membership that constitutes both "open" and "secret" members. Open members are those who publicly claim LRS membership. Secret members are those who work to promote the Liga agenda but deny affiliation. LRS rationalization for this policy is that they possess a revolutionary line and therefore cannot risk full disclosure of their membership.<sup>3</sup> Under closer examination this practice allows the Liga to ideologically and politically dominate some areas of the Chicano Movement and other domestic de-colonization struggles. By not being upfront about their affiliation, they effectively use their<sup>4</sup> anonymity to manipulate the direction of honest Chicano organizations.

4. The LRS participates primarily through its secret members when dealing with organizations and coalitions that are rooted firmly in Chicano Nationalist struggle. More specifically in its relations with the Chicano community, the Liga often parrots Chicano Nationalist and cultural positions, hereby attempting to both<sup>5</sup> define the positions of the Chicano Movement and assume its leadership. In addition, the Liga concentrates on "cadre raiding" - a practice in which the LRS actively and purposely recruits (without clarifying actual Liga positions) individuals who are already involved in the Movimiento. This is a destructive policy since it robs the Movimiento of workers and burdens it with the task of rebuilding ranks.

5. The multi-national LRS practices planting its secret members within organizations it wishes to control or influence. This tactic both abuses the democratic processes of other organizations and facilitates the LRS to "piggyback" on issues. Therefore the Liga bypasses the difficult and critical<sup>6</sup> tasks of organizing and unorganized and base-building in the community.

The LRS contends that the Chicano Movimiento is a facet within a multi-national worker movement in the U.S. La Union del Barrio counters this contention with the reality that the Chicano Movement of Aztlan is both a grass-roots de-colonization movement and a working class movement. This movement will determine the future of Aztlan and our relationship to other struggles. Any group, regardless of political ideology, who attempts to obscure and deny that we have the full right to be a sovereign nation - denying us our humanity and indigenous birthright - commits an act as racist as the assault of european colonization.

The League for Revolutionary Struggle should not be permitted to further entrench itself in the Chicano Movement and divert our struggle

for liberation. Because we believe in Chicano Nationalism, La Unión del Barrio - in solidarity with our companeros of Aztlan - calls upon all honest progressive elements in the Chicano Movement to address and critically challenge all LRS involvement with the struggle for Chicano self-determination. La Unión del Barrio believes in the Nation of Aztlan, and that the creation of this nation is the most powerful contribution we can make towards the decolonization of our oppressed brothers and sisters of the Third World.

#### HISTORICAL SUMMATION OF THE LRS

In order to comprehend the character and practice of the LRS, we must have a basic understanding of their evolutionary process. Founded in 1979, the LRS is a multi-national formation which claims adherence to Marxist Leninist - Mao Zedong thought. A close analysis of Liga political practice reveals a confined adherence to the international politics of the People's Republic of China. This means that LRS positions reflect China's belief that the U.S.A. and the Soviet Union are the primary enemies of the "people of the world." This prioritization and focusing on international rivalries confuses and negates the importance of Third World liberation struggles. The LRS was the product of the merging of ATM (August 29th Movement - a Chicano organization), I Wor Kuen (an Asian/Chinese organization), some members of the Congress of African People, and some activists from the SDS (Students for a Democratic Society - primarily anglo middle-class young people).

1974-75 ATM was founded by the merger of the August 29th Collective of Los Angeles (a committee that once was part of La Raza Unida Party and some former Brown Berets); the East Bay Collective (also once part of La Raza Unida Party); and the Albuquerque Collective (basically a Marxist study group).

1975-78 A major focus of ATM during this time period consisted of an ongoing struggle between themselves and CASA (Centro de Accion Social Autonoma) over who would "lead" the Chicano student movement - using MEChA conferences as their primary battlefield. In an effort to control the student movement, both groups resorted to the development of student front groups: CASA developed CEP (Comite Estudiantil del Pueblo) while ATM developed both MER (Movimiento Estudiantil Revolucionario) and FRA (Frente Revolucionario de Aztlan). This struggle for hegemony of the student movement resulted in constant infighting at conferences; confrontations on some campuses (UCSB, Cal State L.A., and East L.A. College); and the embitterment, confusion, and burnout of many young Chicanos who consequently dropped out of the Movimiento.

In 1975, a conflict arose between the United Farmworkers Union and ATM which led to the expulsion of ATM from UFW activities.

During the Anti-Bakke demonstrations, a bitter struggle between CASA and ATM caused a division in the MEChA state-wide movement which led to the creation of two Anti-Bakke coalitions, thus weakening the movement against the racist Bakke court decision.

In 1977, a MEChA position paper detailed the intrusive and divisive role ATM played in the Chilili and struggle in New Mexico.

After the demise of CASA, ATM (which soon afterwards became LRS) emerged as an influential non-student organization involved in MEChA conferences and organizing.

1978-80 ATM - now the multi-national LRS - appears to make control of the MEChA movement a priority. All Califas statewide and nationwide MEChA conferences are influenced by the Liga; in fact, conference speakers, workshop panelists and resolutions reflect the Liga line.

During this time, the LRS becomes involved in the anti-draft movement and, consequently, their tactics are denounced in a position paper published by the participating, primarily anglo groups from Santa Barbara (1980).

In 1980, during the crucial planning stages for the 10th commemoration of the Chicano Moratorium, Liga involvement resulted in a split among the coalescing organizations. According to the San Diego Chicano Moratorium Committee and delegates from the Riverside contingent, the Liga attempted to undemocratically control the agenda of the committee by demanding agenda control, stacking meetings, walking out of meetings, and threatening dismantlement of the event since they (LRS) controlled the event permits. These unprincipled actions resulted in the formation of two separate Moratorium committees, essentially making shambles of the commemoration of one of the most important events in the struggle for Chicano Self-Determination.

1981-84 Reports on disruptive Liga involvement in the anti-apartheid movement on the UCSD campus (April - May 1985) are put forth by on-campus organizers.

The Liga provides free subscriptions to their newspaper "Unity" at MEChA conferences, thus flooding Mechistas with LRS propaganda.

At a Partido de La Raza Unida Summit, Mechistas from UCLA and Berkeley denounce LRS involvement in the MEChA movement.

The African People's Socialist Party also denounces the Liga in their publication "The Burning Spear."

In San Diego, the LRS causes a divisive disruption of CISPES (Committee in Solidarity with the People of El Salvador) when a Liga member attempts to join the local executive committee.

After La Unión del Barrio makes known their criticisms of Liga positions and tactics, LRS members accuse the Union of rumor-mongering, slander, red-baiting, of being brown capitalists and narrow nationalists, thus creating suspicion between Union activists and elements of San Diego County MEChA's.

#### LA UNIÓN DEL BARRIO

La Unión del Barrio was founded in August 1981, by veteran Chicano grass-roots activists whose organizational and ideological roots were derived from the Brown Berets, MEChA, La Raza Unida Party, United Farmworkers Union, MAPA, Chicano Park Steering Committee, and the Committee on Chicano Rights. Our mission is to halt the colonization

of our Gente by promoting our true history, culture, and movement; establishing Chicano/Mexicano control of our community's social, political, and economic institutions; focusing and addressing those Barrio-related concerns and issues felt by our Gente; and dedicating ourselves to the concerns, education, and organization of our youth.

Through our continued efforts in advocacy, the sponsorship of Barrio Forums and conferences, the continuation and expansion of the Coors Boycott, our work to end Barrio violence, developing community defense marches and actions, publishing a newsletter, continuing our Central America and African (Black) solidarity work, and working to build Chicano/Mexicano community and organizational unity, La Unión del Barrio strives to bring the day of Aztlan's self-determination that much closer.

TIERRA Y LIBERTAD  
UNIÓN DEL BARRIO  
JUNE, 1985  
SAN DIEGO, CALIFAS  
AZTLAN

## END-NOTES

1. See Statements on the Founding of the League of Revolutionary Struggle (Marxist-Lenist), United States, Getting Together, 1978. p. 2. The Liga makes no secret of its ideological position regarding the primacy of the class question over the national question. See also, League of Revolutionary Struggle, Forward: Journal of Marxism-Leninism-Mao Zedong Thought, No. 2. August 1979, p. 9. The Liga sees itself as a higher form of struggle and dismisses the Chicano Nationalist struggle as reformist and or revisionist. They paternalistically say that they will "...win over and recruit the most advanced elements from that (Chicano) struggle to become communists." They further argue that "A systematic and patient carrying out of these tasks will help communists to win, during the course of the long struggle, the leadership (emphasis added) of the Chicano revolutionary movement." The infantile north american Left has historically attempted to subvert the domestic de-colonization struggle of the Chicano people in order that Chicanos accept the "proletarian revolution" as well as their benevolent leadership. It is apparent that the Liga and the north american Left are privately concerned about the descendants of conquered Mexico liberating themselves from domestic colonialism as well as the ideological imperialism of the north american Left.
2. *ibid.*, p. 94. The Liga states that "Upholding the right of self-determination does not presuppose communist support for secession or any other specific exercise of the right. Communists decide on their position taking into account the overall conditions of the proletarian struggle and how secession or whatever other form of the right would affect this struggle. In other words, the right of self-determination, as with all democratic demands, is subordinate to the general cause of the proletariat." The Liga fails to accurately analyze the Chicano liberation struggle as have others among the north american left. The Liga either fails or refuses to see the revolutionary nature of the Chicano Nationalist Movement. The form of nationalism we speak of is revolutionary nationalism. Since the basis for capitalist development in the Southwest was the exploitation of Chicano/Indio land and labor, it follows that the largest most oppressed group of workers liberate themselves from domestic colonial domination. The Liga does not

recognize that Chicano revolutionary nationalism is the force that will destroy monopoly capitalism and imperialism in Aztlan.

3. While we are well aware of the risks and vulnerability of the Movimiento to infiltration by the colonial authorities, we are also aware of the single most effective security force that we have to defend against such infiltration is an organized base in the Chicano community. However, we nor any other Chicano Nationalist organization who is familiar with the history of La Liga is aware of a Chicano grassroots Liga base anywhere. This organizational shallowness would explain the insidiousness of La Liga and provide them with the need to rationalize about their undisclosed membership when questioned. Moreover, La Liga would have us believe that their security precautions override political considerations of honesty and respect for the political maturity of the Chicano Nationalist Movement.
4. Given this argument, it should be clear that La Liga possesses a predetermined and misguided view of the Chicano Nationalist struggle and how they will win over "advanced" elements in the Chicano Movement to be communists, (it is doubtful whether La Liga knows what a communist is). For what reason, other than to use these so-called advanced elements to facilitate Liga hegemony in specific sectors of the Chicano Movement. La Liga would have us believe that this practice is not antithetical to the natural process of Chicano Self-Determination.
5. Unión del Barrio members have over the years observed this process especially among not-so-advanced Ligistas--from East Los Angeles College, Rio Hondo College, and San Jose City College--operating ostensibly as Mechistas at the Statewide and national MEChA conferences.
6. See Statements on the Founding of the League of Revolutionary Struggle, 1978. This pamphlet is saturated with generalizations regarding Liga political work. See especially page 116, where the ATM and IWK assume credit for the Anti-Bakke Decision Coalition with no mention of the California statewide MEChA which created the ABDC.

"15th ANNUAL CHICANO MORATORIUM"

**MARCH AND COMMEMORATION  
THURSDAY, AUGUST 29, 1985**

**6:00 P.M.**

**CHICANO PARK TO SHERMAN ELEMENTARY**

PROGRAM/SPEAKERS

ROSTIE COVARRUBIAS "Mecha City College"

DAVID RICO "Former Brown Beret, now with Union del Barrio"

RAUL RUIZ "Chicano Studies, Cal State Northridge Univ."

SLIDE PRESENTATION "Central America"

TEATRO MESTIZO "El Soldado Razo"

**U.S. OUT OF CENTRAL AMERICA**

**STOP MIGRA-POLICE ATTACKS**

**SELF-DETERMINATION FOR AZTLAN**

organized by CHISPA

(Chicanos in Solidarity with  
the People in Central America)



**UNION DEL BARRIO**

For more information:  
236-1228



1 June 1986

Estimado Compañero/a:

Please be informed that the next Statewide Chicano Encuentro is being sponsored by La Unión del Barrio, and will be held in San Diego on 22 June 1986. The two topics of discussion will be "Summing Up the Last Period: A Re-analysis of the Late Sixties and Early Seventies" presented by La Unión, and "Indigenismo and the Chicano Movement, presented by La Raza Unida Party. While there will be time to discuss other matters, the focus of political dialogue will center on the above topics.

The purpose of the Encuentro process is to regroup progressive Chicano Nationalist forces from thru-out Aztlán in an atmosphere of mutual respect and cooperation. The Encuentros serve as an arena where honest Chicano organizations and individuals can meet and discuss the most pressing ideological and political questions of the current period. La Unión has long been an advocate of the Encuentro process as an effective means of escalating the level of dialogue among progressive Chicano Nationalist forces on a variety of important questions. The Encuentro process has grown and positive things have emerged from it, nevertheless there are many important forces who we would like to see participate.

The Encuentro will begin promptly at 9:00 A.M., and will end at approximately 3:00 P.M. Due to certain limitations, we are requesting that organizations and individuals notify us as soon as possible of their plans to attend, and specifically how many will be attending. Note also, that no one will be allowed to participate in this Encuentro who is not already on the mailing list. Exceptions will be made for those organizations and individuals who made previous contact with the Encuentro Committee of La Unión del Barrio and recieved prior approval to attend.

For additional information please contact Jeff Garcilazo at (619) 266-2760.

¡Adelante en la Lucha!

Jeff Garcilazo  
Secretary-Treasure

Encuentro Location:

2642 46th Street  
San Diego, CA 92105

**po box 8095 San Diego, Ca 92102**

STATEWIDE ENCUENTRO

Tentative Agenda  
22 June 1986

8:00-9:00	Café y Pan Dulce
9:00-9:15	Welcome and Introduction to the Encuentro-La Unión.
9:15-9:30	Review of Past Encuentros, La Raza Unida Party.
9:30-10:30	Organizational and Regional Reports. 5-10 min.time limit.
10:30-12:00	Discussion Paper I: " Indigenismo and the Chicano Movement. Presented by La Raza Unida Party.
12:00-1:00	Lunch. \$3.00 min./person.
1:00-2:30	Discussion Paper II: "Summing Up the Last Period: A Re-analysis of the Late Sixties and Early Seventies." Presented by La Unión del Barrio.
2:30-2:45	Summary: <del>of Review</del>
2:45-3:00	1. Encuentro Review/Critique 2. Next Encuentro a. Identify Topic; b. Id. Sponsor c. Date. d. Location.

# RAZA COALITION AGAINST POLICE TERRORISM

P.O. BOX 8095 SAN DIEGO, CA 92102



MECHA CENTRAL



UNION DEL BARRIO



VOZ FRONTERIZA

November 25, 1986

Mayor Maureen O'Connor  
City of San Diego  
202 "C" St., 11-A  
San Diego, CA 92101

Dear Mayor O'Connor:

We are writing on behalf of the Raza Coalition Against Police Terrorism to request your intervention in achieving 1) the dismissal of S.D.P.D. Chief Bill Kolender; and 2) the establishment of a community-representative Police Review Board with the power to fire and hire, and to develop and review S.D.P.D. policy. By community-representative, we mean that the Board should not be made up of people with vested interests, such as: agency representatives who receive governmental funding, and therefore are prevented from doing any sort of adequate advocacy; police department and other City of San Diego employees; academicians and business persons with no community constituency or involvement; and others of this ilk. We would be glad to provide a list of Chicano community members who do not have the conflict of interests that would prevent them from participating as effective community-oriented advocates.

The following is a recent chronology of S.D.P.D. abuses against the Chicano Mexicano community of San Diego:

- \* January 1986: A S.D. police officer shot and almost killed Pedro Perez and claimed self defense.
- \* April 1986: Officer Williamson shot George Balboa and claimed self defense. This was Williamson's fourth shooting incident within a period of 6 years.
- \* August 1986: A San Diego police officer shot an unarmed Chicano youth (Jose Oscar Esqueda) claiming he was a dangerous "gang member".
- \* September 1986: Sixteen year-old Alberto Gomez died from wounds suffered during a confrontation. The death, according to witnesses, could have been prevented if S.D.P.D. officers who were at the scene would have acted immediately in transporting Gomez to a local hospital, instead of handcuffing him and delaying assistance.
- \* October 1986: Twenty year-old Bernardo Mondragon

was killed by S.D.P.D. officer Peter Mills after Mondragon allegedly "lunged at police officers answering a report of a disturbance."

It is our belief that this compilation, along with other factors that are mentioned elsewhere in the text of this letter, is a powerful indictment of the San Diego Police Department and its policy regarding our community. It is also clear that the local police department is out of control and has embarked on a campaign of killings, maimings, beatings, and harrassment designed to intimidate the Chicano Mexicano community and make clear to the community of S.D. at large that the S.D.P.D. considers the scapegoat Chicano Mexicano community responsible for a major crime wave.

We reject this hysterical, "brown scare" hype which is abetted by the yellow journalism of the local media. We insist that the only gang that is a menace to the safety and well-being of the citizens of S.D. is the one that dresses in khaki and drives white police cars. We are outraged that the system dictates a double standard regarding youth. White kids who drive a certain style car, dress in a like manner, paint grafitti, have their own lingo, and live in a distinct district of the city are never referred to as "gangs", but rather as "just kids letting off steam and trying to have a good time."

We also reject the right-wing hatched, facist belief that forwards law enforcement solutions to socio-economic problems. The Chicano Mexicano community suffers from sub-standard housing, income, and health care; has at least double the unemployment rate of the anglo; and 50% of our kids are pushed out of the educational system before finishing high school - so the solution the government gives us is larger budgets for the police, the building of more prisons, the reenactment of the death penalty, and the beating and killing of more minority community members by police departments.

Our Coalition is appalled and incensed at the fact that Kolendar's ticket-fixing and other abuses of his office and taxpayer's money and trust have resulted in an investigation by the city manager's office; while paradoxically, a major October 18, 1986 demonstration at the S.D.P.D. station had no such reaction from city government. This despite the fact that your office was advised by mail as to the reasons for the demonstration against the police. The implied double standard represented by the city ignoring our righteous anger and well-documented allegations makes clear to us that Chicano Mexicanos can be beaten, maimed, and killed by the S.D.P.D. every day of the year, but a relatively petty scandal of the Kolender ticket-fixing variety will rock the foundation of City Hall. And now that City Manager Lockwood has "exonerated" Kolender? To us it signifies nothing but a whitewash and the continuation of a tremendous double-standard that appears to be permanently in place for whites and non-whites in government. The most recent example of this is the dismissal of City Manager Murray, despite the fact that even you said that he was guilty of no wrongdoing. Is it any wonder the Chicano Mexicano and Black communities are disgusted with the political process?!

In short, we are asking you to take a clear position on the following demands:

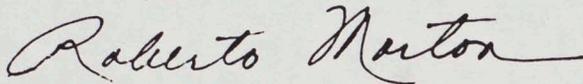
- 1) S.D.P.D. Chief Kolender must be fired immediately for abuse of the public trust, and for waging a terrorist S.D.P.D. campaign against the Chicano Mexicano and Black community of S.D.
- 2) A community-representative Police Review Board must be established with the power to fire and hire, and to develop, review and approve S.D.P.D. policy. We will not settle for an "advisory" board.

Many studies have demonstrated that police departments are a paranoid, closed society with few checks on internal corruption. This leads to cover-ups, slanted statistics, and racist, targeted patterns of law enforcement; i.e., Donovan Jacobs, the mysterious materialization of weapons in the auto of Oscar Esqueda four days after the vehicle had been parked in a police lot, the harrassment of witnessess in the George Balboa shooting case who contradict the police fabrication of a "tire iron being waved at them", the harrassment of Chicano Mexicano and Black youth who are racistly labeled across the board as gangsters, and the irresponsible scapegoating of our gente as being principally responsible for a police fabricated crime wave.

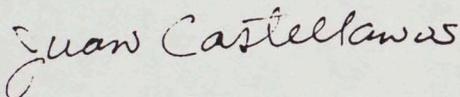
These blatant abuses and lies must come to an end immediately. We believe a new police chief accountable to a community-controlled Police Review Board is the only way to accomplish this.

We respectfully request a timely response in writing to the points raised in this letter.

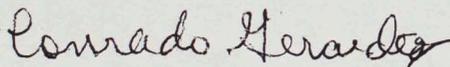
Sincerely,



Roberto Morton  
MECHA Central Director



Juan Castellanos  
Unión del Barrio Coordinator



Conrado Gerardo  
Voz Fronteriza Co-Editor

cc: American G.I. Forum  
Association of Mexican American Educators  
CAFE de San Diego  
Ca. Chicano News Media Assoc.  
Centro de Asuntos Migratorios  
Chicano Latino Mexicano Teachers Union  
Concilio de Estudios Chicanos  
Committee on Chicano Rights  
Labor Council for Latin American Advancement  
La Raza Lawyers Assoc.  
League of United Latin American Citizens  
Mexican American Business and Professional Assoc.  
Mexican American Political Assoc.  
Personnel Management Assoc. of Aztlan  
San Diego Unity League  
Toltecas en Aztlan  
United Farmworkers of America  
Mexican American Legal Defense and Education Foundation  
Coalition for Law and Justice

Mayor's Hispanic Advisory Committee

Legal Aid Society  
Citizens in Action for Justice  
Citizen's Advisory Board on Police/Community Relations  
American Civil Liberties Union  
All San Diego Media

Networks: CNN, SIN, ABC, NBC, CBS, INN, AP, UP  
Newspapers and Magazines: Washington Post, N.Y. Times,  
Christian Science Monitor, USA Today, The Nation, Newsweek,  
Time, U.S. News and World Report, La Opinion

# BARRIO FORUM

## COMMUNITY UNDER SIEGE :

### POLICE AND MIGRA ATTACKS ON OUR RAZA

#### SPEAKERS :

**ROSEMARY ESPARZA**  
ATTORNEY AT LAW

**JOEY PORRAS**  
SDCC MECHA

**JUAN PARRINO**  
UNION DEL BARRIO

**ROBERTO MARTINEZ**  
CENTRO DE ASUNTOS MIGRATORIOS

**FRIDAY, MARCH 28, 1986**  
**6:30 TO 8:30 P.M.**

**PADRE SERRA (HIDALGO) CENTER**  
**2277 NATIONAL AVE.**  
**SAN DIEGO, CALIFAS. AZTLAN**

ORGANIZED BY

**LA UNION DEL BARRIO**

**P.O. BOX 8095 SAN DIEGO, CA. 92102**





## LA UNION DEL BARRIO

to: Committee on Chicano Rights

June 11, 1987

Estimados Compañeros(as):

We would like to ask your help at a critical time in the Chicano Mexican struggle in San Diego. As you know, placa harrasment and brutality toward our raza has been a part of our colonial oppression since the gringo conquest of Aztlan in 1848. The San Diego Police Department under Chief Bill Kolender has carried on this tradition of harrasment, and murder in the Chicano Mexican and African(Black) communities through gang detail law enforcement solutions to the socio-economic problems that plague our community as well as increased family beatings, shakedowns, and attacks on our youth as "gang members."

Because of these assaults on our community, La Union del Barrio has joined with Chicano Mexican, African, and progressive organizations such as El Grito Sureño, The Chicano Studies Concilio, Voz Fronteriza, San Diego County MEChAs, the Sagon Penn Defense Committee, Grassroots Cultural Center and others to demand the following:

1. The immediate firing of Police Chief Bill Kolender for his abuse of public trust and for waging a terrorist campaign against the African and Chicano Mexican communities of San Diego.
2. The immediate establishment of a representative-of-the-community police review board with the power to fire, hire, and review and develop policy. We will not settle for an advisory board. We further demand that this board not be made up of people with vested interests such as agency representatives, ccity and police officials and others of this ilk.
3. The immediate indictment of officers Donovan Jacobs, Thomas Staley, George Williamson, and other SDDP offecers who have served as henchmen in Kolender's reign of terror.

We feel that the action we are undertaking as well as our demands can be united with by all progressive Chicano Mexican organizations no matter what our other personal or political differences. For this reason, we ask your endorsement and support in a picket to take place on Friday, June 19, at the San Diego Police Station at 6:00 pm. We have asked various times for your support on this issue and for reasons unknown to us, we have never received a response. We would appreciate a clarification of your position on our demands and upcoming action. We look forward to your response and to further joint work in the future. For more info, contact coordinator Abe Suarez at 475-0149. ¡Gracias!

P. O. BOX 8095

SAN DIEGO, CA 92102

# BARRIO FORUM

**CHICANO MEXICANO WORKERS, LABOR UNIONS,**

**AND THE STRUGGLE FOR SELF-DETERMINATION**

**SPEAKERS:**

**NICK HERNANDEZ:** President, San Diego Labor Council For Latin American Advancement

**OSCAR MONDRAGON:** United Farmworkers Union So. Cal. Huelga Coordinator, Los Angeles, Ca.

**FILM: "THE WRATH OF GRAPES"**

**JUAN PARRINO:** Organizer, Union del Barrio; Member, Legal Workers Union

**ENTERTAINMENT:** JOAQUIN "EL MONTANEZ" VASQUEZ Y Su Guitarra Folklorica

**FRIDAY, APRIL 3, 1987**

**6:00 - 8:30 P.M.**

**GRASS ROOTS CULTURAL CENTER**

**1947 30th ST (30th and GRAPE)**

**SAN DIEGO, CALIFAS, AZTLAN**

**ORGANIZED BY: LA UNION DEL BARRIO P.O. BOX 8095 S.D., CA. 92102**

“The line of march that will put an end to police and white racist violence is the one that leads to organization, militancy, and power”

## Racism and Police Terror

In response to the ever-increasing police violence and white racist attacks against the Chicano Mexicano population, the summer of 1986 saw several Raza organizations (Mechas, Union del Barrio, and *Voz Fronteriza*) joined forces to form the Raza Coalition Against Police Terrorism. This formation represented the coming together of the most progressive and militant forces in the San Diego area.

The Union del Barrio sees this current and increasing wave of european (white) terrorism as a natural consequence of the one hundred and thirty year colonization of Aztlan. It is an undeniable fact of history that the colonization and oppression of any peoples necessitates it be maintain through the use of force, violence, and terror, by the various colonial military/police agencies and paramilitary/vigilante groups (migra, kkk, nazis, etc.) Counter to what the “liberal” or “tame leadership” propose to the Chicano Mexicano community, no amount of “working within the system”, “loving your enemy”, or “petty-professional networking”, will put an end to the terrorizing of the Chicano Mexicano community. The only solution is the de-colonization and militant resistance of the masses of the people.

Currently, all across the United States we are witnessing a massive wave of murders, brutalizations, and terrorizing of the Chicano, African (Black), Indio, and other colonized peoples. In 1987, this violent trend will increase-as the masses of the european (white) population continue to blame “non-whites” for the erosion of white america’s “standard of living”. The words “greaser”, “illegal alien”, “Jap”, “nigger”, are ever-present, and can be heard in the workplace, stores, and school halls.

The basis of white “racism” is found in the relationship the colonized people have to the economic system of the U.S. As the economic crisis confronting the U.S. deepens as a result of liberation struggles (Nicaragua, El Salvador, Angola, etc.) demanding an end to U.S. exploitation and “cut-throat” competition between the capitalist and imperial (colonial) powers, and in order to maintain a degree of profits, the U.S. government (currently under the leadership of the Reagan administration) has made drastic domestic cut-backs in social services and streamlined its industries, laying-off millions of workers. Although first and foremost, these policies have hurt Chicanos, Africans, and other non-european peoples, who have historically served as “shock absorbers” for the U.S. economy. The current crisis confronting the U.S. is so critical, that even the white population has begun to feel its effects. In order to maintain the support of its white population, and capitalism’s very own survival, those that rule the United States have begun a massive campaign to place the blame of this economic crisis on the colonized people within and outside its borders. This is why the media, nationally, sensationalizes “reverse racism”, “gang violence”, “illegal alien invasion” within the U.S. and, internationally, attempts to characterize the liberation struggles throughout the world as “terrorist movements”

Accustomed to the “good life” (best jobs, good wages, nice house, top schools) especially “reserved” for them, the masses of the european population are solidly united with a system that oppresses millions within and outside the U.S. borders. Thus, it is these exclusively reserved material benefits that europeans receive from U.S. capitalism that objectively and subjectively places the majority of whites on the side of the oppressor against those that are oppressed. It is this material opportunism that blinds most whites

to the real crisis confronting the United States and allows them to continue to support Reaganomics, U.S. intervention throughout the world, and the oppression of Mexicanos, Africans (Blacks), and other peoples in the U.S.

It is this practice of blaming nonwhites for its economic crisis, that not only fuels the racism in european society, but allows and encourages acts of terrorism against the Chicano, African, and other oppressed peoples. This “racism” is the ideology and practice necessary for “justification” of the colonial oppression of Raza and of other nations within the borders of the U.S. It was this strategy by those that rule the United States that is to blame for worst massacre in U.S. history, when anglo-racist James Huberty murdered 21 men, women and children (20 of them Chicano Mexicano) in San Ysidro, California. Unlike the local vendido newspaper *La Presa* and other “anglo-elected” leaders, who chose to down-play Huberty’s racist background, Union del Barrio in a public bulletin stated:

**This massacre of innocent human beings can not be attributed to the act of just one man. Rather, the blame should be squarely placed on the social, political, and economic institutions which create racists like James Huberty. The constant stereotyping and negative portrayal of the Chicano Mexicano by the media, educational institutions, police reports, racist social scientist, statements by politicians, and proposals by special interest (money) groups who have shaped the mentality of Huberty and millions of other racists in the U.S.” (Aug. 1984)**

Central to the current wave of violence and terror by police and Nazi-types throughout the U.S. is the perception and belief by white america, that it is the non-european peoples that are to blame for the national and international crisis confronting the U.S.

It was this perception that led, to the kidnapping of 15 Mexicano men, women, and children (babies) by the racist right-wing group called the Civilian Material Assistance organization. This incident, which occurred in Southern Arizona on July 6, 1986, was, according to leaders of the group, an attempt to stop the “illegal alien” invasion of the United States. It is this very same organization that has been supplying weapons to the CIA-led contras in Nicaragua and played a central role in the current Iran/contra “arms scandal” currently confronting the Reagan administration.

It was this strategy of blaming non-europeans for the “erosion” of white America’s “good life” that in the afternoon of August 24, 1986 (in Denver, Co.) led the racist Clyde Edward Savage to shoot in cold blood a 12 year-old Chicano riding his skate board. According to witnesses, Savage murdered the boy because Mexicans “were taking jobs away from Americans.”

It was also this current perception and belief that America’s “good old days” are under attack by non-europeans that led three racist white males to beat, rip the blouse of, and shower a young Chicana with racial slurs. The attack, which occurred on Oct 21, 1986 on the campus of Southwestern College (in south San Diego), was committed by whites angered because Chicanos had been elected to the College Associated Students Organization, positions in the student government historically “reserved” for whites. To the racists, the election of a few Mexicans to the student government was a direct attack on white america’s “good life.”

The police, whose historical task has been to maintain the colonial exploitation of Raza and other oppressed peoples, and like the masses of the European people are influenced by the

strategy of blaming non-whites for all the problems confronting the U.S., have stepped-up their attacks against the Chicano Mexicano community. Thus, we see a recent incident in Huntington Park, California, when on December 18, 1986 2 city police agents tortured a 17 year-old Chicano with a 50,000 volt stun-gun, in order to force him to admit to stealing a car stereo. And in San Diego, as documented by the Raza Coalition Against Police Terrorism, in a short period of 9 months (from Jan. to Sept. 1986) 4 Chicano Mexicanos were killed and 11 others victims of police shootings by the various police agencies operating in San Diego County. In the month of Feb. 1987 two Mexicano families were brutally beaten by agents of the San Diego Police Department.

As stated earlier, this violence and manifestations of racist-white nationalism, is being felt by colonized people throughout the borders of the U.S. In Charlotte, North Carolina, members of the Aryan Brotherhood and fifty-six Klu Klux Klan members in full Klan attire "holding two confederate flags and two United States flags" marched in that city in an effort to recruit europeans and instill fear in Africans (Blacks). We also see the racist attacks on Africans in New York (Dec. 19) where in one incident a gang of white youths beat three Africans, killing one by running over him with a car as he tried to escape the racist attack; and the much publicized confrontations in the racist stronghold of Forsyth County Georgia.

The above mentioned are but a few examples of the daily racist violence confronting Raza and other oppressed nationalities. But pointing out the racist terror and the multitude of problems confronting Raza is not enough. It is the task of the Raza Coalition Against Police Terrorism and other progressive self-determination oriented organizations to rally and organize the community for its own self-defense. Armed with the scientific knowledge and experience, central to this task must be to articulate and concretize to the community that the basis of this reign of terror is rooted on the continuing oppression and exploitation (colonialism) of the Chicano Mexicano community, and not on "a few bad apples" in some police force or the individual act of a lone bigot. The community must be organized and mobilized in such a fashion, that it will force the police and Nazi-types to pay a price everytime they terrorize the community. We must make a reality the saying "en el barrio, todo se paga."

Today, objective conditions for more intensive mass-base struggle are present. What is needed is principled organization and leadership that will bring consciousness and political direction to the masses of the Chicano Mexicano people. A major obstacle confronting the development of such a struggle is the opportunist, petty-bourgeois (and oftentimes) sell-out sector, whose primary relationship with the white-power structure is to maintain a passive and confused Raza. These neo-colonialist elements within the community are forever propped-up by the media as "leaders" of the community. Whether they have the political consciousness to understand, or whether they admit it or not, their role has been to discredit pro-liberation activists and to create mythical and false alternatives as solutions to Chicano

This is exactly why the Raza Coalition Against Police Terrorism wrote: "(we demand) the establishment of a community representative police review board with the power to fire and hire, and to develop and review San Diego Police Department policy. By community-representative, we mean the board should not be made up of people with vested interests, such as: agency representatives who receive governmental funding, and therefore are prevented from doing any sort of adequate advocacy; police department and other City of San Diego employees; academicians and business persons with no community constituency or involvement; and others of this ilk."(Nov. 25, 1986)

Of critical importance are the recent (Feb. 1987) developments that have presented themselves in San Diego. One is the attempt by the "liberal" mayor, Maureen O'Conner, to appoint the rat sellout, ex-cop Manny Lopez, who infiltrated the Brown Beret organization (in the early 70's), to head a city drug task force. Second, the call by George Stevens, the 4th district council candidate for police to infiltrate "gangs" in order to destroy them in the same way that radicals such as the Black Panthers were destroyed—in the 1960's. Stevens, a black, has on his campaign staff Jess Haro, the Chairman of the Chicano Federation. O'Conner's bid to bring onto the city payroll, the vendido Lopez, a individual who was responsible for sending to jail Chicano activists and destroying one of the movement's valuable organizations (Brown Berets)—raises serious questions to those went around urging Raza to vote for O'Conner. The fact that Haro, as Chairman of the Federation, can support the anti-Panther statements and the call for more police solutions to the so called "gangs" by Stevens, once again brings to the forefront the issue—as to where the Chicano Federation stands. These are serious contradictions that honest forces must address and come to terms with.

Before the development of the political unity necessary for the self-defense of the Raza community, those in the movimiento must come to terms with the detrimental role that the "tame" hispanic "professional" sector and the non-Chicano multinational leftists formations play in our efforts to de-colonize and liberate ourselves from European oppression. Central here, is the need to expose to the masses' that "the primary backers of these elements is political parties, government officials, corporations, etc.

The message to that Chicano Mexicano community must be clear, the line of march that will put an end to police and white racist violence, is the one that leads to organization, militancy and power.

**CHICANO POWER!  
QUE VIVA LA RAZA!  
SELF-DETERMINATION FOR THE CHICANO  
MEXICANO PEOPLE!**



## UNION DEL BARRIO UPDATE

### ENCUENTRO CHICANO MEXICANO

On Feb. 14, 1987, Raza Activists from throughout Aztlan met in Fresno, Ca. The purpose of the junta was to concretize both the practical and ideological direction of the movimiento. The Unión presented a working paper titled "Comments on Neo-colonialism". The junta was sponsored by La Raza Unida Party.

### PUT THE PLACAS ON TRIAL!

In response to the ever-increasing incidents of police shootings and beatings of Raza, the Raza Coalition Against Police Terrorism organized a caravan and picket against (2/21/87) the San Diego Police Dept. As a follow-up to this self-defense activity, the Coalition will be organizing a "tribunal" on police crimes--on May 16, 1987. The coalition is asking for the participation and support of all progressive Raza organizations.

### RAZA YOUTH CONFERENCE

As part of Unión's ongoing work to develop the consciousness of Chicano Mexican youth, an Unión del Barrio representative was a key-note speaker at a youth conference held in San Fernando, Ca. Over 500 youth attended the conference, which was held on Feb. 26th and organized by La Raza Unida Party.

### UNION ORGANIZING IN RIVERSIDE, CALIFAS.

March 6, 1987, the Unión chapter in Riverside organized a Barrio Forum with the theme "Chicano Power! La lucha Continua!" Over 30 people attended the forum, which included speakers from the San Diego and Riverside areas.

### BUILD CHICANO POWER, BUILD CENTRO AZTLAN!

The work to build real Chicano power in San Diego continues. Recently, the organizing committee (Centro Aztlan) received a "no strings attached" grant of \$1,000 from the Liberty Hill Foundation. The funds will be used to secure a building for the centro. The goal is to develop an independent political, economic, and social institution that will organize and advocate for Chicano Mexican Power! We need you support! contact us!

### ADELANTE...WITH PRINCIPLED INTERNATIONAL SOLIDARITY!!!

Solidarity with other oppressed peoples, being central to Unión's work, an Unión representative will be traveling to Oakland, Ca. to make a presentation at a political forum sponsored by the African Peoples Socialist Party. The context of the presentation will be "Racism and Chicano oppression". The event will be held on March 29, 1987.

### BARRIO FORUMS CONTINUE!!!!

The Unión will be organizing its next forum on April 3, 1987. The theme will be "Labor and The Chicano Struggle for self-determination". Raza speakers from various labor unions will be participating. The forum will held at the Grassroots Ctr, Barrio Lomas.



Unión del Barrio  
P.O. Box 8095  
San Diego, CA 92102

CCR

710 E. 3rd.

National City

92050

Bulk Rate  
U. S. Postage  
PAID  
SAN DIEGO, CA.  
PERMIT No. 211



## LA UNION DEL BARRIO

August 12, 1987

Estimados Compañeros y Compañeras:

Since its formation in August of 1981, La Unión del Barrio has proven itself as a consistent, working organization that has centered itself on community consciousness-raising, advocacy, and direct Barrio organizing. From our initial work to address Barrio violence, the building of youth groups, the establishing of the S.D. Lowrider Club Council, our work with Chicanos in Solidarity with the People of Central America, the yearly staging of Barrio Unity Conferences, the organizing of Barrio Forums, our continuation of the Coors Boycott, our support work with Chicano Studies, our pivotal role with the Adhoc Committee for the Defense of Humberto Carrillo, our participation in the State-wide Encuentro process which is striving to build a Chicano frente throughout the Southwest, our work in the Raza Coalition to End Police Terrorism, and now, our present and most important project, the establishment of Centro Aztlán - the central focus of our work has been the uncompromised empowerment of our community in order to enable our gente to more capably meet the challenges of living in a society where the encountering of racism, double standards, and hardship is the norm.

Any logical person - when faced with the list of statistics that outline the very real oppression we suffer in this, our own land, - is justifiably outraged and wonders what can be done to address it. The Unión has always functioned on the principle that progress for our gente will be limited until we can forge ourselves in viable, independent, collectively led organizations that can work on our behalf without the attached strings and limitations of governmental funding. Also, our work in the Chicano Movement has demonstrated that in order to effectively carry out short and long term advocacy, education programs, and community service, these need to be centered in a building that will serve as a physical focus.

Through this letter we are proposing that you enter into a partnership with us to build a Chicano Mexicano community Center which will be called Centro Aztlán. This Centro will serve our Raza as a place where we can: identify, define, and articulate our own issues, concerns, and political direction; establish Escuela Aztlán to develop a community with a political consciousness, and to instill pride, dignity and direction in Raza youth; and provide community services such as a child care center, credit union, food coop, bookstore, newspapers, and other services which we can collectively identify and build. The basis for participation in Centro Aztlán will be that of a Community Union. By this we mean that all involved parties, be they day to day organizers, supporters, or community people receiving services, will be accountable to the Community Union, the Centro, and the Chicano Movement. Those of us that do not have the time to work on a consistent basis to make the Centro a reality will have to contribute by financial means. We have all benefited by the work of the independent Chicano Movement and it is time that we all consistently paid something back to it. Centro Aztlán will result in Chicano Mexicano community empowerment that will not be in the hands of self or government appointed brokers who "represent" us without accountability and without a community base. Power will be based in a politically conscious Community Union that will recognize that the system will only give concessions to those who uncompromisingly confront it.

P. O. BOX 8095

SAN DIEGO, CA 92102



# CHICANO MORATORIUM COMMEMORATION

## Saturday, August 29th, 1987

**RALLY** 12-2 p.m.  
**Mitin** Golden Hills Park  
San Diego, Califas, Aztlán

**Evento** 9 p.m. - 1 a.m.  
**Cultural** Centro Cultural de la Raza  
Balboa Park  
San Diego, Califas, Aztlán  
\$5 Donation

- Stop Police/Migra Terrorism!  
*¡Alto al terrorismo de la migra y policia!*
- We demand a community-elected police review board!  
*¡Demandamos un cuerpo electo representativo!*
- We demand our land without borders. ¡Abajo con el cerco!  
*¡Demandamos nuestra tierra sin cerco!*
- Support Centro Aztlán: A Community-Controlled Education Center!  
*¡Apoyemos a Centro Aztlán: Centro educational regido por la comunidad!*
- We demand full employment for all raza!  
*¡Demandamos empleo total para toda la raza!*
- Stop the madness of barrio violence!  
*¡Paremos la locura de violencia en los barrios!*
- We demand an end to U.S. intervention in Central & Latin America!  
*¡Demandamos el cese a la intervención de los Estados Unidos en America Central y America Latina en general!*
- Stop the gavacho/CIA injection of drugs into our community!  
*¡Parémos la infusión de drogas de la CIA en nuestra comunidad!*
- We demand full educational opportunity for all raza!  
*¡Demandamos oportunidad educacional completa para toda la raza!*

### PROGRAM

- Speakers: David Rico, Union del Barrio, Pati Agundez, Mesa College MECHA
- Solidarity Statements • *Grupo Yatari*: Musica del Pueblo
- *Danza Azteca* • *Ballet Folklorico* • *D.J. Music Express*
- *Teatro Cucaracha de Fresno* • *Bolero*: Musica Bailable

Info: 295-9954

Organized by La Union Del Barrio • P.O. Box 8095 • San Diego, CA Aztlan 92102

ENDORSED BY: CISPES, Chicano Studies Concilio, Chilean Information Center, Friends of Nicaraguan Culture, Grassroots Cultural Center, Mira Costa MECHA, Project Yano, S.D.S.U. MECHA, People's Tribunal Network, United Pride, Voz Fronteriza.

AUGUST 29th

# Chicano Memorial Day

On August 29, 1970- over 20,000 Chicanos marched in East Los Angeles demanding an end to the Vietnam War, Barrio oppression, and calling for the self-determination of Aztlán. The march, organized by the National Chicano Moratorium Committee, was peaceful and legal. Using the excuse of a "minor" incident that occurred toward the end of the march route, over 1000 Los Angeles Sheriff's deputies and police-brutally attacked the marchers (which included men, women, children, and the elderly),- trampling, clubbing, and tear gasing, anyone that stood in their way. La Raza, in self-defense, fought back- injuring dozens of police and burning many gringo-owned businesses. The result: 3 Chicanos dead, hundreds injured, and over 1,000 of our Raza arrested!

The Chicano Moratorium is a day of special meaning to the Chicano Mexican people and it is an important event in the history of our Raza's struggle for self-respect, self-defense, and self-determination. The marcha manifested an act of respect,- it was a message of "Ya Basta" to those oppressing our gente, and a demand for the liberation of all oppressed people. August 29th will be remembered in Chicano Mexican history, along with Cinco de Mayo, 16 de Septiembre, and El Dia de La Revolución.

In August 1981, La Raza Unida Party made a call to all progressive Chicano Nationalist organizations, urging them to declare- August 29th, "Chicano Memorial Day"- a day dedicated to the memory of our Chicano brothers and sisters who have lost their lives in the long struggle against oppression, in defense of their people, and the Liberation of Aztlán. Also, on Chicano Memorial Day, we remember the Chicano victims of U.S. colonization in the Southwest/Aztlán:

- 1) Those who were forced by economic conditions, misled, or fooled into giving their lives fighting in U.S. wars of aggression, including Raza who died in Vietnam, the Middle East, and those, who if Reagan has his way, will die fighting Raza in América Central!
- 2) Those who have died (and continue to die) as a result of police and prison brutality!
- 3) Those who have died crossing the gringo-imposed border between Aztlán and Mexico and those who have been killed by the Migra/INS agents!
- 4) To the Chicano Youth who have died in incidents of "barrio violence" caused by confusion, lack of education, and harsh conditions imposed on our barrios!
- 5) Those who have died as a result of poverty, malnutrition, poor living conditions, and lack adequate health care!
- 6) Those who have died as a result of unsafe conditions at their place of work!
- 7) And, those who have died of drug abuse, as a result of the suffering and frustration that are people are forced to endure, and the "pushing" of drugs by our enemies- who would rather see are people doped-up, than fighting for self-determination!

Contribute to the building of

**CENTRO AZTLAN!**



Send checks or money orders to:  
**Union del Barrio**  
P.O. Box 8095  
San Diego, CA 92102

**POWER TO THE CHICANO MEXICANO PEOPLE**

Bulk Rate  
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SAN DIEGO, CA.  
PERMIT No. 211

**Unión del Barrio**  
**P.O. Box 8095**  
**San Diego, CA 92102**



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CCR  
710 E. 3rd  
National City, Ca.  
92050



Unión del Barrio  
P.O. Box 8095  
San Diego, CA 92102

Bulk Rate  
U. S. Postage  
**PAID**  
SAN DIEGO, CA  
PERMIT No. 211

ADDRESS CORRECTION REQUESTED

Committee on Chicano Rights  
710 East 3rd St.  
National City, CA 92050



## A CALL FOR SUPPORT OF A CHICANO MEXICANO RESEARCH CENTER

Liberating the minds and raising the political consciousness of the people are basic, necessary tasks, -that precede the building of any liberation struggle. This pre-requisite is even more crucial in a colonial situation, where the means of transmitting ideas and information are in total control of the colonizer. In order to break the chains that enslave the minds of the Chicano Mexicano, Unión del Barrio has opened Libreria Flores Magon. We are making a call for support for the libreria- in the form of books (new and used), pamphlets, posters, manuscripts- any information that can serve as a liberating force. Please send/or drop off the material at 2803 B Street San Diego 92102 or call 233-7279

**LIBRERIA FLORES MAGON**  
**Bookstore/Research library**





## LA UNION DEL BARRIO

January 29 1988

ATTN: Gerald Warren, Editor  
Helen Copley, Owner  
"Readers Write" Section  
San Diego Union  
350 Camino de la Reina  
San Diego, Ca. 92108

Once again, the racist, ethnocentric tendencies of the SD Union staff and ownership have resulted in a racist slur against the Chicano Mexicano community. The term "wetback" was used in a 1/26/88 letter to the editor and the SD Union has decided not to issue an immediate apology for this insult to our community. Rather, they will explain their "error" in a 2/1/88 ombudsman column. This decision was made in spite of the fact that several of the SD staff admitted that they had received numerous calls in protest. In explanation, Gerald Warren said to one of the callers that there are "varying degrees" of racial slurs, and that "wetback" is not a "major" one. This racist and crude statement exposes the SD Union's true nature and does not disguise the fact that they declined to issue an immediate apology because they didn't want to get embarrassed during Super Bowl week. Apparently, the festivities surrounding this event include the open insulting of Chicano Mexicanos in SD's largest newspaper.

This injury added to insult, coupled with the SD Union's right-wing editorial slant is ample evidence as to why many Chicano Mexicanos, 25% of this city's population, consider this newspaper as an adversary. We are completely fed up with a newspaper that: endorses a militarized border; advocates for the end of bilingual education; backs law enforcement solutions to our socio-economic problems; supports the mercenary Contras; and consistently displays editorial irresponsibility by publishing letters to the editor that tell us to go back to Mexico, by using a Republican-hatched term - hispanic - to describe Chicano Mexicanos, and by printing editorial cartoons that portray our people as stereotypical bandits.

The SD Union and other upholders of the right-wing, white power agenda should be made aware of the following historical truth: Chicano Mexicanos are indigenous people on this continent and the only illegal aliens are racist europeans who crossed the Atlantic and stole this land from native people. The present colonial arrangement that Chicano Mexicanos suffer under with its manifestations of institutional racism and oppression make sober truth of the recent contention that "San Diego is America's finest plantation".

Our organization demands an immediate printed apology by the SD Union. People of conscience should consider how their subscription payments are being used by these racist liars who promise reforms each time they are confronted about their editorial policies. Be informed that our organization is sending copies of this letter to all SD media sources, major national news sources, and to our constituency via our mailing list.

*Ernesto Bustillos*

Ernesto Bustillos  
Coordinator

P. O. BOX 8095

SAN DIEGO, CA 92102

YOU ARE CORDIALLY INVITED TO ATTEND THE CENTRO AZTLAN OPEN HOUSE

FRIDAY, FEBRUARY 12, 1988

6 - 8 P.M.

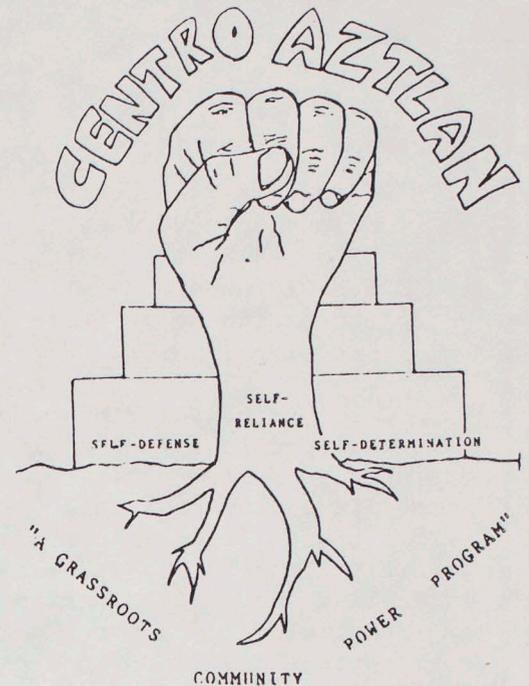
CENTRO AZTLAN

2803 B ST.

SAN DIEGO, CALIFAZTLAN

BIENVENIDOS/WELCOME

- 6:00 - 6:20 CEREMONIA Y DANZA  
TOLTECAS EN AZTLAN
- 6:20 - 7:00 PLATICA ON CENTRO AZTLAN PROGRAMS  
AND THE CONCEPT OF DUAL AND  
CONTENDING POWER
- 7:00 - 8:00 RECEPTION



CENTRO AZTLAN IS AN INDEPENDENT COMMUNITY POWER PROJECT WHOSE OBJECTIVE IS TO BUILD SELF-RELIANCE PROGRAMS IN THE RAZA COMMUNITY. IT WILL SERVE AS A PLACE WHERE WE CAN IDENTIFY AND ACT UPON OUR OWN NEEDS, FREE FROM THE STRINGS OF GOVERNMENT CONTROLLED "CHARITY-TYPE" AGENCIES. JOIN US AS WE COLLECTIVELY BUILD PROGRAMS SUCH AS THE ONES LISTED BELOW, AS WE WORK TOWARDS CREATING SELF-SUFFICIENCY, INDEPENDENCE, AND POWER FOR OUR COMMUNITY.

CENTRO SCHEDULE OF ACTIVITIES

- MON-FRI 1:00-4:00PM EDUCATIONAL AND RECREATIONAL PROGRAM FOR KIDS
- MON-FRI 3:00-6:00 TUTORING AND HIGH SCHOOL YOUTH PROJECTS
- TUES 6:00-8:00PM DANZA INDIGENA CLASSES
- WEDS 5:00-7:00PM KENPO KARATE CLASSES
- FRI (2nd & 4th of ea. mo.) FILM SERIES
- SAT 9:00- NOON BOXING CLASSES

FOOD COOP ONCE A MONTH ON SATURDAYS  
(inquire within or call)

CONSUMER ADVOCACY AND LEGAL ASSISTANCE  
(inquire within or call for appointment)

CENTRO AZTLAN  
2803 B STREET  
SAN DIEGO, CA  
233-7279



A PROJECT OF:

LA UNION DEL BARRIO



March 8, 1988

## LA UNION DEL BARRIO

COMMUNITY UNDER SIEGE:

### POSITION PAPER ON POLICE TERROR

During 1986-88, we witnessed the ever-increasing incidents of police terror directed at the Chicano Mexicano and Black (African) communities. In an effort to put an end to the killings, beatings, and harassment, the Unión del Barrio concentrated its resources into mobilization of the community for its own defense. Three anti-police brutality caravans and pickets in front of the police station, along with a petition drive in the summer of 1987 (in which 2,000 persons demanded a viable police review board and the firing of police chief Kolender), as well as a letter-writing campaign to city government officials were part of this campaign that brought us in contact with over 5,000 persons who voiced their support for the concept of a community-controlled police department.

Along with the firing of chief Kolender and the immediate arrest of those police goons responsible for the rampant wave of beatings and killings - the Unión called for the formation of an independent Police Review Board whose objective would be the end of police terror:

#### POWERS OF THE INDEPENDENT POLICE REVIEW BOARD:

- A) Independent investigation of cases of police misconduct and the power to level indictments.
- B) The hiring and firing of police officials.
- C) The development, review, and final approval of police policy.

#### FORMULATION OF THE INDEPENDENT POLICE REVIEW BOARD:

- A) Each city council district would elect a representative through open district conventions. Districts 4 and 8, because of the documented fact that this is where the overwhelming cases of police brutality occur, would have two representatives each.
- B) The election process at the community conventions would be facilitated by non-government funded community organizations with a history of struggle for human and civil rights.
- C) The Police Review Board and the convention process must be independent of the offices of the police department and of D.A. Miller.
- D) The Police Review Board will not have representatives of government funded agencies as they have proven to be susceptible to political and economic pressures from their "benefactors".

We are not satisfied with the current "civilian advisory panel on police practice" headed by the well-known sell-out, the Rev. George Walker Smith. As we have stated to the press, and to Smith, and to Mayor O'Connor, this panel is nothing but a sham and a farce intended to dilute and divert the struggle to stop police brutality. In fact, this "police-chosen" panel only came about after the community began to speak for itself as to how they saw the issue of police abuse. Not one of the current puppet panel members has ever participated in any demonstration of concern for the victims of police terror.

The demand for community control of the police - an agency funded by community taxes - is a just and basic democratic demand. We demand that Mayor O'Connor and the City Council immediately use their discretionary powers under the city charter and set into motion our plan for an Independent Police Review Board and a new police chief. If public and police officials do not want to be accountable to the community at large, and not just their society page cronies, then they should make their plans now to find jobs elsewhere.

P. O. BOX 8095

SAN DIEGO, CA 92102

# ¡CARAVANA POR JUSTICIA!

Caravan/Picket for Justice

**Saturday, March 19, 1988**

**Meet 12 noon Chicano Park**

**Sábado, 19 de marzo, 1988**

**Reunión a mediodía Parque Chicano**

**Caravan to Picket Mayor O'Connor's House**

## **Caravana Para Una Manifestación Enfrente la Casa de Alcalde O'Connor**

### **Demandamos/We Demand:**

1. Establecimiento de un comité independiente y de la comunidad—para poner alto a los abusos policiacos.
2. ¡Que se despida, inmediatamente, el jefe de policía!
3. Encarcelación de policía responsable por el terrorismo de la comunidad

1. The establishment of a community-controlled police review board.
2. The immediate firing of Police Chief Kolender
3. The arrest of police responsible for terrorizing the community.

organizado por: Comité pro-Defensa de la Raza,  
Centro Aztlán, Unión del Barrio  
para más información, llame: 233-7279



PARTY

WITH **B O L E R O**

ONE OF S.D.'S HOTTEST LATIN BANDS

AND **UNIQUE KNIGHTS PRODUCTIONS**

THE ULTIMATE IN DJ SOUNDS

SATURDAY, APRIL 2, 1988

9 P.M. - 1 A.M.

CENTRO CULTURAL DE LA RAZA

BALBOA PARK

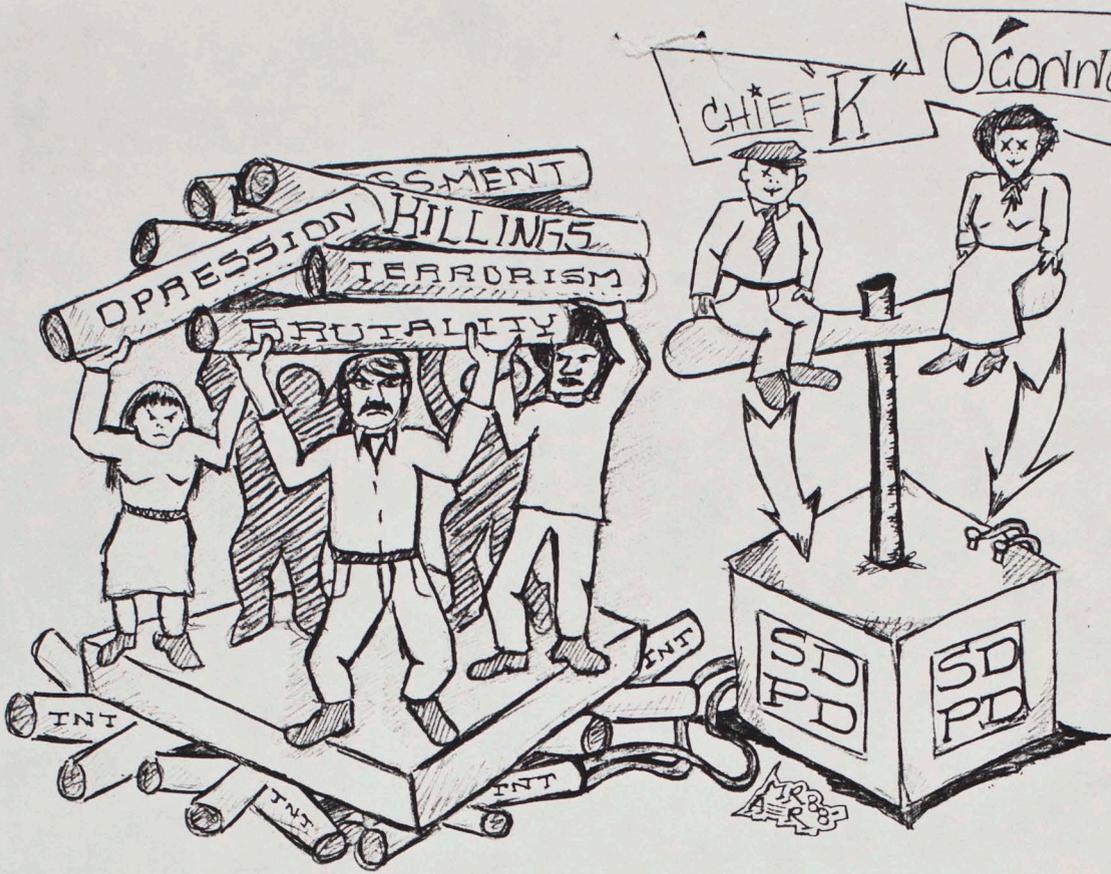
(ACROSS FROM THE NAVAL HOSPITAL)

SAN DIEGO, CALIFAZTLAN

\$5 ADMISSION

INFO 233-7279

FUNDRAISER FOR CENTRO AZTLAN  
A PROJECT OF LA UNION DEL BARRIO



Contribute to  
the building of  
**CENTRO  
AZTLANI!**  
**POWER TO THE CHICANO MEXICANO PEOPLE**



Send checks or  
money orders to:  
Union del Barrio  
P.O. Box 8095  
San Diego, CA 92102



**Unión del Barrio**  
**P.O. Box 8095**  
**San Diego, CA 92102**

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SAN DIEGO, CA.  
PERMIT No. 211

ADDRESS CORRECTION REQUESTED

CC.R.  
710 E. 3<sup>rd</sup>  
National City, Cal. 92050

BARRIO FORUM BOOKSTORE OPENING

CONCIENTIZACION Y LIBERACION!

consciousness and liberation

The forum will address the issue of thought control within the current borders of the United States and the necessity for raising the political consciousness of the Chicano Mexicano people.

ON THE POLITICIZATION OF LA RAZA

Salvador Reza, co-editor of Voz Fronteriza

CHICANO STUDIES: ITS ROLE IN THE LIBERATION PROCESS

Concilio de Estudios Chicanos

WRITING AND DOCUMENTATION AS PART OF THE STRUGGLE  
FOR SELF-DETERMINATION

Carlos Vazquez, former leading member of CASA and currently  
teacher of Chicano Studies

LIBRERIA FLORES MAGON: MAKING MEXICAN CONSCIOUSNESS A  
REALITY

Ernesto Bustillos, Unión del Barrio

MUSIC BY

Nano y Jesus

APRIL 29, 1988

6:30-8PM  
CENTRO AZTLAN  
2803 B St.  
San Diego



SUPPORT LIBRERIA FLORES MAGON!  
AZTLAN Y MEXICO- SOMOS UN PUEBLO!

JOIN THE AZTLAN COMMUNITY UNION (ACU) JOIN THE STRUGGLE FOR SELF-RELIANCE

# Centro Aztlan Calender

CENTRO AZTLAN  
2803 B St.  
San Diego

En este Cinco  
de Mayo - que  
VIVA MEXICO  
Libre y  
Unificado!!

Contribute to  
the building of

**CENTRO  
AZTLAN!**



Send checks or  
money orders to:

Unión del Barrio  
P.O. Box 8095  
San Diego, CA 92102

**POWER  
TO THE  
CHICANO  
MEXICANO  
PEOPLE**

Mon. 2	Tues. 3	Wed. 4	Thurs. 5	Fri. 6	Sat. 7
ESCUELITA AZTLAN 2:30-5 pm	ESCUELITA AZTLAN 2:30-5 pm MAGON BOOK-STORE 5-7 pm	ESCUELITA AZTLAN 2:30-5 pm KARATE 5-7 pm	MAGON BOOK-STORE 5-6:30 pm	Barrio Youth Project 4-5 pm Somos Raza 6-7 pm MAGON BOOK-STORE 5-8 pm	RAZA LEGAL SERVICES 11 AM - 2 PM
ESCUELITA AZTLAN 9 2:30-5 pm Comite pro-Defensa de la Raza 6 pm	ESCUELITA AZTLAN 10 2:30-5 pm MAGON BOOK-STORE 5-7 pm	ESCUELITA AZTLAN 11 2:30-5 pm KARATE 5-7 pm	12 MAGON BOOK-STORE 5-6:30 pm	Barrio Youth Project 13 4-5 pm MAGON BOOK-STORE 5-8 pm	14 RAZA LEGAL SERVICES 11 AM - 2 PM
ESCUELITA AZTLAN 16 2:30-5 pm	ESCUELITA AZTLAN 17 2:30-5 pm MAGON BOOK-STORE 5-7 pm	ESCUELITA AZTLAN 18 2:30-5 pm KARATE 5-7 pm	19 MAGON BOOK-STORE 5-6:30 pm	Barrio Youth Project 20 4-5 pm Somos Raza MAGON BOOK-STORE 5-8 pm	21 RAZA LEGAL SERVICES 11 AM - 2 PM
ESCUELITA AZTLAN 23 2:30-5 pm Comite pro-Defensa de la Raza 6 pm	ESCUELITA AZTLAN 24 2:30-5 pm MAGON BOOK-STORE 5-7 pm	ESCUELITA AZTLAN 25 2:30-5 pm KARATE 5-7 pm	26 MAGON BOOK-STORE 5-6:30 pm	Barrio Youth Project 27 4-5 pm MAGON BOOK-STORE 5-8 pm BARRIO FORUM 7	28 RAZA LEGAL SER. 11 AM - 2 pm Barrio Forum: "POLICE TERROR: a community Response" 6:30 pm
ESCUELITA AZTLAN 30 2:30-5 pm	ESCUELITA AZTLAN 31 2:30-5 pm	****FOR	INFORMATION	CALL 233-7279	RAZA SI! PLACA NO!

## ¡Tierra y Libertad!

## Support Chicano Mexicano Independence

In December 1987, after a long difficult struggle, Union del Barrio's efforts to build Centro Aztlan materialized. The Centro is located at 2803 B Street, San Diego 92102. The purpose of the Centro is to serve as a base for grassroots organizing and the politicization of the Chicano Mexicano community. It is the Union's objective to advance community self-reliance and build real power, through the development of a food co-op, bookstore, newspaper, childcare center, credit union, and other community-controlled programs.

The organizing and material support for Centro Aztlan programs will be directed by Aztlan Community Union (ACU). We are asking those who are truly committed to the struggle for Chicano Mexicano Self-determination, to join the Aztlan Community Union. Attached is a form where you can make a commitment to our gente that is not a meaningless promise, a government solution, nor selfish, individualistic nonsense, but rather a commitment that will bring concrete self-determination for La Raza.

**HASTA LA VICTORIA!**

**YES!!**, I recognize that the building of Centro Aztlan is critical to the empowerment of the Chicano Mexicano Community of San Diego. As a member of the Centro Aztlan Community Union, I would like to make the following contribution:

- Financial:** Please find enclosed a check or money order made out to Union del Barrio in the amount of \$10 or \$\_\_\_\_\_. Please bill me every two months in the amount of \$10 or \$\_\_\_\_\_.
- Working Committee:** I am interested in actively working on the Centro Aztlan Project. Please notify me as to upcoming meetings.
- Equipment/Material Support:** I have the following equipment/materials/services which I would like to contribute to the Centro Aztlan project: (please list)

Name \_\_\_\_\_ Phone No. (H) \_\_\_\_\_ (W) \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Return to: **Union del Barrio**  
Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102



## IN COMMEMORATION OF AUGUST 29th- WE STRUGGLE TODAY!

Resistance to U.S. oppression has been a reality of the Chicano since the U.S. occupation of Aztlán (northern México) in 1848. The defeat of the U.S. Army in the battle of San Pascual (San Diego, Ca.), the rebellion against U.S. occupation in New Mexico in 1847 by Indios Mexicanos, the guerrilla wars led by Juan Cortina in Tejas during the late 1800s, the political organizing by Flores Magon and the Partido Liberal Mexicano (PLM) in the early 1900s, the militant Mexican worker's strikes throughout the southwest (Aztlán) from 1900 to the 1930s, the cultural resistance of the 1940s-1950s, and the Chicano Power movement of the 1960/70s,- were all forms of struggle against the national and class oppression of the Chicano Mexicano people in occupied México (Aztlán). It was during this last period of struggle that on Aug. 29, 1970, 20,000 Chicano Mexicanos who were marching to protest U.S. involvement (war) in Vietnam and oppression here at home,- were attacked by over 1,000 police agents. The result of this police attack: 3 Chicanos killed, many injured, and hundreds jailed.

Ever since this vicious police attack against a peaceful expression of resistance, Chicano Mexicano formations who still adhere to the basic principles of Chicano Power: self-determination, economic independence, and peace,- remember and commemorate this day as a historic day of resistance. The Chicano Moratorium march of August 29, 1970 represents one of the clearest manifestations of resistance and non-collaboration with the white-ruled U.S. government. It is precisely because of what this day represents- that the Unión del Barrio continues to hold yearly commemorations of Aug. 29, 1970.

As part of the strategy to defeat the Chicano Power movement of the 1960/70s, we saw the development of neo-colonialism by the U.S. government. Neo-colonialism (indirect colonialism) created confusion among the masses of the Chicano Mexicano people and allowed for the formation of a puppet class (hispanics) who serve as a pacification/buffer-zone between the white ruling-class and the overwhelming majority of Raza. It was to expose neo-colonialism, bring clarity to our struggle, and re-built the power movement of the 1960/70s, -that the Unión del Barrio has dedicated itself since its formation in August 1981.

These seven years of struggle, work, and analysis, has led us to a scientific understanding of what needs to be done to end colonialism and bring independence to the Chicano Mexicano people. Central to this understanding is the need for building dual and contending power;- which means the necessity for building independent community-controlled political, cultural, and economic institutions, that will provide an alternative to the Chicano Mexicano people and challenge the very foundation of our oppression. The Unión del Barrio sees its establishment of Centro Aztlán- as a small contribution towards building real Chicano Mexicano power.

As part of the commemoration of Aug. 29, 1970, Unión del Barrio calls for your support of Centro Aztlán and ask that you join the struggle for self-determination

HASTA LA VICTORIA- SEIMPRES!!!!!!!!!!

BARRIO FORUM  
18<sup>th</sup> COMMEMORATION OF AUGUST 29  
**AZTLAN Y CENTRO AMERICA  
LA MISMA LUCHA !**

**FRIDAY  
AUGUST 26  
6-8 P.M.  
CENTRO AZTLAN  
2803 Bst. San Diego**



SPEAKERS

THE HISTORICAL SIGNIFICANCE OF AUG. 29th  
Carlos Vasquez: professor, former  
leading member of CASA, Los Angeles

CENTRO AMERICA AND THE STRUGGLE FOR INDEPENDENCE  
Jesus Nieto: educator, activist  
San Diego

CHICANO LIBERATION AND THE STUDENT QUESTION  
Stephanie Lopez: editor of Voz Mestiza  
U.C. Irvine, Ca.

BUILDING POWER AND MASS ACTION  
Juan Castellanos: organizer, Union del  
Barrio, San Diego

MUSICA/CULTURA

TOLTECAS EN AZTLAN  
Ceremonia Indigena

DUETO LOS HERMANOS  
Parte de Los Perros del Pueblo de  
Los Angeles

**¡Concientización, Organización  
Y Unidad Hace La Fuerza!**



ORGANIZED BY  
**UNION DEL BARRIO**

## Support Chicano Mexicano Independence

In December 1987, after a long difficult struggle, Union del Barrio's efforts to build Centro Aztlan materialized. The Centro is located at 2803 B Street, San Diego 92102. The purpose of the Centro is to serve as a base for grassroots organizing and the politicization of the Chicano Mexicano community. It is the Union's objective to advance community self-reliance and build real power, through the development of a food co-op, bookstore, newspaper, childcare center, credit union, and other community-controlled programs.

The organizing and material support for Centro Aztlan programs will be directed by Aztlan Community Union (ACU). We are asking those who are truly committed to the struggle for Chicano Mexicano Self-determination, to join the Aztlan Community Union. Attached is a form where you can make a commitment to our gente that is not a meaningless promise, a government solution, nor selfish, individualistic nonsense, but rather a commitment that will bring concrete self-determination for La Raza.

HASTA LA VICTORIA!

**YES!!**, I recognize that the building of Centro Aztlan is critical to the empowerment of the Chicano Mexicano Community of San Diego. As a member of the Centro Aztlan Community Union, I would like to make the following contribution:

- Financial:** Please find enclosed a check or money order made out to Union del Barrio in the amount of \$10 or \$\_\_\_\_\_. Please bill me every two months in the amount of \$10 or \$\_\_\_\_\_.
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- Equipment/Material Support:** I have the following equipment/materials/services which I would like to contribute to the Centro Aztlan project: (please list)

Name \_\_\_\_\_ Phone No. (H) \_\_\_\_\_ (W) \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Return to: **Union del Barrio**  
Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102



Union del Barrio  
P.O. Box 8095  
San Diego, CA 92102

ADDRESS CORRECTION REQUESTED

COMMITTEE ON CHICANO RIGHTS  
710 E. 3RD  
NATIONAL CITY, CA 92050

Bulk Rate  
U. S. Postage  
**PAID**  
SAN DIEGO, CA.  
PERMIT No. 211

# BARRIO FORUM

## DIA DE LA REVOLUCION

### SPEAKERS:

**RUDY ACUNA**, Chicano studies Professor  
Los Angeles

**JORGE CHAUSSE**, Raza Unida Party  
Tijuana

**BIKO LUMUMBA**, African People's Socialist Party  
Oakland

**DAVID RICO**, Union Del Barrio

**FRI. NOV 18, 1988**

**6-8 p.m.**

**Centró Aztlan**

**2803 Bs.t.**

**San Diego Ca.**

**KARATE DEMONSTRATION!** by children from  
**AZTLÁN KARATE CLUB**

**QUE VIVA AZTLAN-MEXICO LIBRE Y REUNIFICADO!**

## UNION DEL BARRIO UPDATE:

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### **"DIA DE LA REVOLUCION"**

On Nov. 18, 1988, Union del Barrio will be commemorating the Mexican Revolution (Dia de la Revolucion). This heroic armed struggle waged by the Mexican people against U.S./European imperialism and their colonial puppet regime headed by Porfirio Diaz served as an inspiration for other liberation movements world-wide. The forum will begin at 6 pm and will include speakers and a karate demonstration by children from the Aztlan Karate Club.

### **"SOMOS RAZA"**

Bi-weekly meetings are being held at Centro Aztlan by a group of young Raza who centered their work around the barrio revista "Somos Raza". This is part of Union's Escuela Aztlan Project. Anyone interested in this project, please contact Eddie at 233-7279.

### **"AZTLAN KARATE CLUB"**

Another component of Escuela Aztlan is the children's Karate Club. The club meets every Sunday. For more information contact Marcelino at 233-7279.

### **"FLORES MAGON BOOKSTORE"**

Magon Bookstore is presently open from 12 to 5 pm, Mon thru Friday. Material (books, magazines, etc.) and volunteers are needed. For more info. contact Memo at 233-7279.

### **"TALLER LEGAL DE LA COMUNIDAD"**

A weekly legal workshop is currently being developed to provide legal services to La Raza. If you are interested in support this project, contact Juan at 233-7279.

### **"NEW UNION MOVIMIENTO CALENDAR"**

The new Union 1989 calendar is now available. Buy this historic movimiento collector's item- and support the building of real Chicano Mexicano Power!!!!

### **"HACIA LA CONSTRUCCION DE UN FRENTE NACIONAL!"**

La Raza Unida Party and Union del Barrio, along with other Raza activists, will be organizing a forum campaign to explain to concerned Raza the necessity for building a national Chicano Mexicano organization. The first forum will be held in Los Angeles on Nov. 19, 1988. For more information contact Union del Barrio at 233-7279.

### **"YA BASTA CON MENTIRAS! READ LA VERDAD!!"**

Union del Barrio will soon begin a regular publication, the newspaper "La Verdad". The original "La Verdad" was published from 1969 to 1971, during the height of our movement's last period of struggle (1965-75). The Union chose to name its publication because we adhere to the basic political line and objectives of the Chicano Power Movement of the 1960s. For more information, contact Ernesto 233-7279.

**HASTA LA VICTORIA-SIEMPRE!!**



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# TOWARDS THE BUILDING OF A CHICANO MEXICANO NATIONAL FRONT

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## HACIA LA CONSTRUCCION DE UN FRENTE NACIONAL CHICANO MEXICANO

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### CAMPAÑA DE FORO / FORUM CAMPAIGN

Los Angeles  
Riverside  
Santa Ana  
Fresno  
San Diego  
Tijuana

Nov. 19, 1988  
Jan. 20, 1989  
Feb. 10, 1989  
March 10, 1989  
April 14, 1989  
May 5, 1989

For more information please call:  
Southern Ca. 619-233-7279  
Central Ca. 818-365-6534

ORGANIZED BY



UNION DEL BARRIO



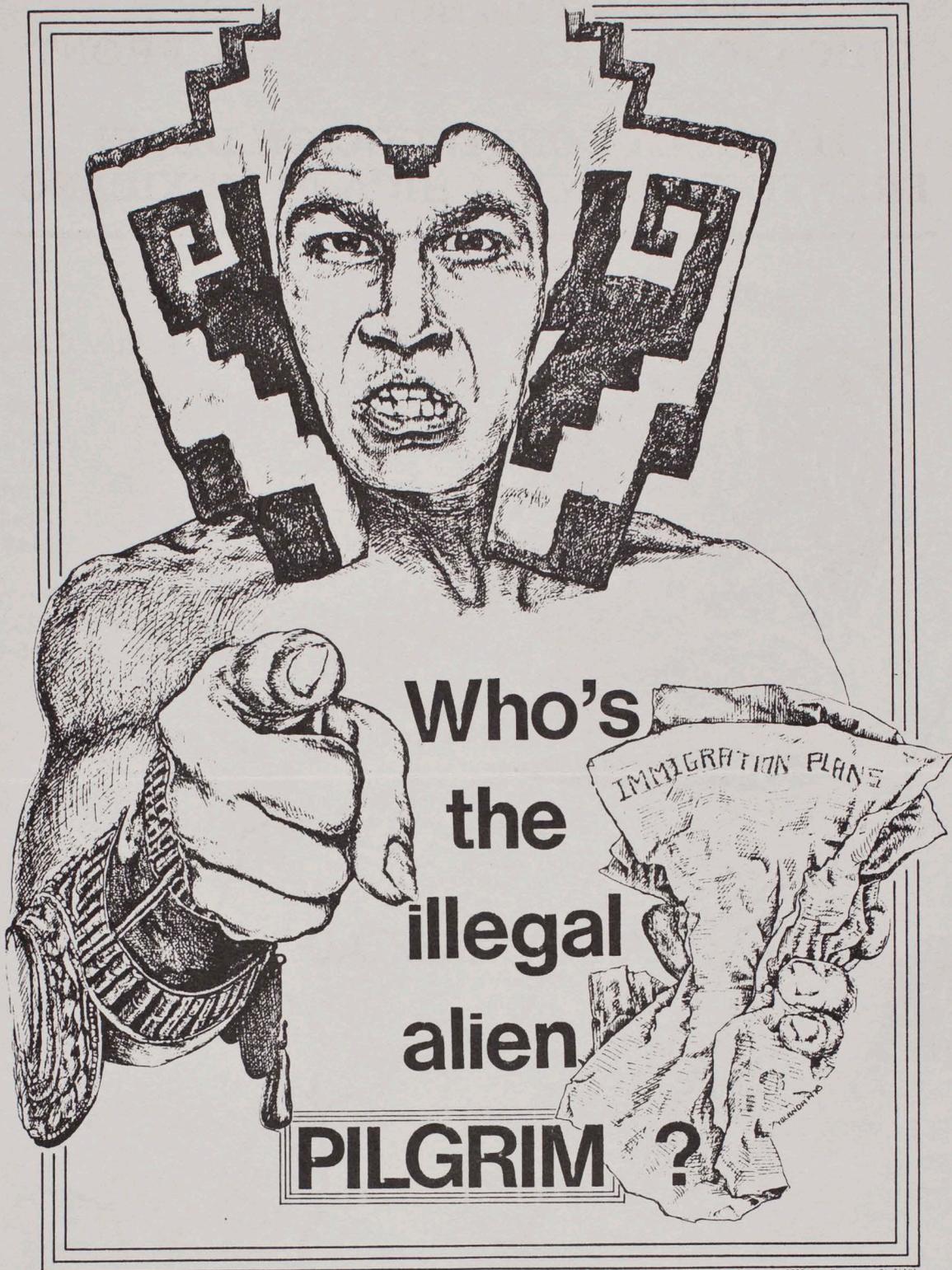
PARTIDO NACIONAL DE LA RAZA UNIDA

TIERRA Y LIBERTAD

---

POR LA AUTO-DETERMINACION  
DEL PUEBLO CHICANO MEXICANO

---



1981 Copyright YOLANUA M. LOPEZ P.O. Box 5887 San Francisco CA 94101

EL GUERRERO AZTECA WHO HAS HAD IT UP TO THERE(!)  
WITH THE MIGRA IS THE CENTERPIECE OF THE 1989 UNION DEL  
BARRIO CALENDAR. THEY ARE BEING SOLD AS A FUNDRAISER  
FOR CENTRO AZTLAN. THIS FIRME CALENDAR IS \$1 EACH AND  
IS AVAILABLE AT THE CENTRO AZTLAN BOOKSTORE OR THROUGH  
THE MAIL - CALL (619) 233-7279 FOR DETAILS.



Union del Barrio  
P.O. Box 8095  
San Diego, CA 92102

ADDRESS CORRECTION REQUESTED

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U. S. Postage  
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SAN DIEGO, CA.  
PERMIT No. 211

COMMITTEE ON CHICANO RIGHTS  
710 E. 3RD  
NATIONAL CITY, CA 92050

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Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102



## LA UNION DEL BARRIO

November 30, 1987

Through this letter we are proposing that you enter into a partnership with us to build a Chicano Mexicano community Center which will be called Centro Aztlán. This Centro will serve our Raza as a place where we can: identify, define, and articulate our own issues, concerns, and political direction; establish Escuela Aztlán to develop a community with a political consciousness, and to instill pride, dignity and direction in Raza youth; and provide community services such as a child care center, credit union, food coop, bookstore, newspapers, and other services which we can collectively identify and build. The basis for participation in Centro Aztlán will be that of a Community Union. By this we mean that all involved parties, be they day to day organizers, supporters, or community people receiving services, will be accountable to the Community Union, the Centro, and the Chicano Movement. Those of us that do not have the time to work on a consistent basis to make the Centro a reality will have to contribute by financial means. We have all benefited by the work of the independent Chicano Movement and it is time that we all consistently paid something back to it. Centro Aztlán will result in Chicano Mexicano community empowerment that will not be in the hands of self or government appointed brokers who "represent" us without accountability and without a community base. Power will be based in a politically conscious Community Union that will recognize that the system will only give concessions to those who uncompromisingly confront it. Through our sacrificing of \$10 every two months we can make Centro Aztlán work. Attached is a form where you can make a commitment to our gente that is not an empty promise, or a governmental "solution", or a self-interested, individualistic end, but one that will be, in the short and long term, the only sure route to our self-determination. We calculate that it will take financial commitments from 120 persons to keep the Centro doors open and the programs functioning. We recognize that perhaps you would like more information on this project, if so, please call us at 295-9954. We are also prepared to meet with you at your home to more fully explain our goals.

In closing, on behalf of la Mesa Directiva de Centro Aztlán, we thank you for taking the time to read this letter and considering its content. We look forward to your positive response.

Build Chicano Power!  
Support Centro Aztlan!

\*Please cut off this form here and return to: Union del Barrio  
Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102

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ADDRESS \_\_\_\_\_ ZIP \_\_\_\_\_

P. O. BOX 8095

SAN DIEGO, CA 92102



# 6th Annual BARRIO UNITY

## Conference Saturday December 12

At Christ the King Church  
Corner of 32nd and Imperial

12 - 4 PM



### Ponte trucha haz la lucha. . . !Organazate Raza!

"Self-defense is the right of the people!"

"Combat Neo-Colonialism. . .  
Abajo con el vendidismo! !"

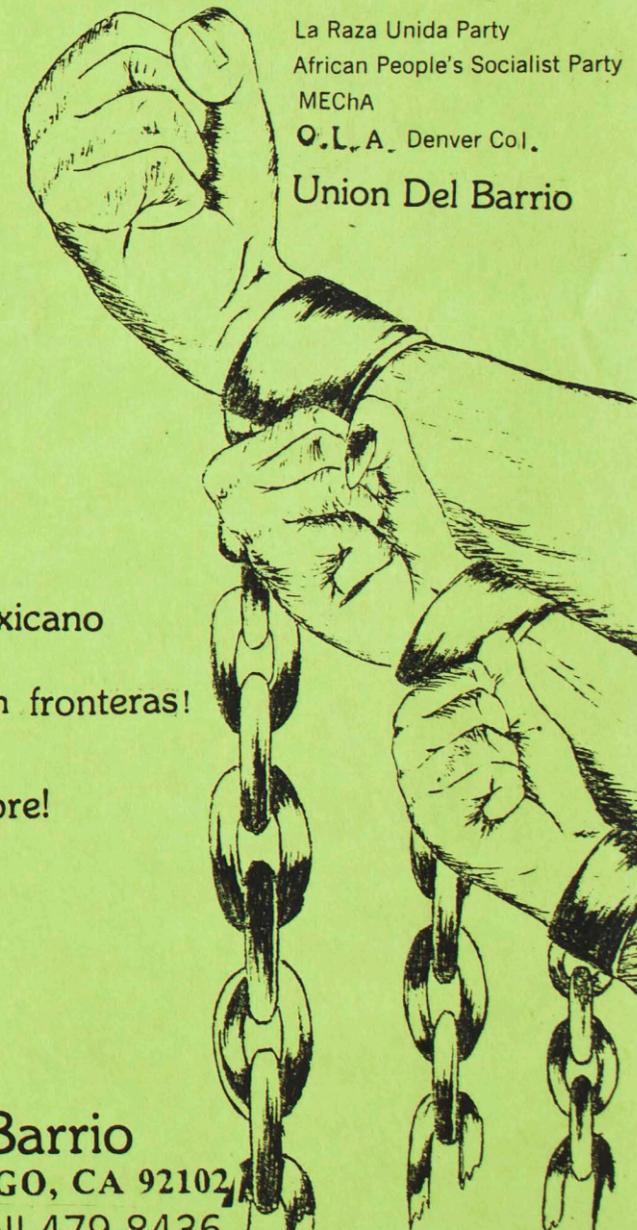
"Build Chicano Mexicano Power! . . .

Support Centro Aztlan!

Adelante con el Frente Nacional—Chicano Mexicano

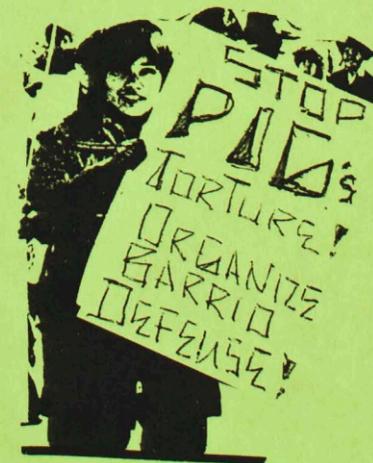
i Abajo con el cerco. . . Somos un pueblo sin fronteras!

i Que viva Nicaragua libre!



Speakers:

La Raza Unida Party  
African People's Socialist Party  
MEChA  
O.L.A. Denver Col.  
Union Del Barrio



La Union Del Barrio  
P. O. BOX 8095 SAN DIEGO, CA 92102  
For more information call 479-8436



**LA UNION DEL BARRIO**  
POLICE TERROR UPDATE

On Friday, November 20, 1987 Unión del Barrio in coalition with the People's Tribunal Network called a press conference at San Diego City College to address two recent cases of subhuman torture by the San Diego Police against Raza and to continue to put forth our demand for the firing of Police Chief Bill Kolender and the establishment of a community-elected police review board.

The cases highlighted at this conference were the death of Tony Gastelum, who was repeatedly shocked with a taser gun after being handcuffed and having his feet bound and the case of Ruben Torres, who was brutally beaten for refusing to sign a ticket! Torres resisted this citation, according to reporter Leonard Villareal: "Not enough to go to jail, but enough to go to the hospital."

Press statements in support of efforts by Unión del Barrio and the PTN were read by concerned individuals and organizations including Paul Gastelum, father of Tony Gastelum, and Thomas Penn, father of Sagon Penn.

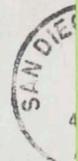
Unión del Barrio will continue to put pressure on the City to take action on our demands that Kolender be fired immediately and that a review board with real power to represent the community be established. We will stand by our demands until they are fully met. The issue is too important for us to settle for half a solution!



**Unión del Barrio**  
P.O. Box 8095  
San Diego, CA 92162

ADDRESS CORRECTION REQUESTED

CCR  
710 E 3rd  
National City, CA 92050



**PONTE TRUCHA - HAZ LA LUCHA**  
**!ORGANIZATE RAZA!**

On December 12, 1987, **Unión del Barrio** will be holding its 6th annual Barrio Unity Conference. The conferencia will be held at Christ the King Church, 32nd and Imperial, San Diego, from 12 to 4 pm. The primary objective of this year's conferencia will be to bring together local Chicano Mexicano forces currently active in self-determination politics -- into serious dialogue over theory, strategy, and tactics of political struggle. The conferencia will also serve as a follow-up to last year's conference which called for the development of Chicano Mexicano control institutions.

It is the **Unión's** understanding that the conditions confronting Raza necessitate the development of a clear political thought; a political line based on concrete experiences, one which will serve as a foundation and guide for our day-to-day practical work. It is this need for unity of thought (ideology) and action (day-to-day work) that will be the focus of this year's conferencia.

Because of **Unión's** limited resources, in funds as well as time, the conference organizing committee will center its efforts and outreach to the gathering together of local individuals and those formations presently active in the movimiento. Organizations will be asked to sum-up their 1987 activities and plans for 1988. A panel of current and past Chicano Mexicano activists, along with representatives of African (Black Power) movements, will be asked to give a theoretical and practical analysis of the nature (the root cause) of oppression confronting Raza and other nations within the borders of the U.S. The conference will end with a discussion on the strategies and tactics needed to wage effective struggle and to bring about real self-determination for the Chicano Mexicano masses. Due to cooptation and apathetical crisis confronting Raza, we hold no illusions about the reality that this junta (conference) will be small in numbers but **Unión's** effort of bringing together dedicated and sincere forces will insure a gathering of the most advanced elements of the movimiento in the San Diego-Southern Califas region.

At last year's conference on August 29th, the **Unión** took a historical political step forward when it again (as did the Chicano militants of the 60's) called for the development of Chicano Mexicano independent political, economic and social institutions to challenge those white power institutions who have total control over our gente's lives. The **Unión** saw these Chicano Mexicano controlled institutions as "bases" for Raza independence. This year's conference will attempt to more concretely further this call for self-respect, self-reliance, and self-defense -- and an end to gringo controlled Capitalism's handouts, hand-me-downs, welfare, inferior education, crumbs, foodstamps, cheese, drugs, etc. etc. etc.!

**Unión del Barrio**  
November 1987

**SOMOS UN PUEBLO CHICANO MEXICANO**  
**SIN FRONTERAS**  
**!!HASTA LA VICTORIA SIEMPRE!!**



## LA UNION DEL BARRIO

June 17, 1988

San Diego's tragic history of police and border patrol brutality against the Chicano Mexicano and Black community must be stopped.

Today, the violence continues. Our community continues to witness incidents of police terror directed at us. The ever increasing incidents of brutalization blatantly indicate the S.D.P.D.'s offensive position towards our people. It is thus essential that we, the community, mobilize for our own defense.

Community empowerment is the only way to realize our urgent objectives. So far, we have been successful in raising very serious and legitimate concerns in reference to the police force.

In our continuing effort to end the unjust violations against our community, we ask that you join us in a march for justice and community power. Your organization's participation is essential to the successful outcome of the march. In addition to your support and endorsement in the march, we ask for your participation on July 9. We also welcome your input in planning the event. We meet each Thursday at 6:30 at Centro Aztlán 2803 "B" St. If you have any questions, call us at 233-7279.

Let's march together July 9th for Community Power and Justice.

¡ La Unión Hace La Fuerza!

P. O. BOX 8095

SAN DIEGO, CA 92102

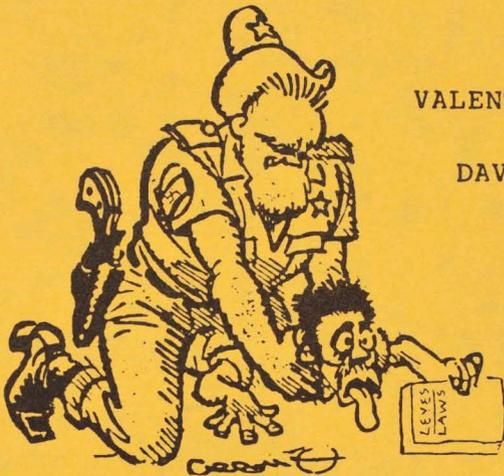
# WALK FOR JUSTICE AND COMMUNITY POWER

SATURDAY, JULY 9, 1988  
11:00 a.m.

CHICANO PARK, SAN DIEGO

\*WALK FROM CHICANO PARK TO S.D.P.D. STATION ON 14th AND BROADWAY

- WE DEMAND:
- \* COMMUNITY CONTROL OF THE POLICE!
  - \* STOP STEREOTYPING OUR YOUTH AS GANGS!
  - \* NO TO LAW ENFORCEMENT SOLUTIONS TO JOBLESSNESS
  - \* FULL RIGHTS FOR ALL RAZA; MIGRA OUT OF OUR BARRIOS!
  - \* COMMUNITY CONTROL OF THE BUSINESSES, MARKETS, ETC. IN OUR BARRIOS!
  - \* FULL EMPLOYMENT FOR RAZA!
  - \* COMMUNITY CONTROL OF THE EDUCATIONAL SYSTEM!
  - \* QUALITY, CULTURALLY-RELEVANT RECREATION SERVICES FOR OUR YOUTH!



## SPEAKERS:

VALENTINA HERNANDEZ  
AZTLAN COMMUNITY UNION

DAVID RICO  
UNION DEL BARRIO

## ORGANIZED BY:



LA UNION DEL BARRIO  
P.O. BOX 8095  
SAN DIEGO, CA. 92102  
INFO: 233-7279

¡CONSCIENTIZACION, ORGANIZACION,  
Y UNIDAD HACE LA FUERZA!

Sherman Unidos & Union del Barrio Present:

# "EDUCATION IS A RIGHT NOT A PRIVILEGE!"

## COMMUNITY EDUCATIONAL FORUM

PURPOSE: Why are there high school dropouts? What can be done about it?

WHEN: March 17, 1983...7:00pm

WHERE: Sherman Elementary School, 450 24th Street

### PANELISTS:

Ernesto Bustillos.....Union del Barrio & Chairperson-Escuela Aztlan

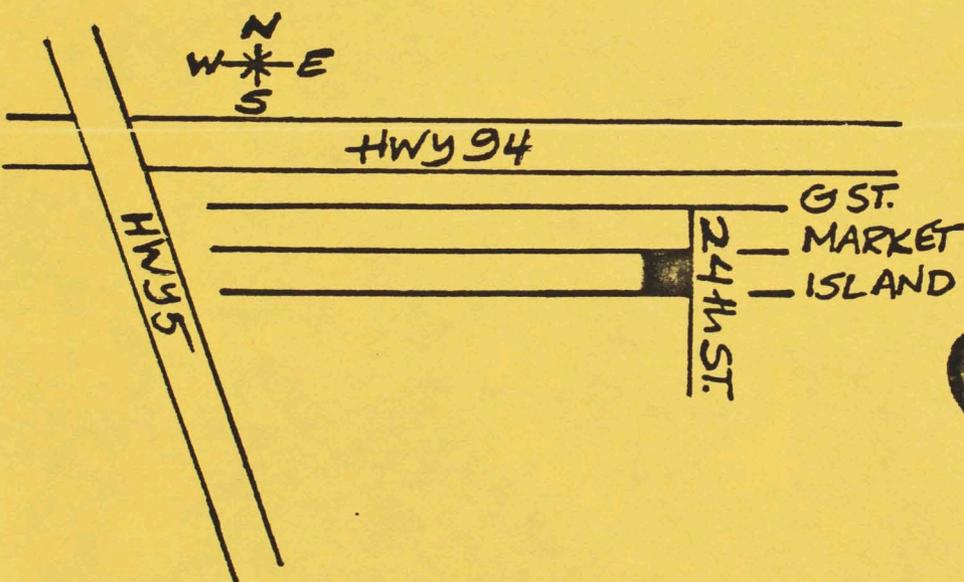
Cindy Lechuga.....Counselor for S.D. City Schools

Sra. Evella Guzman.....Sherman Parent & Activist

Esteban Vela.....M.E.Ch.A. Advisor-Chula Vista H.S.

Tony "Cowboy" Garcia...Sherman Unidos Officer & Concerned Homeboy

Maria Elena Ochoa.....Counselor at Sweetwater H.S.



Sherman Unidos + Union del Barrio Presenta:

# "¡EDUCACIÓN ES UN DERECHO, NO UN PRIVILEGIO!"

## FORO EDUCACIONAL DE LA COMUNIDAD

PROPOSITO: Por que hay estudiantes que dejan la escuela? Que podemos hacer?

CUANDO: Marzo 17, 1983...7:00pm

DONDE: Sherman Elementary School, 450 24th Street

### PANELISTAS:

Ernesto Bustillos.....Union del Barrio y Presidente-Escuela de Aztlan

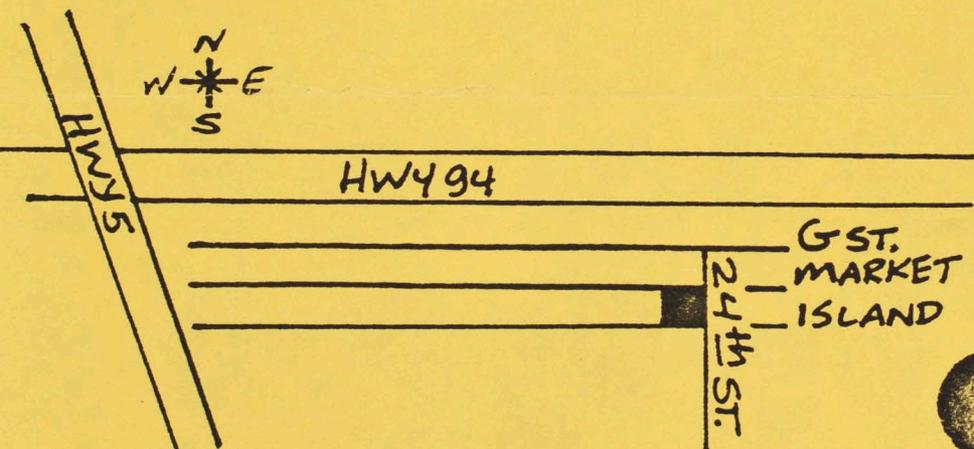
Cindy Lechuga.....Consejera del San Diego City Schools

Sra. Evella Guzman.....Madre y activista de Sherman

Esteban Vela.....Patrocinador de M.E.Ch.A. en Chula Vista H.S.

Tony "Cowboy" Garcia...Sherman Unidos y un "homeboy" interesado

Maria Elena Ochoa.....Consejera de la Escuela Sweetwater





## LA UNION DEL BARRIO

Jan. 12, 1989

Councilman Bob Filner  
City Administration Bldg  
San Diego, Ca.

Mr. Filner:

We are writing to express our opposition to your proposed tax increase that according to newspaper reports would "raise 50 million dollars annually" and would be used to "finance an increase in the police force."

As you well know, for that last 7 years our organization has been monitoring the policies and actions of the various police agencies in San Diego County. We have found that the Chicano Mexicano and African (Black) residents of this city and county have been victims of police harrassment, brutality, and murder. Hardly a week goes by without reports of police beatings, ticket-fixing, improper use of city/county equipment, police killing their own spouses, police using and driving under the influence of drugs, torture, harrassing the homeless, homo-sexual molestations (specially by deputies in the county jail), and the killing of unarmed civilians. In the past, we have called for the creation of an independent police review board, that would have the power to hire and fire officers, as a first step towards ending police terrorism in our community

We are appalled that you would even suggest "more police" in light of the issues and questions we have publically raised. Before any increase in the number of police is made, the police department must come under the control of those who they are supposed to protect and who pay their wages. Secondly, the millions of dollars to be spent on the police could be better used to provide jobs to up to 5,000 youth! Every legitimate study of society concludes that crime is a result of unemployment and poverty.

In regards to the violence and drugs, everyone knows that drugs are not grown or manufactured in our communities. Indeed, drugs are "imported" into the barrios by Cliver North, Bush, and the rest of the CIA "gang". That the "real" drug pushers live in Point Loma, La Jolla, La Costa, etc.- is a well known fact. It seems logical that this is where the police should be put to work if they really want to wage "war against drugs".

In conclusion, we are tired of a judicial system that puts more value on the health of Dunda the elephant (see recents news accounts)

(over)

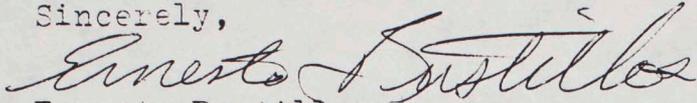
P. O. BOX 8095

SAN DIEGO, CA 92102

than on the lives of the Chicano Mexicano Community. Your proposed tax-increase represents this complete lack of respect and understanding of the problems confronting our community.

We would like a written response to our concerns as soon as possible. We are sure that you are aware of a "recall Filner" movement developing from San Ysidro to Logan Heights. We will consider participation in that movement based on your response.

Sincerely,

  
Ernesto Bustillos

cc: (Local)

Catfish Club  
Black Student Union  
Chicano Studies Council  
Coalition for Law and Justice  
Committee on Chicano Rights  
Legal Aid Society  
Mayors Latino Advisory Committee  
Mexican American Business and Professional Assoc.  
Movimiento Estudiantil Chicano de Aztlan (MECHA) Central  
National Assoc. for the Advancement of Colored People  
San Diego Unity League  
(Local and National)  
American Civil Liberties Union  
American G.I. Forum  
Assoc. of Mexican American Educators  
Chicanos Advocating for Justice  
Chicano News Media Assoc.  
International Indian Treaty Council  
Labor Council for Latin American Advancement  
La Raza Lawyers Assoc.  
La Raza Unida Party  
League of United Latin American Citizens  
Mexican American Legal Defense and Educational Foundation  
Mexican American Political Association  
National Chicano Human Rights Council  
United Farm Workers  
(And every other Chicano, African, Indian, and Progressive organization in San Diego County through a mass mailout)

All San Diego County Print, Television, and Radio Media

Networks: A.P., U.P.I., ABC, CBS, CNN, INN, NBC, S.I.N.

Newspapers and Magazines: Christian Science Monitor, El Mexicano  
La Opinion, The Nation, Newsweek, N.Y. Times, USA Today, U.S.  
News and World Report, Washington Post



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# HASTA LA VICTORIA -SIEMPRE BOLETIN DE LA UNION



UNION DEL BARRIO

February 1989

## BARRIO FORUM: DIA DE LA REVOLUCION

On November 18, 1988, Union del Barrio held its annual forum commemorating El Dia De La Revolucion Mexicana and to sum-up burning issues confronting the liberation struggles within the current borders of the United States. Part of the forum consisted of presentations by camaradas Biko Lumumba (representing the African People's Socialist Party, Oakland, Ca.), Rudy Acuna (author of "Occupied America", Los Angeles, Ca.), and David Rico (mesa directiva, Union del Barrio). A special Karate exhibition was presented by children from the Aztlan Karate Club. VIVA VILLA, ZAPATA, GENARO VASQUEZ, Y L. CABANAS! LA REVOLUCION NO HA TERMINADO!

## HACIA LA CONTRUCCION DE UN FRENTE NACIONAL CHICANO MEXICANO

The campaign to build a revolutionary nationalist Chicano Mexicano Movement moves forwards. On Jan. 20, 1989, a forum was held at Riverside, Ca. The purpose of the forum was to inform and to win over honest and committed Raza activistas to the necessity of building a totally independent national Chicano Mexicano organization. Presentations were given by Elba Alvarez (Union del Barrio, Riverside), Xenaro Ayala (La Raza Unida Party, San Fernando), and Ernesto Bustillos (Union del Barrio, San Diego). The next frente building forum will be held on Feb. 10, 1988 in Riverside, Ca.

## TOWARDS SELF-DETERMINATION AND REAL RAZA POWER! FORWARDS ALWAYS!

Breaking the chains of oppression and sell-out hispanic politics, calls for the building of community control institutions and independent political formations. This year Centro Aztlan (an independent community center) located on 28th and Bst in San Diego, celebrates one year of existence. Present Centro programs are: "Somos Raza" (a barrio youth magazine), Aztlan Karate club (for children), Libreria Flores Magon (movement bookstore), Barrio Forums, and a series on Political Platicas (which will form the nucleus of a future movimiento political school). On Feb. 24, Union will organize a special forum in recognition of the Centro's one year of struggle! NO MORE CHEESE LINES OR GOVERNMENT CONTROL! BUILDING CHICANO POWER AND SELF-RELIANCE!!!!

## THE ONLY ILLEGAL ALIENS ARE THE EUROPEANS WHO STOLE THIS LAND FROM THE INDIO MEXICANO!!!!

On Feb. 1, 1989, Union del Barrio joined La Raza Unida Party and MAPA, in condemning the racist right-wing proposal to build a "giant ditch" along the gringo-imposed border between Aztlan and the rest of Mexico. The purpose of the ditch is to keep out Mexicans, the real owners of the land!! A press conference was held at the "border" by representatives of the 3 organizations. SOMOS UN PUEBLO SIN FRONTERAS!!

## QUE VIVA MEXICO LIBRE Y REUNIFICADO!! ADELANTE CON EL BOLIVARISMO REVOLUCIONARIO!!

As part of Union's work to build the Chicano Mexicano Liberation Movement and to advance Indigenismo Sin Fronteras (o Bolivarismo Revolucionario), Union has held various meetings and dialogue with representatives from various liberation movements. This has included juntas with Mixtecos, Cardenistas, and representatives from the Chileno struggle for national independence. SOMOS UNO. POR QUE AMERICA ES UNO!!!

P. O. BOX 8095

SAN DIEGO, CA 92102

# Support Chicano Mexicano Independence

In December 1987, after a long difficult struggle, Union del Barrio's efforts to build Centro Aztlan materialized. The Centro is located at 2803 B Street, San Diego 92102. The purpose of the Centro is to serve as a base for grassroots organizing and the politicization of the Chicano Mexicano community. It is the Union's objective to advance community self-reliance and build real power, through the development of a food co-op, bookstore, newspaper, childcare center, credit union, and other community-controlled programs.

The organizing and material support for Centro Aztlan programs will be directed by Aztlan Community Union (ACU). We are asking those who are truly committed to the struggle for Chicano Mexicano Self-determination, to join the Aztlan Community Union. Attached is a form where you can make a commitment to our gente that is not a meaningless promise, a government solution, nor selfish, individualistic nonsense, but rather a commitment that will bring concrete self-determination for La Raza.

**HASTA LA VICTORIA!**

**YES!!**, I recognize that the building of Centro Aztlan is critical to the empowerment of the Chicano Mexicano Community of San Diego. As a member of the Centro Aztlan Community Union, I would like to make the following contribution:

- Financial:** Please find enclosed a check or money order made out to Union del Barrio in the amount of \$10 or \$\_\_\_\_\_. Please bill me every two months in the amount of \$10 or \$\_\_\_\_\_.
- Working Committee:** I am interested in actively working on the Centro Aztlan Project. Please notify me as to upcoming meetings.
- Equipment/Material Support:** I have the following equipment/materials/services which I would like to contribute to the Centro Aztlan project: (please list)

Name \_\_\_\_\_ Phone No. (H) \_\_\_\_\_ (W) \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Return to: **Union del Barrio**  
Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102

## PRINCIPLES OF UNITY:

1. THE CHICANO MEXICANO PEOPLE HAVE THE RIGHT TO DETERMINE THEIR OWN DESTINY IN THEIR OWN LAND.
2. WE MUST RELY ON OURSELVES FOR THE SOLUTION TO OUR PROBLEMS.
3. WE MUST BEHAVE IN A RESPECTFUL, DIGNIFIED, AND HONEST MANNER WITH EACH OTHER, AND STRIVE TO CREATE AND BUILD UNITY AMONG RAZA.
4. WE BELIEVE IN THE NECESSITY AND PRACTICE OF EDUCATING OURSELVES AND OUR GENTE AS TO OUR TRUE HISTORY, THE CONDITIONS AND REALITIES CONFRONTING LA RAZA, AND THE NEED TO CREATE SHORT AND LONG TERM TACTICS AND STRATEGIES TO BUILD THE CHICANO MOVEMENT.
5. WE RECOGNIZE THAT WORKING AS INDIVIDUALS IN THE MOVEMENT IS NOT THE MEANS TO EMPOWERING OUR GENTE. THE SURE ROUTE TO SELF-DETERMINATION IS BY JOINING AND WORKING WITHIN ORGANIZATIONS. WE MUST ASK OURSELVES: "ARE WE WORKING TO EMPOWER OUR GENTE?" "WHO ARE WE ACCOUNTABLE TO?"

SELF-DETERMINATION  
SELF-RELIANCE  
SELF-RESPECT  
CONCIENTIZACION  
ORGANIZATION

EQUAL

CHICANO  
COMMUNITY  
EMPOWERMENT

\* \* \* \* \*

AS MEMBERS OF THE AZTLAN COMMUNITY UNION, WE PLEDGE THE FOLLOWING:

1. TO UPHOLD THE PRINCIPLES OF UNITY OF THE AZTLAN COMMUNITY UNION.
2. TO SUPPORT THE AZTLAN COMMUNITY UNION, LA UNION DEL BARRIO, CENTRO AZTLAN, AND THE WORKING COMMITTES CONNECTED WITH THEM AT ALL POSSIBLE FUNCIONS.
3. WE PLEDGE A CONSISTENT MONTHLY DONATION TO CARRY ON THIS WORK TO EMPOWER OUR COMMUNITY.

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# TOWARDS THE BUILDING OF A CHICANO MEXICANO NATIONAL FRONT

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## HACIA LA CONSTRUCCION DE UN FRENTE NACIONAL CHICANO MEXICANO

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### CAMPAÑA DE FORO / FORUM CAMPAIGN

Los Angeles  
Riverside  
Santa Ana  
Fresno  
San Diego  
Tijuana

Nov. 19, 1988  
Jan. 20, 1989  
Feb. 10, 1989  
March 10, 1989  
April 14, 1989  
May 5, 1989

For more information please call:  
Southern Ca. 619-233-7279  
Central Ca. 818-365-6534



ORGANIZED BY



UNION DEL BARRIO



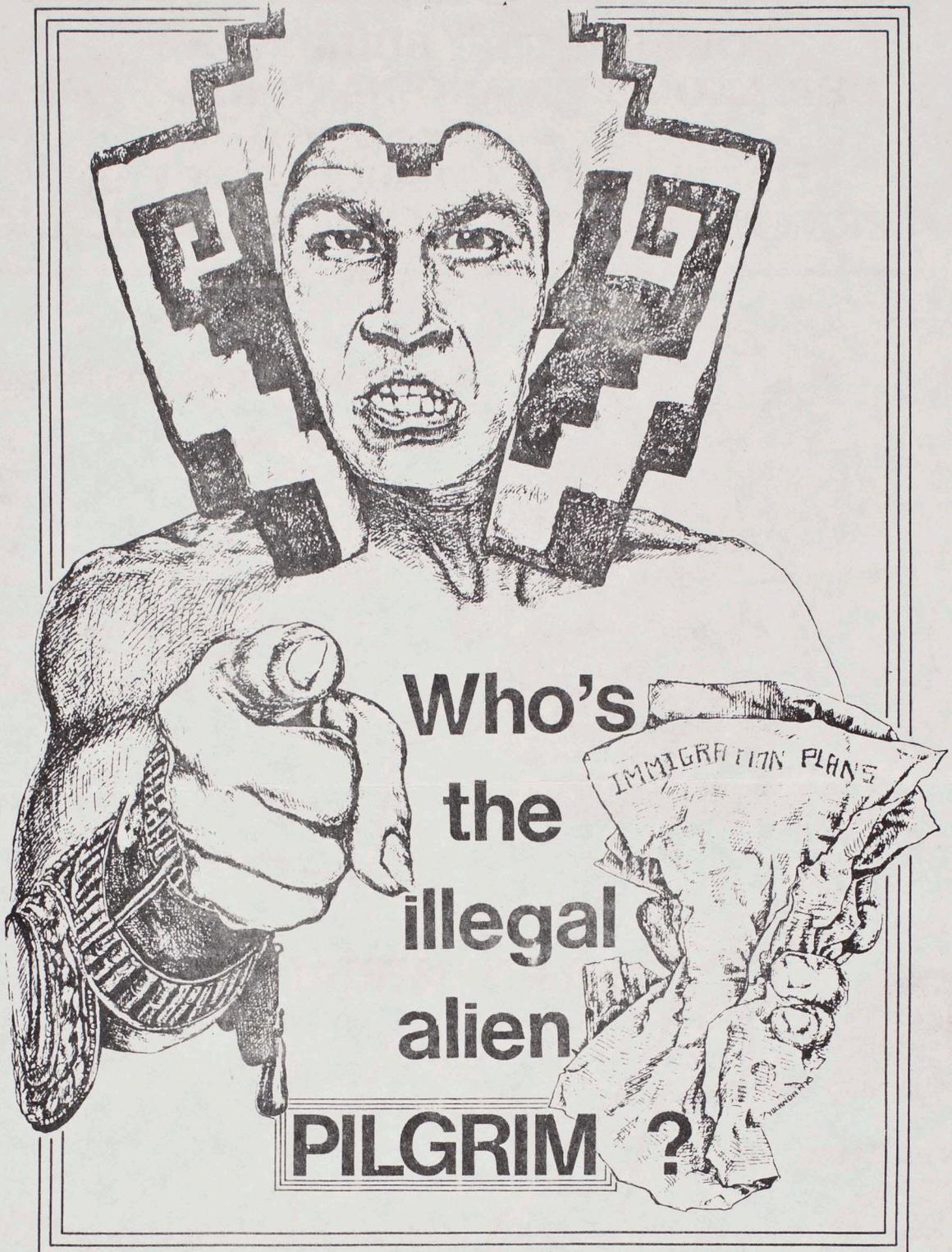
PARTIDO NACIONAL DE LA RAZA UNIDA

TIERRA Y LIBERTAD

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POR LA AUTO-DETERMINACION  
DEL PUEBLO CHICANO MEXICANO

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EL GUERRERO AZTECA WHO HAS HAD IT UP TO THERE(!)  
WITH THE MIGRA IS THE CENTERPIECE OF THE 1989 UNION DEL  
BARRIO CALENDAR. THEY ARE BEING SOLD AS A FUNDRAISER  
FOR CENTRO AZTLAN. THIS FIRME CALENDAR IS \$1 EACH AND  
IS AVAILABLE AT THE CENTRO AZTLAN BOOKSTORE OR THROUGH  
THE MAIL - CALL (619) 233-7279 FOR DETAILS.



**END POLICE TERRORISM! ARREST THE REAL DRUG PUSHERS: BUSCH, NORTH, AND THE WHOLE CIA GANG!!**

In Jan. 1989, Union sent a letter to "liberal" city council Bob Filner jamming him up for his asinine proposal calling for a "raise in taxes to especially hire more police". Filner, who represents a district with a majority Mexicano and African (Black) was reminded that the only way to stop police terrorism and drug traffic is to arrest those rich capitalist gringos and the government agents (CIA, FBI, etc) who "import" drugs into the Mexicano and African communities. Basically, we let this nerd (Filner) know that he can fool some Mexicans, but he can't fool us all! On April 25, 1989, the Union sent out a mass-circulation press release denouncing city manger John Lockwood's establishment of a "puppet police review board". In the press release, the Union called on those who have agreed to serve on Lockwood's phony police panel to realize that they are collaborating with the brutalization and killing of members on the Mexican and African communities; and, if they have any moral fortitude and self-respect, they should immediately resign from Lockwood's attempt to cover-up illegal police activity. So while the city mayor and supervisor Susan Golding live in super comfort off the drug profits made by their old-decaying husbands, these two hypocritical female rats, go into the barrios and ghetto (under pig protection) and tell poor young Chicanos and Africans to "just say no". YA BASTA! THE MAYOR'S HOUSE IS THE ROCK HOUSE!! THE REAL DRUG PUSHERS LIVE IN POINT LOMA, LA JOLLA, ETC!

**WE MUST DOCUMENT AND PRESENT TO THE WORLD THE BRUTAL COLONIZATION CONFRONTING CHICANO MEXICANOS!**

After several conferences held throughout the occupied territories (Aztlán), dozens of Chicano Mexicano activists and organizations have come together to form the "NATIONAL CHICANO HUMAN RIGHTS COUNCIL". At the last council meeting, held on Dec. 3, 1988 at Santa Cruz, Ca., companero Juan Castellanos (Union) gave a summation of the politics and practice of Union del Barrio. His presentation was enthusiastically recieved and many of the suggestions presented by the Union were adopted. A key objective of the Council is to present to the international community the violation of human and national rights against Chicano Mexicanos and other Indian peoples by the illegal European settler nation known as the "United States". The Council is working in unity with the International Indian Treaty Council to bring about the reality of our existence to the United Nations. CUESTE LO CUESTE, LIBERTAD!



**Somos Raza**, an Union del Barrio project, is a barrio youth publication dedicated to raising the consciousness of Chicano Mexicano youth. **Somos Raza** staff, made-up of barrio youth, meet weekly to put together the magazine. Every month 100 issues are printed and circulated throughout the barrios of San Diego County. We welcome barrio arte, letras, dedications, etc. Send your material/or for copies:

**SOMOS RAZA**  
2803 B st  
San Diego 92102

**WE MUST KEEP THE "FLAME" OF LIBERATION ALIVE!**

19 years ago, on April 22, 1970, Chicano took power into their own hands and liberated a small piece of land which they turned into "Chicano Park". This "take over" was representative of the "no-nonsense" action oriented politics of that time. Over night, Chicano Park became a symbol of the Chicano Struggle for self-determination and the "re-conquest" of Aztlán. But through the years, due mainly to the weakness of our movement, the park (more and more) lost its political significance to the majority of La Raza. In an effort to keep the flame of liberation alive, the Union del Barrio (since its founding) has made it a point to be at every park celebration. This year (April 22, 1989) the Union, along with La Raza Unida Party, were one of the few elements present who had any politically revolutionary character. The fact that over \$200 worth of books, pamphlets, etc were sold, demonstrate that the people are hungry for information other than the hispanic garbage being dumped on them. CONCIERTIZACION, ORGANIZACION, LIBERACION!!

**NO MORE CHEESE LINES OR GRINGO GOVERNMENT CONTROL! BUILD CHICANO POWER, SELF-RESPECT, AND SELF-RELIANCE!!**

Breaking the chains of oppression and sell-out "hispanic" politics, calls for the building of community control institutions independent political formations. This year Centro Aztlán (an independent community center) located on 28th and B street, San Diego, celebrates one year of existence. Present Centro programs are: **Somos Raza** (a barrio youth publication), barrio art classes, Libreria Flores Magon (movement bookstore), monthly Barrio Forums, and a series of political pláticas. On Feb. 24, 1989, a special forum in recognition of Centro Aztlán's one year of existence as the only independent (no government funding) liberation-based Chicano center in San Diego. Companero Clemente Diaz (Union) gave a brief and straight forward summation on the importance of creating independent Chicano Mexicano institutions that will challenge existing anglo control over the Mexican community. Compa Clemente challenged Raza activists to "not just talk, or philosophize" and but to "get into the practice of producing". Also part of the forum program, was a presentation by Guillermo Suarez (MLN). Compa Suarez gave a sharp analysis of the question of placing the "self-determination politics" once again on the minds of the Chicano Mexicano masses and creating centers such as Centro Aztlán is central towards realizing this objective. The development of Centro Aztlán demonstrates the level of commitment and serious of Union del Barrio, and indeed, demonstrates a tremendous contribution for our movement. TOWARDS SELF-DETERMINATION AND REAL RAZA POWER! PARA ADELANTE SIEMPRE, PARA ATRAS NUNCA!!

ORGANO OFICIAL DEL **LA PULLA** COMITE CIVICO POPULAR MIXTECO **mixteca**

II A LEVANTAR EL PLIEGO UNICO DE DEMANDAS MIXTECAS II

HOMENAJE A LA MUJER MIXTECA

RESOLUCION PARA LOS INMIGRADOS SIN CASA I

LA UNIDAD AVANZA EN EL SUR DE CALIFORNIA

**EL SEMBRADOR**

LA PATRIA

Partido Nacional de la Raza Unida

EL CORDON HUBO UN REVOLUCIONARIO

THE FOLLOWING CHICANO MEXICANO MOVEMENT PUBLICATIONS ARE AVAILABLE FROM LIBRERIA FLORES MAGON (bookstore):

**LA PULLA** OFFICIAL ORGAN OF COMITE CIVICO POPULAR MEX-TICO

**EL SEMBRADOR** PUBLICATION OF EL PARTIDO DE LA RAZA UNIDA

call (619)233-7279

Libreria Magon is project of Union del Barrio

"*LA VERDAD* will engage in bringing about a cultural and political revolution that will do-away with the hispanic mentality of 'me, myself, and I'"

1. To serve as a tool for the political education of Union membership and supporters. Every issue will attempt to have atleast one article which will analyze and sum-up a major question or issue facing our struggle. *La Verdad* will be used as a guide and source for organization platicas, and for institutionalizing a political school within the organization; and to win over as many people as possible to the revolutionary anti-colonial line.

2. To the Union del Barrio, the most urgent question of our movement is organization. Through critical analysis and discourse, *La Verdad* will address issues and problems which impede the unity of progressive revolutionary nationalist forces. The building of a national Chicano Mexicano Revolutionary Nationalist organization will be all-important to *La Verdad*. In keeping with the fundamental principle of organization, *La Verdad* will submit to the direction of Union del Barrio; it will not adhere to the petty-bourgeois infantil notion that a publication can "exist" on its own-with no accountability or organizational responsibility.

**WITH AN EFFICIENT POLITICAL ORGAN OUR WORK WOULD BE 5,6, 10 TIMES MORE EFFECTIVE**

3. *LA VERDAD* will diligently sum-up the on-going work of Union del Barrio. We have learned how in the past, our activities (marches, pickets, forums, conferences, presentations, press-releases, etc) lost most of its impact and significance because we were not able to communicate these activities to majority of our community. With an efficient political organ our work would be 5,6, 10 times more effective.

4. The present format or style of *La Verdad*, a small and limited contribution, will set the foundation for a truly "popular" newspaper that will be printed regularly, in spanish and english, and would reach thousands of Chicano Mexicanos on both sides of the militarily imposed border. The current publication efforts surrounding *La Verdad* will function as a training ground and recruitment for future staff which will take on the task of publishing the newspaper that our struggle demands. At the same time, we will gain the valuable experience needed for the production of a theoretical journal which will go into a deep analysis of the burning questions of our movement. Also, in unity with other liberation forces, such as La Raza Unida Party, *La Verdad* will document and begin the development of liberation literature, concretizing (making real) liberation theory, and setting catalyst for a cultural revolution that will do-away with the current hispanic mentality of "me, myself, and I"

**THE DEPLORABLE CONDITIONS FACING THE MAJORITY OF MEXICANS IN THE OCCUPIED TERRITORIES (AZTLAN) IS ONE OF THE BEST KEPT SECRETS OF U.S. COLONIALISM.**

5. *La Verdad* will also attempt to break the "isolation" and begin building bridges of communication and unity of action with other

national liberation movements. A major weakness of our movement during the last period of struggle was the lack of support for our struggle in Aztlan (occupied Mexico) thereby facilitating the destruction of much of our movement by the United States government. Currently, the deplorable conditions facing the majority of Mexicans in the occupied territories (Aztlan) is one of the best kept secrets of U.S. colonialism. In order to win allies to the cause of Chicano Mexicano liberation, *La Verdad*, in conjunction with other Raza organizations, must expose to the world the colonialist-racist character of the U.S.

With this issue of *La Verdad*, Union del Barrio undertakes a strategic-qualitative step forward in its political development. We welcome constructive criticism, comments, or suggestions from those involved in the struggle. It is our understanding that constructive criticism and dialogue is positive and helps bring clarity to our struggle.

**TERRIA Y LIBERTAD!  
HASTA LA VICTORIA -SIEMPRE!**

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Address \_\_\_\_\_ Zip \_\_\_\_\_

Return to: Union del Barrio  
Centro Aztlan Community Union  
P.O. Box 8095  
San Diego, Ca. 92102

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**UPDATE ON THE LAST SIX MONTHS OF WORK**

**HACIA LA CONSTRUCCION DE UN FRENTE NACIONAL CHICANO MEXICANO!**

The campaign to build a revolutionary nationalist Chicano Mexicano Movement continues forwards. This year forums were held in Riverside, Santa Ana, Fresno, and San Diego. The purpose of the forums were to inform and to win over honest and committed Raza activists to the necessity of building a totally independent national Chicano Mexicano organization. Presentations on the question of organization were given by Elba Alvarez (Union del Barrio), Xenaro Ayala (La Raza Unida Party), Ernesto Bustillos (Union del Barrio), Juan Castellanos (Union del Barrio), Carlos Pelayo (La Raza Unida Party), and David Rico (Union del Barrio). A particularly successful forum took place in Santa Ana, where over 40 people attended, many taking part in a serious and constructive dialogue with those making presentations. In San Diego, the forum included "mensejes de Unidad" (unity statements) from the Movimiento de Liberacion Nacional (MLN), MECHA-SDSU, MAPA-South Bay, Comite Civico Popular, and Chile en Lucha. Throughout the year, the Frente Organizing Committee has been meeting (the most recent meeting was on April 23, 1989) to discuss the most effective ways by which to bring people into the "frente process"-which will culminated in a convention in 1990; from this gathering will come the unification of the frente participants into a national organization. Present participants of the frente are the Union del Barrio and La Raza Unida Party. For more info call (619) 233-7279. LA UNION Y ORGANICION HACE LA FUERZA!!

**THE ONLY ILLEGAL ALIENS ARE THE EUROPEANS WHO STOLED THIS LAND FROM THE INDIO MEXICANOS!!**

On Feb. 1, 1989, Union del Barrio joined forces with La Raza Unida Party and MAPA (So. Bay), in condemning the racist right-wing proposal to build a "giant ditch" along the gringo-imposed border between Aztlan and the rest of Mexico. The purpose of the "ditch" would be keep out Mexicans, the real owners of this land!! A press conference was held at the "border" by representatives of the 3 organizations. SOMOS UN PUEBLO! SIN FRONTERAS!

**QUE VIVA MEXICO LIBRE Y REUNIFICADO!! ADELANTE CON EL BOLIVARISMO REVOLUCIONARY!!**

Central to Union's work to build the Chicano Mexicano Liberation Movement and to advance Indigenismo Sin Fronteras (o Bolivarismo Revolucionario), Union has held juntas and platicas with camaradas from various liberation movements, including Mixtecos Mexicanos, Cardenistas, and those involved in the struggle for an independent Chile. On Feb. 25, Union joined Mecha, Comite Civico Popular, Chile en Lucha, and other formations in a militant protests against the oppression and racism confronting Mexican workers in San Diego's north county; close to 200 people picketed and rallied in the city of Encinitas. On another front, before 500 young Chicano Mexicanos attending the "5th Annual Raza Youth Conference", compa Paul Aceves (Union) gave a crown to earth rap, urging young Raza to get with fighting for Mexican rights!; the conference was organized by La Raza Unida Party. On May 20, several members of Union joined Chileno activists in protesting the "port visit" of the Chilean naval-torture ship the Esmeralda; we understand well, that the enemy of Raza in Chile, is the same enemy of Raza in Aztlan! SOMOS UNO, POR QUE AMERICA ES UNO!!!!

con't p6

EL SEMBRADOR



p5

**"LA VERDAD:** We understood clearly that a people without a political consciousness, without an understanding of how and why they are oppressed, -will never liberate themselves"

The publication of *La Verdad* represents a qualitative step forward in the political, ideological, and organizational development of Union del Barrio. It also represents a significant and historical advancement in general, since it gives the movement one of the few community-based independent political organs by which to define and express its own views. In short, *La Verdad* enables the Chicano Movement to speak for itself.

The Union del Barrio has long recognized the critical importance of literature in raising the political consciousness of the people. The idea for an organization newspaper has been on the Union's agenda since its founding in the summer of 1981. We understood clearly that a people without an understanding of how and why they are oppressed, -will never liberate themselves. And, it is precisely to bring about this understanding to the Mexican community that forms the basic purpose of *La Verdad*.

Between the years 1969-1971, Raza activists in San Diego published a newspaper named *La Verdad* (the truth). *La Verdad* was published during what is known among movement circles as "the last period of struggle" (1965-75). A period in which oppressed and colonized people throughout the world physically confronted U.S./European imperialism. A discussion paper published by Union in June 1986 summed-it up this way:

*"At the height of the last period, 1965-1975, certain historical dynamics forced the question of imperialism to slap white america squarely in the face in the international arena, i.e. Cuba 1959, Vietnam 1968, Chile 1970, Guinea Bissau and Cape Verde 1974, etc. The social upheaval of the 60's and 70's rapidly drove home the political similarities of the colonially oppressed peoples of the third world to captive descendants of the conquered Mexicanos Indios and enslaved Africans in the United States."*

#### **REVOLUTIONARY NATIONALISTS WERE ABLE TO PUT UP A HELL OF A STRUGGLE AND WIN FOR THE MASSES MANY CONCESSIONS**

Within the borders of the United States, we saw the African and Mexicano Indian movements engaged in a militant struggle for self-determination against the the anglo ruling class and its allies the bought-off redneck white workers. Chicano Mexicanos and Indios, led by organizations such as the American Indian Movement (AIM), Brown Berets, Cruzada Por Justicia, La Raza Unida Party, and other revolutionary nationalists forces, were able to put-up a hell of a struggle and win for the masses many concessions. Chicano Studies, Financial aid programs for students, bilingual education, social services in the barrios, affirmative actions programs at the work place, community clinics, free lunches at schools, - were all a response by U.S. colonialism to the militant struggle being waged by the movimiento. These "concessions" were put into place by the U.S. government in order to pacify the masses and buy-off some of the opportunists

found within the leadership of the movement. The so-called "war on poverty" (a federal program of the 1960s-70s) was part of a government plan to destroy the movement by replacing the movement's call for Chicano Power, with dependency on white-power colonialism.

It was during this period (1965-75) that the production of Raza oriented publications reached its zenith. Literally hundreds of books, magazines, journals, and newspapers were published. *El Gallo, El Machete, La Verdad, La Raza, El Barrio, Si Se Puede*, and many more publications, unrelentlessly fought for and represented the interests of Mexicans seeking an end to gringo oppression. Through trial and error, drawing lessons from defeats as well as victories, in study-circles and political platicas (rap sessions), in actual day-to-day struggle and activism, - a body of Chicano Literature based on scientific analysis began to develop.

But by 1975 (in some areas the activism continued, though somewhat sporadically, up to the present period), through a combination of tactics: killings, arrests, harrasment, bying-off of certain elements, creation of strife and disunity among movement forces etc., the movement had been defeated.

#### **LIKES SNAKES IN THE GRASS.....**

Once the movement had been defeated, the opportunists and vendidos, with no one to challenge them, were able to publically present themselves as "leaders" of the community. Like snakes in the grass, rats after cheese, and roaches crawling out of cracks, these pendejos (y pendejas) scramble all over each other in competition for the crumbs (\$\$) handed-out by the gringo colonial government. In every city, from San Antonio to San Diego, these individuals and associations begin to set-up "hispanic" (the words Chicano and Mexican were to "radical" for them and they offended their gringo bosses) newspapers and magazines. With no concern for the health or liberation of La Raza, these babosos (slobbering snails) set out to pimp sexism, Budwieser, Coors, Lucky-Stike, etc, etc.

#### **CREDIT MUST BE GIVEN TO THE COMMITTEE ON CHICANO RIGHTS FOR CARRYING THE BANNER OF CHICANO MEXICANO NATIONALISM**

But by 1981, the survivors and new forces of revolutionary natioanlism, comming to terms with the realities of defeat, had begun to regroup and consolidate themselves. Of critical importance to this new period of struggle was the resurgence of La Raza Unida Party (which unlike most movement organizations, never disbanded), the founding of Union del Barrio, and the struggles being waged by the Movimiento de Liberacion Nacional (MLN). Also, credit must be given to the Committee On Chicano Rights (CCR) for carrying the banner of Chicano Mexicano Nationalism, while other forces had given in to "accepted" liberal politics.

During the years 1986-89, serious internal discussions enabled the Union to take a giant step forward in its political development. Contributing to

**"LA VERDAD... will not adhere to the petty-bourgeois infantil notion that a publication can "exist" on its own, with no accountability or organizational responsibility"**

this political development was our coming into contact with the *Burning Spear* (a newspaper published by the African People's Socialist Party) and La Raza Unida Party. A thorough analysis and assessment of our work took place and revealed major weaknesses in the organization. One of these, was the absence of an organ by which we could get across our line to a substantial number of Raza and more effectively wage political struggle. Many marches, pickets, forums, and conferences, went virtually un-noticed because we did not have the means to publicze them. It was to address this crucial weakness that the Union decided it must begin the publication of *La Verdad*.

#### **THE SELECTING OF THE NAME LA VERDAD... WAS A POLITICALLY CONSCIOUS ATTEMPT TO PROVIDE A HISTORICAL CONTINUITY TO THE STRUGGLE FOR CHICANO LIBERATION**

The Union chosed to name its publication *La Verdad* because we uphold the original goals of the Chicano Movement of the 60s and 70s. Our organization was formed by veteran activists from the Brown Berets, La Raza Unida Party, United Farmworkers Union, Mecha, Committee On Chicano Rights, and other formations. As an organiation, we claim the defeats as well as the victories of these organizations. Thus to us, the re-publication of *La Verdad* is a logical reclaiming of our political legacy. The selecting of the name *La Verdad* for Union's publication was a politically conscious attempt to provide a historical continuity to the struggle for Chicano Mexicano Liberation.

The Union's commitment o community power and Chicano Mexicano independence will form the basis of the political orientation of *La Verdad*. Central to this commitment will be to bring the truth (verdad) to the masses and challenge the monopoly over ideology currently in the hands of the U.S. white-colonial bourgeoisie, their allies the "hispanics" (reformers, liberals, sell-outs, etc) and the white so-called communists organizations.

#### **THE WHITE LEFT (CPUSA, LRS, AND THE REST OF THE ALPHABET SOUP)... ARE NOTHING LESS THAN THE LOYAL OPPOSITION TO U.S. IMPERIALISM AND COLONIALISM**

We know well that all publications base their views on the material (real) interests of those who own or control them. Therefor it is no "mystery" that objective and primary reason for existence of the *San Diego Union, Los Angeles Times*, (and the rest of the U.S.-european media) is to maintain and defend U.S. colonialism-imperialism's oppression and exploitation of a large part of the world through lies, cover-ups, and confusion. Likewise, here in occupied Mexico (Aztlán) we see that the "interests" of the "hispanic" publications are based on the their neo-colonial owners who are directly tied into white "liberal" power. It is precisely because these hispanics benefit "materially" in the form of jobs, loans, hand-outs (often times called grants), advertisement monies, and so forth, - from

their relationship to white-power capitalism, that they promote the ideas and virtues of gringo colonialism. The white left, so-called communists, (CPUSA, LRS, etc. and the rest of the alphabet soup)-on the other hand are nothing less than the loyal opposition to imperialism and colonialism and their pubications, time and time again, have expressed unity with U.S. colonialism.

#### **THE INTERESTS OF LA VERDAD ARE THE INTERESTS OF THE WORKERS AND POOR OF OUR COMMUNITY, AND ALL OPPRESSED PEOPLE AND NATIONS THROUGHOUT THE WORLD**

La Union del Barrio is a working class community-based organization. We do not benefit or have a positive relationship to the colonizer. Therefor, the interests of *La Verdad* are the interests of the workers and poor of our community, all oppressed people and nations throughout the world. It is the interest of the *La Verdad* to rid our communities of the colonial exploitors and their hispanic flunkies and bring about real power to the Chicano Mexicano people. Central to this will be to challenge the ideological hold of colonialism over our community by presenting a thorough and scientific examination of the class and national contradictions of our oppression.

#### **THE PRESENT "FORMAT" OF LA VERDAD IS A SMALL INITIAL STEP TOWARDS THE EVENTUAL REALIZATION OF A MASS PUBLICATION**

Presently, the Union del Barrio does not have the forces or resources to produce a journal or "popular style" newspaper the our movement desperately needs. Until the situation of our organization changes, we see the present "format" of *La Verdad* as a small initial step towards the eventual realization of a mass publication.

But the ultimate goal of *La Verdad* is to develop into a full size, mass-based, bilingual newspaper. A publication that can "popularize" and crystalize the complex conditions that form the basis of our oppression; we are talking about a popular press that will present in a clear, precise, and straight forward fashion all the issues, problems, and situations confronting La Raza; a means to concretize and "make real" to the masses the issues-therby motivating and inspiring them in to action, protests, and organization. To compliment the newspaper is the need for flyers and pamphlets, again, written in a popular fashion in which the majority of our people can read and understand,-that will form part of a "people's" curriculum for political education. We are also in full understanding that alongside the popular press must exist an advance theoretical journal that will link revolutionary theory to revolutionary practice.

#### **THE MOST URGENT QUESTION OF OUR MOVEMENT IS ORGANIZATION**

The immediate tasks and objectives of *La Verdad* our the following:



# MARCHA



CHICANO MORATORIUM

**SATURDAY, AUG. 29, 1989 10:AM-2P.M.**

**CHICANO MORATORIUM**

On August 29, 1970- over 20,000 Chicano marched in East Los Angeles demanding an end to the Vietnam War, Barrio oppression, and calling for the self-determination of Aztlan. the march, organized by the National Chicano Moratorium Committee, was peaceful and legal. Using the excuse of a 'minor' incident that occurred toward the end of the march route, over 1000 Los Angeles Sheriff's deputies and police-brutally attacked the marchers (which included men, women, children, and the elderly),- trampling, clubbing, and tear gasing, anyone that stood in their way. LA RAZA, in self-defense, fought back- injuring dozens of police and burning many gringo-owned businesses. The result 3Chicano dead, hundreds injured, and over 1,000 of our Raza arrested!

The Chicano Moratorium is a day of special meaning to the Chicano Mexicano people and it is an important event in the history of our Raza's struggle for self-respect, self-defense, and self-determination. The marcha manifested an act of respect- it was a message of 'YA BASTA' to those oppressing our gente, and a demand for the Liberation of all oppressed people. August 29th will be remembered in Chicano Mexicano history, along with Cinco de Mayo, 16 de Septiembre, and EL DIA de la Revolucion.

For more information contact **RAZA RIGHTS COALITION**

**(SOUTH BAY) 422-4520 (CENTRAL SD) 233-7279 (N.COUNTY) 598-0621**



Union del Barrio  
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San Diego, CA 92102

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JUN. 89



**TOWARDS THE BUILDING OF A  
CHICANO MEXICANO NATIONAL FRONT**

**HACIA LA CONSTRUCCION DE UN  
FRENTE NACIONAL CHICANO MEXICANO**

CAMPAÑA DE FORO / FORUM CAMPAIGN

Los Angeles	Nov. 19, 1988
Riverside	Jan. 20, 1989
Santa Ana	Feb. 10, 1989
Fresno	March 10, 1989
San Diego	April 14, 1989
Tijuana	May 5, 1989

For more information please call:  
Southern Ca. 619-233-7279  
Central Ca. 818-365-6534



ORGANIZED BY



UNION DEL BARRIO



PARTIDO NACIONAL DE LA RAZA UNIDA

TIERRA Y LIBERTAD

**POR LA AUTO-DETERMINACION  
DEL PUEBLO CHICANO MEXICANO**

# RAZA RIGHTS COALITION IS FORMED IN SAN DIEGO

social consciousness of La Raza, was its participation in CHISPA (Chicanos in Solidarity with the People in Central America). A coalition consisting of MECHA Central, *Voz Fronteriza*, Chicano Moratorium Committee, Chicano Federation, CISPES, and Union del Barrio. In its two years of existence, CHISPA was able to publish two issues of a full-size newspaper "LA CHISPA" under the central theme of "AZTLAN Y CENTRO AMERICA, SOMOS UNO!" it organized a Night of Solidarity and Culture (held on Nov. 5, 1983, and attended by over 400 people), forum on Chicanos and Central America (Jan. 1984), Teach-in On Central America (Mar. 23, 1984), a march and rally at Chicano Park (May 12, 1984, over 300 marched 3 miles to Chicano Park), and march and community meeting in Commemoration of August 29th (held on Aug. 29, 1985; over 200 Raza marched from Chicano Park to Barrio Sherman). Our work in Chispa enable us to come to terms with Bolivarismo Revolucionario, a belief that all Latin America is one struggle with different fronts.

## CHICANO STUDIES MUST BE ACCOUNTABLE TO THE CHICANO MEXICANO COMMUNITY

In August of 1984, in an attempt to combat government on-going plans to destroy and co-opt Chicano Studies programs, Union del Barrio called for a "Chicano Studies Survival Conference" and initiated the formation of "Concilio de Estudios Chicanos" (a committee made-up of Raza from San Diego, Imperial Valley, and Baja California). The concilio meets regularly and has had Chicano Studies Conferences every year since its founding in 1985. Union continues to participate in the Concilio in an effort to win over Raza Academics to progressive-nationalist politics under the direction of a working class community-based movement and to a Chicanos Studies that emphasizes a critical and activist analysis to the study and research of Raza in the occupied territories (Aztlán). In short, to steer Chicano Studies towards its original goals as stated in its founding document "EL PLAN DE SANTA BARBARA": Chicano Studies must be accountable to the Chicano Mexicano community.

## SOMOS UN PUEBLO SIN FRONTERAS!

A most historically important and consequential common front work as far as setting a precedent in "cross border" struggle and in laying the foundation for future (which history and present conditions indicate) work between Mexicans on both sides of the gringo-imposed border, was Union's involvement in the "Ad Hoc Committee for the Defense of Humberto Carrillo" (Humberto was a 12 year-old shot in the back by a border patrol marrano). The committee was able to mobilize over 40 Raza organizations on both sides of the "border" and win the support of several African (Black) and progressive white organizations. The Committee organized a picket in front home of notoriously racist county D.A., Miller, in lily white La Jolla (home of the real drug pushers) on Aug. 7, 1985 and mobilized a mass demonstration on

June 1985 which consisted of simultaneously held marches on both sides of the "border", ending with a joint rally at the very spot where Humberto had been shot.

## PUT THE PIGS ON TRAIL!

Another extremely important work in unity with other formations was the forming of the Raza Coalition Against Police Terrorism (RCAPT), 1986 to 1987. Groups central to RCAPT were *Voz Fronteriza*, MECHA Central, and Union del Barrio. RCAPT was able to organize three "Caravanas Pro Justicia" (held on Oct. 18, 1986, Feb. 21, 1987, and June 19, 1987)—actions that called for caravans through the Mexican and African communities and ending with rallies in front of the San Diego Pig Department. The Caravans and leafleting brought us into contact with thousands of worker-community people who demonstrated, through their participation and signing a petition, support for our efforts to end police terrorizing of the Chicano Mexicano and African people, and the call for putting those pigs guilty of brutality on trial.

## RAZA RIGHTS COALITION IS FORMED

Our most current coalition work is our involvement with the Raza Rights Coalition (RRC). The "idea" behind the formation of the RRC comes from the work of Mecha Mira Costa College and Comite Civico Popular Mixteco (CCP) were doing in defense of Mexican farmworkers in San Diego's north county area and from an Union del Barrio call for the creation of a "Raza Rights Coalition" centered around this year's Aug. 29th commemoration.

On March 10, 1989, after a series of demonstrations against racism and exploitation of Mexicans in North County, Mecha (Mira Costa College in Oceanside, Ca.) hosted a meeting under the general heading of "immigrant rights". Mechistas, CCP, Chile en Lucha, Union del Barrio, and several individuals who attended the meeting agreed to the formation of a progressive, action-oriented, multi-issue coalition which would tentatively be called the "Raza Rights Coalition", a name suggested by Union del Barrio. Meetings to discuss principles of unity and future actions were to be held, but never materialized.

On May 30, 1989, Union invited the participants of the "March 10th" junta, as well as about 20 other activists and organizations to a meeting at Centro Aztlán (San Diego) to discuss the "joint" organizing of the 19th commemoration of the "Aug. 29th Chicano Moratorium" and the formation of the type of coalition agreed upon on March 10th. Union presented a general plan of action which included a statement of purpose and principles of unity. After dialogue and critique, those present agreed to the following statement of purpose:

1. To form a coalition of Chicano Mexicano-Raza organizations with the immediate objective of jointly organizing the 19th commemoration of the Aug. 29th moratorium.
2. The organization of the commemoration will serve as a catalyst for keeping the coalition working on issues on a year-round basis and will function

as a unified, representative, and collective voice of an organized Chicano Mexicano Community.

3. This year's Aug. 29th activities will form part of a coordinated southwest (Aztlán) wide movement in which actions will be held in major cities.

4. This Aztlán-wide campaign will form the basis for a national Aug. 29th march to be held in Los Angeles on 1990.

5. The San Diego commemoration will be multi-issue and raise issues such as police terror, labor, racism, etc.

6. Also, the coalition will involve itself in supporting liberation struggles throughout Latin America.

The "principles of unity" were tabled until more groups were brought into the coalition and to allow time for coalition participants to review the Union proposal. The coalition has been meeting every Friday since May 30th and a special day-long session was held to discuss more in depth the principles of unity. The "mesa directiva" of the RRC is in the process of summing-up the discussion on the principles of unity and will be presented to the RRC for approval.

Presently there are seven organizations active in the RRC:

### Chile en Lucha (CEL)

CEL was founded in 1976 by Chileno exiles escaping the fascist military destruction of the democratically elected government of Salvador Allende in 1973. The companeros that form the nuclei of CEL are veteran activists who were imprisoned, tortured, and forced to flee Chile. They are experienced and well trained in militant practical and ideological struggle and are committed to the liberation of their homeland. CEL's primary objective in Aztlán (occupied Mexico) is to inform the public that presently, at this very moment, there exist a struggle for liberation in Chile; and is attempting to win solidarity from as many progressive forces as possible to the Chileno struggle against the fascist dictatorship of (U.S. puppet) General Pinochet. CEL has organized penas, forums, conferences, and pickets (most recently the protest against the Chilean Navy-torture ship "Esmeralda" on May 20, 1989, San Diego Harbor). Being an internationalists organization, CEL is committed to supporting other national liberation struggles and is determine to intergrate itself in the struggle for Chicano Mexicano liberation.

### Comite Civico Popular Mixteco (CCP)

The CCP was founded in 1981 in Oaxaca, Mexico. The CCP's basic objective is to defend the rights of all workers and guarantee the respect for the language, customs, and culture of the Mixteco people. Forced to move to other regions of Mexico and into the occupied territories (Aztlán) by the economic crisis caused by U.S./European exploitation of Mexico, the CCP has formed "sections" of their organization in areas where they work and live. In California, the CCP has sections in Oceanside-Vista, Santa Maria, Gilroy, and San Jose. The San Diego county section (Oceanside-Vista) of the CCP was founded in mid 1987. The CCP publishes a newsletter, *La Pulla*, and has organized demonstrations in support of Mexicano workers in California and Mixtecos in Mexico. On July 7, 1989, the CCP organized a picket in front of the Mexican consulate in which over 50 people protested the mistreatment of Mixtecos traveling through Mexico by the various Mexican police agencies.

### Coalition For Law and Justice (CLJ)

The CLJ was founded in Dec. of 1984. It is composed of both government funded and non-funded organizations. Central to the work of the CLJ has been to document cases of Migra-Police brutality of Chicano Mexicanos. Its most current work evolved around the Francisco Ruiz Chavez case (On March 28, 1989, Chavez was shot in the back by migra pig Walter Davenport as he was trying to defend his 7-month pregnant wife from Davenport who had threw her on the ground and was kicking her stomach; Chavez was charged with assault on the migra pig). The CLJ and attorneys were able to win acquittal for Chavez and are presently in the process of filing suit against the Migra/INS. The CLJ is currently in the process of "re-structuring" itself, from a coalition to a single, independent organization.

### East County Latino Association (ECLA)

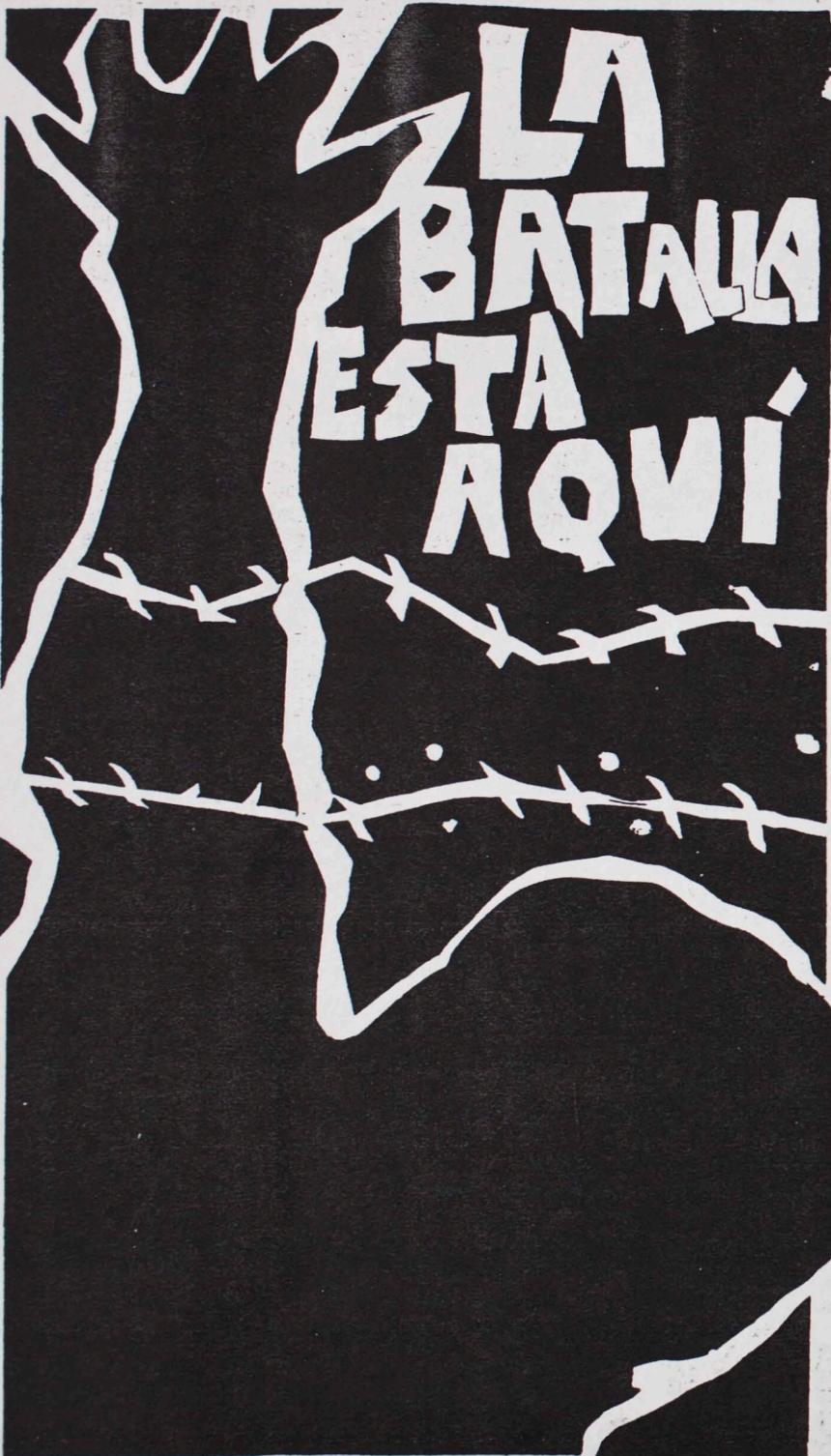
ECLA was founded in Oct. of 1986. Its membership consist of both professional and working class people. Its primary objective is to get Raza in the East County of San Diego (La Mesa, El Cajon, etc.) involve in social and political issues. East County has long been know to harbor pockets of the most extreme racists in San Diego which makes the work of ECLA very difficult. The most recent work of ECLA has been several fundraisers for scholarships for Raza students. ECLA will be holding a forum/platica in commemoration of "Aug 29th", on Aug. 22, 1989.

### La Raza Unida Party (LRUP)

The LRUP was formed in 1969 in an Aztlán wide conference held in Denver, Colorado. The LRUP is one of the oldest movement organizations. After years of struggle against government infiltration and internal splits, the LRUP has emerged as a tightly organized formation based on Revolutionary Nationalist anti-colonial politics. The LRUP involves itself in the struggle for Chicano Mexicano liberation through the publication of a newsletter, *El Sembrador*, conferences, marches, pickets, forums, and sponsors a Raza Youth organization. The LRUP more than any other organization has been instrumental in ensuring the survival of revolutionary politics and has been the key organization calling for the construction of a national front of movement formations. The LRUP is in the process of merging with Union del Barrio to form a Frente Nacional Chicano Mexicano in 1990. The LRUP recently held its third "congreso" on July 21-22, in Chula Vista, Ca. The LRUP has members in California, Arizona, and Colorado.



# AUGUST 29TH: RAZA DAY OF RESISTANCE!



arte by Malaquias Montoya 1970

Resistance to U.S. oppression has been a reality to the Chicano since the U.S. occupation of Aztlan (northern half of Mexico) in 1846. The defeat of the U.S. Army in the battle of San Pascual (in San Diego, California) in 1846, the defeat of the U.S. Marines by the guerrillas (made up of Mexican workers) under Jose Maria Flores in Los Angeles in 1846, the uprising against U.S. occupation forces in New Mexico by Indios Mexicanos in 1847, the decade-long guerrilla war led by Juan Cortina in Texas during the late 1800s, the political organizing by Flores Magon and the Partido Liberal Mexicano (PLM) in the early 1900s, the militant Mexican farm and mine workers' strikes throughout the southwest (Aztlan) from 1900 to 1930s (the most militant strikes in U.S. history), the "race riots" between Chicano youth known as "pachucos" and racist U.S. military in the 1940s, the cultural resistance and democratic-civil rights struggles of the 1950s and 60s, and the Chicano Power movement of the late 60s and early 70s,—were all forms of struggle against the national and class oppression of the Chicano Mexican people in occupied Mexico (Aztlan). It was during this last period of struggle that on Aug. 29, 1970, —20,000 Chicano Mexicanos who were marching in protest of U.S. involvement (war) in Vietnam and oppression here at home, were attacked by over 1,000 police agents. The results of this attack: 3 Chicanos killed, many injured, and hundreds jailed.

## OUR STRUGGLE IS HERE IN AZTLAN

The march had been called for— by the "National Chicano Moratorium Committee" (the committee itself was formed by the Brown Berets in 1969) as part of a "national campaign" of marches and rallies which would culminate in a massive convergence of Chicano activists and organizations from throughout occupied America on Aug. 29, 1970, in Los Angeles. Shouting slogans and carrying banners that read: "Raza Si, Guerra No!", "Our Struggle Is Here in Aztlan", "Raza Si Vale, If To War They Say Chale", and "Vietnam Vencera! Abajo Con Imperialismo!", dozens of marches, rallies, and juntas, were held throughout Aztlan from December of 1969 to July of 1970. Marches were held in Denver, San Francisco, Los Angeles, San Diego, and other cities. Many of these "pre-August 29" demonstrations attracted thousands of Raza. Here in San Diego on May 31, 1970, 800 people, led by the local chapter of the Brown Berets, marched through the downtown area and ended with a militant Chicano Power rally in what was then recently (April 1970) "liberated" Chicano Park.

## THE COMMEMORATIONS HAVE BEEN CENTRAL TO KEEPING THE IDEALS OF THE MOVIMIENTO ALIVE

Ever since this vicious police attack against a peaceful expression of resistance (Aug. 29th),

## "THE ROAD TOWARDS MAKING SELF-DETERMINATION A REALITY HAS BEEN A LONG AND DIFFICULT STRUGGLE"

## A BRIEF HISTORY OF UNION DEL BARRIO COALITION WORK AND THE FORMING OF THE RAZA RIGHTS COALITION

*Editor's note: The following is a brief summation of Union del Barrio's "coalition work". It is not intended to be a critical analysis, but rather a historical review and introduction to the recently formed "Raza Rights Coalition" (RRC). We definitely see the necessity for a thorough critical study of Union's past coalition work in order to draw lessons from these concrete experiences and utilize them to better prepare ourselves— so that we may wage more effective political struggle. This study will be forthcoming in future issues of LA VERDAD.*

Union del Barrio's history of coalition-type (common fronts) work is a lengthy one; a history which includes failures as well as tremendous successes. While some mistakes and weaknesses in coalition work we have found easy to identify and rectify, there are still some aspects of this particular area of struggle that we must learn and master.

Union del Barrio involves itself in coalition work from lessons drawn from almost a decade of the most consistent and active struggle. Coalition work is something that is forced upon us, not by "desire",— but by objective conditions, hard realities, and a deep understanding that the struggle against colonialist oppression of La Raza is a complicated and protracted struggle; one that demands tactical creativity and flexibility.

## OUR WORK WITH THESE TYPES OF GROUPINGS DOES NOT MEAN THAT THE UNION GIVES UP ITS ANTI-COLONIAL STANCE

We approach this work with the understanding that a "coalition" is a loose federation of groups and individuals who hold different political views— but share some fundamental ideas or goals. Or, concrete conditions have brought differing forces together in "unity", in common fronts, in response to some particular issue or action, for example: to fight against police/migra terror, to demand Chicano Studies or bilingual education in the schools, the firing of a "blatant" racist official, or to demand an end to U.S. military involvement in Central America. The fact that different organizations with different points of views or interests exist in a coalition, clearly demonstrates its fragility and limitations. Also, within coalitions are often found unreliable and dishonest elements,— it would be extremely politically naive not to understand this. Certainly our work with these types of groupings does not mean that the Union gives up its anti-colonial stance or "tail" the political line of less advanced formations, but rather the Union utilizes the coalition work to win over honest forces and move forward the struggle against colonialism (oppression of Chicano Mexicanos by a foreign power: US/european imperialism). The Union approaches this type of work (coalitions) in the most "upfront" fashion, clearly drawing the line of demarcation as to what it can or cannot do, so that participants in the coalition know where the Union stands. Of critical importance here is for coalitions to be based themselves around a clear purpose and concrete

principles of unity; with a consensus that it is around these "principles" that intra-coalition politics and struggle are centered. Struggle not grounded on these principles leads to bickering, waste of time, and disruptions, and only serves to help the enemies of La Raza. This type of unprincipled politics usually comes from those unable to work independent of the gringo-government bosses or those "wannabe" revolutionaries infected with infantilism and lazy-opportunism.

## BUILDING PRIDE, UNITY, AND SOCIAL CONSCIOUSNESS IN CHICANO YOUTH

A look at Union del Barrio's history shows that its very first organizing event was part of a coalition effort. It was under the auspices of the "Barrio Unity Conference Steering Committee" that the first county-wide Barrio Unity Conference was held on April 17, 1982. Over 400 barrio youth, representing 20 barrios from throughout the county of San Diego attended the 1982 conferencia. Subsequent to this, several conferences were held the following years. Another coalition effort around the issue of the necessity for building unity, pride, and social consciousness in Chicano youth, was the work of the Union-sponsored "Movement For Barrio Unity"— a group consisting of several barrio youth clubs. This group was able to hold several "unity juntas" and was responsible for organizing the highly successful candle-light barrio unity march on Oct. 14, 1983; over 400 youth marched through barrios Logan, Sherman, and Lomas. Also, from 1982 to 1985, Union was central to the work of the California Coalition to End Barrio War, are.

## BOYCOTT THE HELL OUT OF COORS!

On another front in our people's struggle for liberation was Union's campaign against the concerted effort by the racist-facist Coors Corporation to destroy the extremely effective 24 year-old Chicano boycott of Coors Beer. Through the "paying-off" of some vendido low-life "hispanic" individuals and organizations (such as the leadership of LULAC, Concilio de la Raza, music group Tierra, and locally LA PRENSA and the Mexican and American Foundation, etc.) Coors launched a massive public relations effort to convince Raza that the boycott had been "settled". Under the slogan of "boycott the hell out of Coors!" Union was able to put together a Boycott Coors coalition and organized several anti-Coors pickets, a teach-in, and several informational leafletings.— exposing the racist rightwing Coors-Reagan-Contra connection. The Union anti-Coors campaign sparked similar activities throughout Aztlan (occupied Mexico). A major accomplishment was the "National Chicano Coors Boycott Summit" held in San Diego on April 21, 1985; where boycott activists were able to compile solid documentation and develop a clear program summing-up the reasons for the existence and expansion of the Coors boycott.

## AZTLAN Y CENTRO AMERICA, SOMOS UNO

Another significant and fruitful coalition effort by the Union, in terms of raising the the political and

# RAZA SI VALE,-IF TO WAR YOU SAY CHALE

Chicano Mexican formations who still adhere to the basic principles of Chicano Power: Raza self-determination, economic independence, justice and peace,- remember and commemorate this day as a historic day of resistance. The Chicano Moratorium march of Aug. 29,1970, represents one of the clearest manifestations of resistance and non-collaboration with the white-ruled U.S. government. A most profound example of the consciousness of resistance held by many Raza during this period, was a statement written by Rosalio Muñoz (co-chair of the National Chicano Moratorium Committee) in which, he said, / declare my independence of the Selective Service System. I accuse the government of the United States of America of genocide against the Mexican people. Specifically, I accuse the draft, the entire social, political, and economic system of the United States, of creating a funnel which shoots Mexican youth into Vietnam to be killed and to kill innocent men, women, and children."

It is precisely because of what it represents that Union del Barrio continues to hold yearly commemorations of Aug. 29th. The commemorations have been central not only to keeping the ideals of the movimiento and aspirations of the Mexican people alive, but they have also played a strategic role in rebuilding the movement, since critical to mobilizing people into defending their rights demands a historical understanding of their struggle against oppression; this is why 16 de Septiembre, Dia de la Revolucion, Cinco de Mayo, and August 29th, are so important to La Cuasa.

In San Diego, this year's commemoration will be organized by the RAZA RIGHTS COALITION, a recently formed group made-up of Chile en Lucha, Coalition for Law and Justice, Comite Civico Popular Mixteco, East County Latino Association, La Raza Unida Party, Union de Trabajadores Agricolas, and Union del Barrio. The commemoration will be a coordinated effort in which Aug. 29th events will be held in San Francisco, San Fernando, Phoenix (Ariz.), Austin (Tejas), and other cities. Here in San Diego, a rally will be held on August 26 at Chicano Park beginning at 10 am. The program will include musica and teatro. Scheduled to speak will be Daniel Ozuna (La Raza Unida), Antonio Orendain (Union de Trabajadores Agricolas), and Juan Lita (Comite Civico Popular). A "unity" reception will be held afterwards at Centro Aztlan. The speakers will address the tremendous crisis facing the education of Raza, gringo-imported drug problems in the Barrios, ever increasing police brutality, the endless violence in the barrios, and the need to demand better housing and jobs for all. The theme of this year's commemoration will be "change will never come unless we demand it"

QUE VIVA AZTLAN-MEXICO, LIBRE Y REUNIFICADO! U.S. OUT OF CENTRAL AMERICA!



CHICANO MORATORIUM EAST LOS, 1970

## "THE ROAD TOWARDS MAKING SELF-DETERMINATION A REALITY HAS BEEN A LONG AND DIFFICULT STRUGGLE"

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#### OUR WORK WITH THESE TYPES OF GROUPINGS DOES NOT MEAN THAT THE UNION GIVES UP ITS ANTI-COLONIAL STANCE

We approach this work with the understanding that a "coalition" is a loose federation of groups and individuals who hold different political views- but share some fundamental ideas or goals. Or, concrete conditions have brought differing forces together in "unity", in common fronts, in response to some particular issue or action, for example: to fight against police/migra terror, to demand Chicano Studies or bilingual education in the schools, the firing of a "blatant" racist official, or to demand an end to U.S. military involvement in Central America. The fact that different organizations with different points of views or interests exist in a coalition, clearly demonstrates its fragility and limitations. Also, within coalitions are often found unreliable and dishonest elements,- it would be extremely politically naive not to understand this. Certainly our work with these types of groupings does not mean that the Union gives up its anti-colonial stance or "tail" the political line of less advanced formations, but rather the Union utilizes the coalition work to win over honest forces and move forward the struggle against colonialism (oppression of Chicano Mexicanos by a foreign power: US/european imperialism). The Union approaches this type of work (coalitions) in the most "upfront" fashion, clearly drawing the line of demarcation as to what it can or cannot do, so that participants in the coalition know where the Union stands. Of critical importance here is for coalitions to be based themselves around a clear purpose and concrete

principles of unity; with a consensus that it is around these "principles" that intra-coalition politics and struggle are centered. Struggle not grounded on these principles leads to bickering, waste of time, and disruptions, and only serves to help the enemies of La Raza. This type of unprincipled politics usually comes from those unable to work independent of the gringo-government bosses or those "wanna be" revolutionaries infected with infantilism and lazy-opportunism.

#### BUILDING PRIDE, UNITY, AND SOCIAL CONSCIOUSNESS IN CHICANO YOUTH

A look at Union del Barrio's history shows that its very first organizing event was part of a coalition effort. It was under the auspices of the "Barrio Unity Conference Steering Committee" that the first county-wide Barrio Unity Conference was held on April 17, 1982. Over 400 barrio youth, representing 20 barrios from throughout the county of San Diego attended the 1982 conferencia. Subsequent to this, several conferences were held the following years. Another coalition effort around the issue of the necessity for building unity, pride, and social consciousness in Chicano youth, was the work of the Union-sponsored "Movement For Barrio Unity"- a group consisting of several barrio youth clubs. This group was able to hold several "unity juntas" and was responsible for organizing the highly successful candle-light barrio unity march on Oct. 14,1983; over 400 youth marched through barrios Logan, Sherman, and Lomas. Also, from 1982 to 1985, Union was central to the work of the California Coalition to End Barrio War,are.

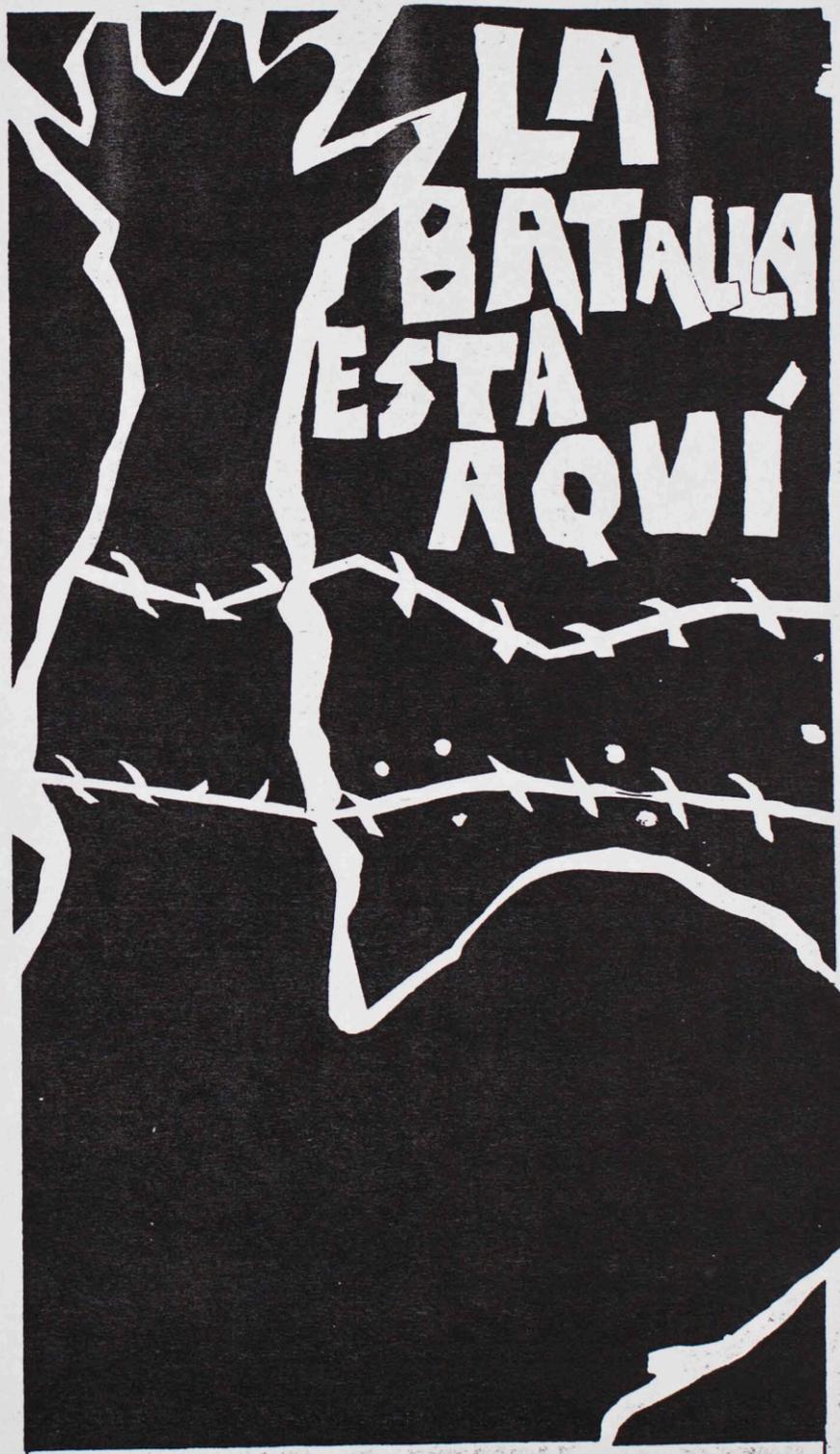
#### BOYCOTT THE HELL OUT OF COORS!

On another front in our people's struggle for liberation was Union's campaign against the concerted effort by the racist-facist Coors Corporation to destroy the extremely effective 24 year-old Chicano boycott of Coors Beer. Through the "paying-off" of some vendido low-life "hispanic" individuals and organizations (such as the leadership of LULAC, Concilio de la Raza, music group Tierra, and locally LA PRENSA and the Mexican and American Foundation, etc.) Coors launched a massive public relations effort to convince Raza that the boycott had been "settled". Under the slogan of "boycott the hell out of Coors!" Union was able to put together a Boycott Coors coalition and organized several anti-Coors pickets, a teach-in, and several informational leafletings.- exposing the racist rightwing Coors-Reagan-Contra connection. The Union anti-Coors campaign sparked similar activities throughout Aztlan (occupied Mexico). A major accomplishment was the "National Chicano Coors Boycott Summit" held in San Diego on April 21,1985; where boycott activists were able to compile solid documentation and develop a clear program summing-up the reasons for the existence and expansion of the Coors boycott.

#### AZTLAN Y CENTRO AMERICA, SOMOS UNO

Another significant and fruitful coalition effort by the Union, in terms of raising the the political and

# AUGUST 29TH: RAZA DAY OF RESISTANCE!



arte by Malaquias Montoya 1970

Resistance to U.S. oppression has been a reality to the Mexicano since the U.S. occupation of Aztlan (northern half of Mexico) in 1846. The defeat of the U.S. Army in the battle of San Pascual (in San Diego, California) in 1846, the defeat of the U.S. Marines by the guerrillas (made up of Mexican workers) under Jose Maria Flores in Los Angeles in 1846, the uprising against U.S. occupation forces in New Mexico by Indios Mexicanos in 1847, the decade-long guerrilla wars led by Juan Cortina in Tejas during the late 1800s, the political organizing by Flores Magon and the Partido Liberal Mexicano (PLM) in the early 1900s, the militant Mexican farm and mine workers' strikes throughout the southwest (Aztlan) from 1900 to 1930s (the most militant strikes in U.S. history), the "race riots" between Chicano youth know as "pachucos" and racist U.S. military in the 1940s, the cultural resistance and democratic-civil rights struggles of the 1950s and 60s, and the Chicano Power movement of the late 60s and early 70s,--were all forms of struggle against the national and class oppression of the Chicano Mexicano people in occupied Mexico (Aztlan). It was during this last period of struggle that on Aug. 29, 1970, --20,000 Chicano Mexicanos who were marching in protest of U.S. involvement (war) in Vietnam and oppression here at home, were attacked by over 1,000 police agents. The results of this attack: 3 Chicanos killed, many injured, and hundreds jailed.

**OUR STRUGGLE IS HERE IN AZTLAN**  
 The march had been called for-- by the "National Chicano Moratorium Committee" (the committee itself was formed by the Brown Berets in 1969) as part of a "national campaign" of marches and rallies which would culminate in a massive convergence of Chicano activists and organizations from throughout occupied America on Aug. 29, 1970, in Los Angeles. Shouting slogans and carrying banners that read: "Raza Si, Guerra No!", "Our Struggle Is Here In Aztlan", "Raza Si Vale, If To War They Say Chale", and "Vietnam Vencera! Abajo Con Imperialismo!", dozens of marches, rallies, and juntas, were held throughout Aztlan from December of 1969 to July of 1970. Marches were held in Denver, San Francisco, Los Angeles, San Diego, and other cities. Many of these "pre-August 29" demonstrations attracted thousands of Raza. Here in San Diego on May 31, 1970, 800 people, led by the local chapter of the Brown Berets, marched through the downtown area and ended with a militant Chicano Power rally in what was then recently (April 1970) "liberated" Chicano Park.

**THE COMMEMORATIONS HAVE BEEN CENTRAL TO KEEPING THE IDEALS OF THE MOVIMIENTO ALIVE**  
 Ever since this vicious police attack against a peaceful expression of resistance (Aug. 29th),



*We have only one interest:*  
**LA RAZA, TIERRA Y LIBERTAD!**

heart and soul of our barrios. Support community organizations like Union del Barrio, who have only one interest: La Raza, Tierra, y Libertad!. Go to all marches, rallies, and conferencias put on by Chicano grassroots gente. Join a Chicano Mexicano organization based in the barrios and who are not dependent on government funds, or start your own independent organization. Support and give money to Chicano based organizations. We hope your support goes to the Union; remember, we have no fear of losing our jobs, getting defunded, or getting re-elected. We will have our freedom and our land!  
**Viva Union! Viva La Causa! Hasta La Victoria! Adelante!**

LIBERACION EXIJE ORGANIZACION

**! LA VERDAD !**

JUN 89

TOWARDS THE BUILDING OF A  
CHICANO MEXICANO NATIONAL FRONT

HACIA LA CONSTRUCCION DE UN  
FRENTE NACIONAL CHICANO MEXICANO

CAMPANA DE FORO / FORUM CAMPAIGN

Los Angeles	Nov. 19, 1988
Riverside	Jan. 20, 1989
Santa Ana	Feb. 10, 1989
Fresno	March 10, 1989
San Diego	April 14, 1989
Tijuana	May 5, 1989

For more information please call:  
 Southern Ca. 619-233-7279  
 Central Ca. 818-365-6534

ORGANIZED BY

POR LA AUTO-DETERMINACION  
DEL PUEBLO CHICANO MEXICANO

In December 1987, after a long difficult struggle. Union del Barrio's efforts to build Centro Aztlan materialized. The Centro is located at 2803 B Street, San Diego 92102. The purpose of the Centro is to serve as a base for grassroots organizing and the politicization of the Chicano Mexicano community. It is the Union's objective to advance community self-reliance and build real power, through the development of a food co-op, bookstore, newspaper, childcare center, credit union, and other community-controlled programs.

The organizing and material support for Centro Aztlan programs will be directed by Aztlan Community Union (ACU). We are asking those who are truly committed to the struggle for Chicano Mexicano Self-determination, to join the Aztlan Community Union. Attached is a form where you can make a commitment to our gente that is not a meaningless promise, a government solution, nor selfish, individualistic nonsense, but rather a commitment that will bring concrete self-determination for La Raza.

HASTA LA VICTORIA!

**YES!!**, I recognize that the building of Centro Aztlan is critical to the empowerment of the Chicano Mexicano Community of San Diego. As a member of the Centro Aztlan Community Union, I would like to make the following contribution:

- Financial:** Please find enclosed a check or money order made out to Union del Barrio in the amount of \$10 or \$\_\_\_\_\_. Please bill me every two months in the amount of \$10 or \$\_\_\_\_\_.
- Working Committee:** I am interested in actively working on the Centro Aztlan Project. Please notify me as to upcoming meetings.
- Equipment/Material Support:** I have the following equipment/materials/services which I would like to contribute to the Centro Aztlan project: (please list)

Name \_\_\_\_\_ Phone No. (H) \_\_\_\_\_ (W) \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Return to: **Union del Barrio**  
 Centro Aztlan Community Union  
 P.O. Box 8095  
 San Diego, Ca. 92102

SEND \$6 OR JOIN THE ACU AND WE WILL  
**MAIL TO YOU ONE-YEAR OF LA VERDAD!**

"if you have dignity and pride, do your share! support the struggle!!!"

## Assessing and summing-up our work for the last six months

On July 2, 1989, in Riverside, Califas, Union del Barrio held a "retiro" (retreat) with the objective of assessing and summing-up our work of the last six months, to draw-up measurable objectives for the next six months (July-Dec 1989), and to discuss our long-range strategic goals.

Since its founding in the summer of 1981, Union has consistently, every six months, come rain, come shine, held day-long organization retreats. The long history of activism of the founding membership, prior to the birth of Union del Barrio, allowed us to come to the understanding that consistent analysis and evaluation of work was the only way to insure its survival as a viable movement formation.

### WE STAND FIRMLY AGAINST THE LIBERAL-LUMPEN, GRINGO-HIPPIE IDEA THAT "INDIVIDUALS" CAN DO THEIR "OWN THING" WITHOUT FULL RESPONSIBILITY TO AN ORGANIZATION

Though time-consuming and not the most "exciting of work", we have found the retreats to be central to guaranteeing that the Union exist as a viable movement formation, expressing a clear revolutionary nationalist character. All members are required to give reports on the various tasks and areas of work under their responsibility. It is in the retreats, through the principle of criticism and self-criticism, where most organizational struggle is carried-out. It is here where the membership puts on its political "guantes" and expresses its views and opinions regarding what is occurring with the Union. Though the struggle often becomes intense, it is clearly understood that once a decision is agreed upon, everyone must abide and insure that it is concretely implemented. We have found this method of struggle allows for democracy, accountability, and discipline within the organization. We stand firmly against the liberal-lumpen, gringo-hippie idea that "individuals" can do their "own thing" without full responsibility to an organization.

The "retiros" have been central to holding the organization together in times when the Union membership has come under extreme personal and organizational hardships, lonely isolation, financial crisis, and sharp political struggle. So while some "activists" have taken vacations, leave of absences to recuperate from "burn-out" or recharge their batteries, take time out to complete their "studies", "check out" a job out of town, go on a honey-moon, and this and that, etc., etc., -the list of reasons are endless (and most never return to the struggle!) Union del Barrio membership (consistently!) has been on the frontline of the movimiento, throwing chingazos from the trenches of the struggle for Mexican self-determination!

**THE EXISTENCE OF THE UNION AND OUR WORK, IS SETTING THE FOUNDATION FOR OUR PEOPLE'S ABILITY TO DEAL WITH THE REVOLUTIONARY SITUATION WHICH LIES AHEAD**

This is why the Riverside retiro was so important. We were able to sum-up and develop new plans of action for key areas of Union work: Youth Work (*Somos Raza*), Barrio Forums, Centro Aztlan (Bookstore), Community Outreach and Political Work (anti-Police/Migra Terror), Coalition Work, Economic Work (Aztlan Community Union and fundraising), Building a National Organization, International Work and Membership (recruitment and political education). This plan of action "**Union del Barrio Community Outreach and Political Work for July-Dec 1989**" will be made available to all general members by the end of July. Also, a binded 33-page membership packet which included copies of Union Nine Point Political Program, Membership Criteria and Organization Structure, Rules of Discipline, Frente Statement of Purpose, and 20 Enemies of a Revolutionary Organization, was handed out to members present at the retreat. The membership packet will serve to "tighten-up" loose ends or questions regarding the relationship of membership to the requirements and general line of Union del Barrio-and as a reference source and guide for the unification of Union del Barrio and La Raza Unida Party.

To us, the retiro was a great success, given that it occurred at a time when the Chicano Movement has not yet rebuilt itself, thus, making self-determination politics extremely hard to advance. We say it was a success, because the very existence of the Union and our work, is setting the foundation for our people's ability to deal with the revolutionary situation which lies ahead, a situation which only the most ignorant among us cannot see.

**TIERRA Y LIBERTAD!  
HASTA LA VICTORIA-SIEMPRE!**

CONCIERTIZACION, ORGANIZACION, ACCION  
Y LIBERACION

### UNION DEL BARRIO GENERAL PROGRAM

INCLUDES:

- \*NINE POINT PROGRAM
- \*MEMBERSHIP CRITERIA
- \*ORGANIZATION STRUCTURE
- \*FRENTE INTRO/PRINCIPLES OF UNITY
- \*RULES OF ORGANIZATIONAL DISCIPLINE
- \*20 ENEMIES OF A REVOLUTIONARY ORGANIZATION



**HASTA LA VICTORIA-SIEMPRE!**

## "We pay the police one dollar, fifty cents is used for fighting crime and the other fifty cents for kicking our ass!"

**WE DON'T ALWAYS REALIZE THAT POLICE BRUTALITY IS A REALITY TO RAZA IN EVERY BARRIO IN AZTLAN AND TO OPPRESSED PEOPLE THROUGHOUT THE WORLD**

The purpose of this article is to simply and frankly present the current relationship and attitude of the masses of our people and the Union del Barrio towards the issue of police brutality; by "police" we mean all the various law enforcement agencies of the U.S. (Border Patrol, CIA, FBI, etc). One of the biggest problems facing the movimiento is trying to organize our people against police abuse. This difficulty in organizing is not because our gente do not suffer humiliation, physical and mental abuse at the hands of the cops- but because of our gente's deep sence "powerlessness". We don't always realize that police brutality is a reality to Raza in every barrio in Aztlan and to oppressed people throughout the world; its happening now and there has been a long continuous pattern of abuse with its roots 1848 (when the U.S. stole and occupied the northern half of Mexico:Aztlan)- with no end in sight!

Lets consider what the Union del Barrio is up against in its task of trying to organize our gente to defend itself. The general "powerlessness" our gente feel oftentimes manifest itself into just plain passiveness. We try to avoid the police just as we try to avoid "AIDS". AIDS equals fear, and fear and the police go together- like "coffee and a cup". This fear is real, powerful and absolute.

Another obstacle in our organizing efforts are the feelings of "hopelessness"; the "what can we do about it" attitude or "that's the way it is" attitude. The sad part about this - is that due to the present state of disorganization of our community, there is some basis to this attitude. Nothing can or will be done about injustice, until we begin to have an attitude change, a change in consciousness. Changing our Raza's social consciousness is difficult due to our oppression. Many of our people know very clearly of their second class status within gringo America, but react to it at a minimum, simply because although we hate it, we are led to believe we are "lucky" compared to the situation of other peoples and nations. This "psychological trick" which maintains the attitude that we should be "happy" for not suffering as much as others comes from the white-controlled media: t.v., movies, radio, newspapers, schools, and politicians. The mass media stupefies, confuses, and disorganizes La Raza. This propaganda has been so successful, that many of our people feel ashamed to complain about anything; we take injustice just as a way of life; we quietly suffer at the hands of the police.

Confusion is a serious obstacle in the organizing of La Raza. The same police agents who humiliate us in public, abuse us physically, and even kill us, are also the same ones who chase rapists, child molesters, and a host of other criminals. This fact, coupled with the myth of the good, righteous, honest and fair cop,-serves to confuse our people.

La Raza is tricked into feeling ashamed to fight back or even complain. We fail to take into account that we pay these cops from the millions of our tax dollars. We pay these guys! It's like if we paid the police one dollar, -fifty cents is used for fighting crime and the other fifty cents for kicking our ass! Since the police do there job (fight crime) part of the time, then its o.k. for them to terrorize us the rest of the time. This situation leads to the confusion of many people. Who do we call when we need protection? We are forced to call the police and hope...hope that they don't turn on us; hope they don't over-react; hope they don't kill the wrong person; hope they don't make matters worst. Well, you can "argue" that they are human and can make mistakes. No one has to tell La Raza that; hell, the police have been making mistakes for 200 years! So we ask, who protects us from them? The answer is -no one!

The Union del Barrio knows that the main cause of our oppression is not the police, for the most part they are just paid lackeys, robots, and tools for the rich-gringo power structure. However, they are the most visual and always present. They are always stepping on us and brutalizing us.

Some people, since they have not been victims of police terror, don't believe us when we talk about the police, but poor barrio people know, and the pigs know too!

What do we do about this? We are poor, overworked, and underpaid. We have no money for lawyers. We have no political "friends" to protect us. The establishment's "citizen" complaint procedures is a joke. Police internal affairs has done nothing to stop the ever growing incidents of police brutality. Those who advocate for more Mexican cops are a bigger joke. Mexican cops behave worse than white cops; maybe they have an inferiority complex or trying to prove something; what ever it is, they behave in a more abusive and aggressive fashion. There behavior is strange and contradictory- because in reality "Mexican" cops have their own problems within the departments, such as racism, discrimination in assignments, promotions, racial slurs, etc. (otherwise, why would they formed the Latino Peace Officers Association?)

Some people argue that review boards can help put an end to police brutality. Review boards could help only if they are independent and hold some power, but they don't. Since they are filled with people tie to the government and limited in power, these type of review boards are useless. So the abuse continuous.

### OUR POWER MUST COME FROM THE HEART AND SOUL OF OUR BARRIOS

The Union del Barrio puts forth the solution as one that calls for power through Raza unity and political action. We know this is not easy and its going to be a long difficult struggle. However, there are things we can do now. First, drop your faith in "His'Spics". We mean the so-called hispanic "leaders", the ones that continue to believe (or want us to believe) the gringos will some day gives us justice. Our power must come from the

# A BRIEF HISTORY OF UNION DEL BARRIO COALITION WORK AND THE FORMING OF THE RAZA RIGHTS COALITION

## Union de Trabajadores Agricolas Fronterizos (UTAF)

UTAF was established in Feb. of 1989 by veteran Mexican union organizers with the objective of forming a labor union that would organize all Raza no matter what their so-called "legal" status is. UTAf is concentrating its efforts in organizing farmworkers along the gringo-impose "border", specifically in Califas, Ariza, and Tejas. In San Diego County, UTAf is presently involved in an effort to unionize the Green House Ranch located Encinitas. Workers report that since the UTAf began its activities this year, already, farm and ranch owners (notorious for their racism) are being forced to improve working conditions.

## Union del Barrio (Union)

Union was founded by veteran activists in the summer of 1981. Union has been one of the most active movement formations in Aztlan (occupied Mexico). The founding members had a long history of political involvement and were active in organizations such as the Brown Berets, La Raza Unida Party, Mapa, Committee on Chicano Rights, Chicano Park Steering Committee, Mecha, and others. In an effort to build "independent power" for La Raza, Union established "Centro Aztlan" (located on 28th and B st. San Diego). Centro Aztlan programs include Barrio Forums, Magon Bookstore, meeting hall for movement organizations, Magon Bookstore, and a youth project "Somos Raza". Centro Aztlan is the only independent liberation oriented center in San Diego County. In an effort to develop a body of liberation

oriented Chicano literature and to struggle against the sell-out hispanic egotistic philosophy of "that's the way its got to be, 'cause that's the way I like it", Union del Barrio has begun to publish "LA VERDAD!"

## THE RRC IS A STRONG INDICATOR THAT THE CHICANO MOVEMENT IS WAS AGAIN ON THE RISE

The RRC is actively seeking the membership of other organizations. The objective is to build a mass-based coalition of the most progressive and active forces in San Diego. Its most immediate task is the organization of this year's commemoration of "Aug. 29th"

Because of the experience of many of the activists central to the RRC, the Union sees a tremendous potential for raising the level of political activism, both in quality and quantity, in the San Diego area. The road towards making self-determination for the Chicano Mexicano Indio people a reality has been (and will be) a long and difficult struggle; the coming together of these forces into the "RAZA RIGHTS COALITION" is a strong indicator that the Chicano Movement is once again on the rise and is preparing to once again assume its historic task of bringing about self-determination and liberation for all Mexican people.

CUESTE LO QUE CUESTE, UNIDOS VENCEREMOS!



Union del Barrio  
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San Diego, CA 92102

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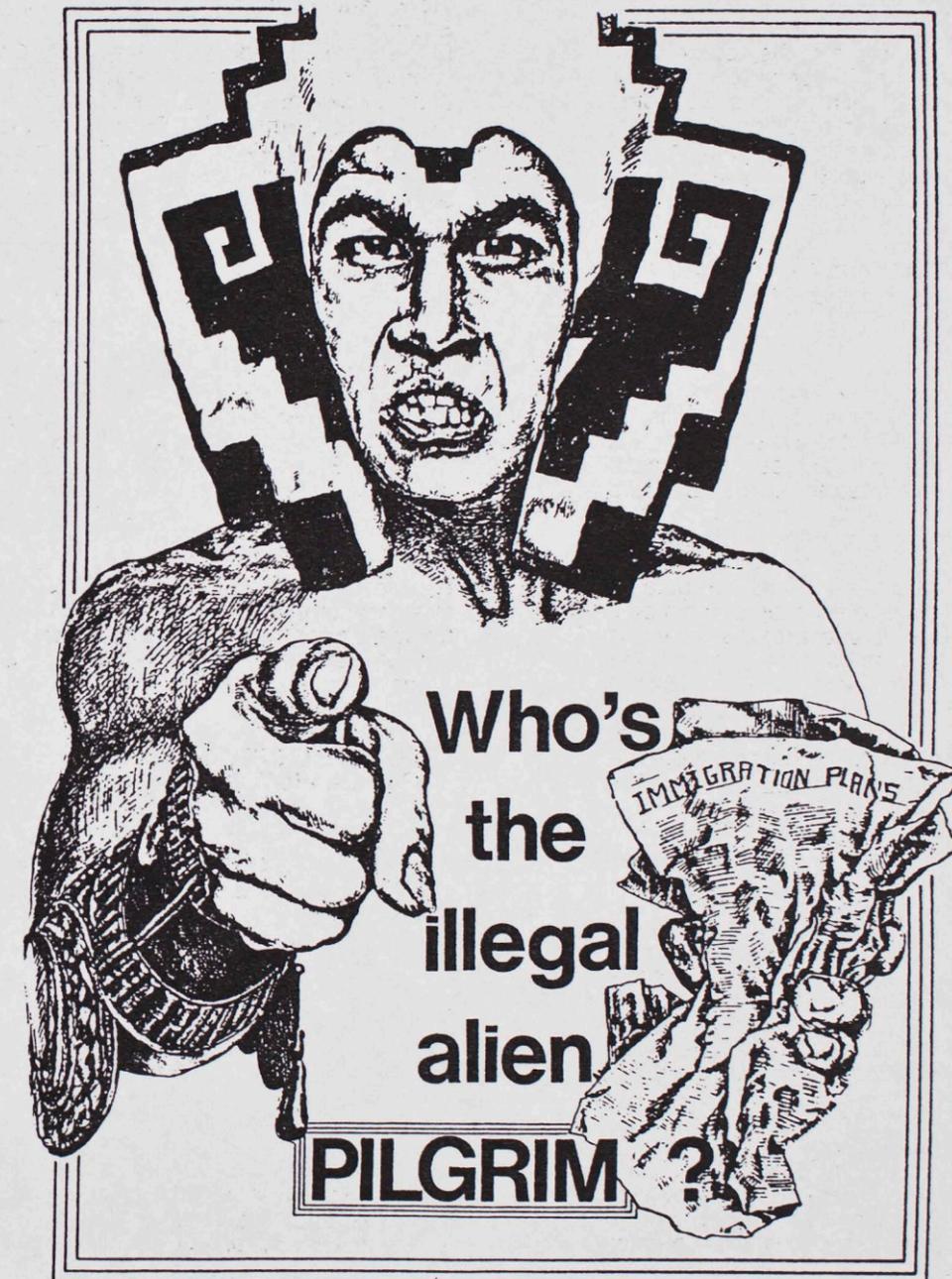
ADDRESS CORRECTION REQUESTED

Committee ON Chicano Rights  
710 E. 3rd ST.  
National City 92050

LIBERACION EXIJE ORGANIZACION

# ! LA VERDAD !

JULY/AUGUST 1989



Who's the illegal alien PILGRIM?

INSIDE LA VERDAD

FORMING OF THE RAZA RIGHTS COALITION

UNION DEL BARRIO RETREAT

AUG 29th COMMEMORATION

COMMENTS ON POLICE BRUTALITY

**JUSTICE FOR  
LUIS HERNANDEZ  
&  
PEDRO GARCIA**

*14 Year Old Run Over and Killed on August 20 &  
15 Year Old Shot on August 27  
By U.S. Border Patrol*

\*\*\*\*\*

**PICKET**

Saturday  
September 9, 1989  
12 Noon  
San Ysidro Border Crossing

\*\*\*\*\*

**STOP MIGRA  
KILLINGS**

*Abolish the Migra and  
Stop the Militarization of the Border!*

**Information:**

East County: 455-2653 \* North County: 598-0621  
San Diego: 233-7279 \* South Bay: 422-4520

**Organized by Coalición Pro-Derechos de la Raza:**

Unión del Barrio, Partido Nacional la Raza Unida, Coalition for Law Justice, Chile en Lucha,  
Comité Cívico Popular, East County Latino Association,  
Unión de Trabajadores Agrícolas Fronterizos

JUSTICIA PARA  
LUIS HERNANDEZ  
Y  
PEDRO GARCIA

*Joven de 14 Años, Atropellado y Asesinado Agosto 20 y  
Joven de 15 Años Balaceado Agosto 27  
Por la Migra*

\*\*\*\*\*

# MANIFESTACION

Sabado  
Septiembre 9 de 1989  
A las 12 de la Tarde  
En la Garita de San Ysidro

\*\*\*\*\*

## ALTO A LAS MATANZAS POR LA MIGRA

*Alto a la Migra,  
Cesen la Militarización de la Frontera!*

### Información:

Condado Este: 455-2653 \* Condado Norte: 598-0621  
San Diego: 233-7279 \* South Bay: 422-4520

### Organizado por la Coalición Pro-Derechos de la Raza:

Unión del Barrio, Partido Nacional a Raza Unida, Coalition for Law Justice, Chile en Lucha,  
Comité Cívico Popular, East County Latino Association,  
Unión de Trabajadores Agrícolas Fronterizos

FORO-PENA EN CELEBRACION DEL

# 16 DE SEPTIEMBRE

VIVA LA INDEPENDENCIA Y UNIDAD DEL PUEBLO MEXICANO



LA LUCHA CONTINUA-THE STRUGGLE CONTINUES

Union del Barrio

MUSIC MEXICANA POR

Juan Lita

MOVEMENT "RAP" MUSIC BY

Redbird & D.J. Sly

FRIDAY SEPT 15, 1989

7 TO 9PM

AT CENTRO AZTLAN

28th & Bst

San Diego

233-7279

Que Viva Mexico  
Libre y Reunificado

Organizational Tenets of Aztlan:

Contrasting MEChA and the League

of Revolutionary Struggle

Different Visions,

Ideologies, and Goals

---

by

Stephanie A. López

with assistance from:

Chicanos

Committed to

MEChA Autonomy (CCMA)

A Synopsis of the Problem:

A Parasitic Relationship

According to the American College Dictionary, 1964 edition, the definition of parasite is a plant, animal, or a organism that lives on or in another animal (the host) from which it obtains its nutriment. It does this without making any useful and fitting return, instead it lives on the hospitality of others. MEChA, currently has to deal with such an organism that is feeding on it and sucking out its lifeline and energy. An outside organization, the League of Revolutionary Struggle, has set up house inside of MEChA and is living off the nutriment of our Raza without giving anything fitting or useful in return. Instead, the LRS has violated and abused the hospitality of MEChA by usurping its organizational autonomy and attempting to change its basic ideology from Chicano to non-Chicano. Using the tactic of infiltration and dual membership, in both the League and MEChA, and often lying about that dual affiliation, such people promote distrust and dissension in MEChA that often tears apart individual chapters for the sake of LRS "struggle." Such "struggle" divides individual chapters of MEChA and often leads to their destruction or inactivity.

The League, like a Trojan Horse, has entered our Chicano house and intends to take us from within. This separate organization exists inside MEChA and works against the basic organizational goals of Mechistas. Their literature betrays the fact they think that our movement must be led by them, and pursue the League's objectives, and not our own MEChA objectives. Lately, they have taken to making decisions under the name of MEChA State-Wide Educational Task Force and endorsing the recent conference of the Latino Agenda Coalition without the permission of all MEChAs state-wide through a state-wide resolution.

The League of Revolutionary Struggle is a separate organization from MEChA. Its organizational goals and ultimate objectives differ greatly from the goals and ultimate objectives of MEChA. The League is refusing to respect the organizational self-determination of the Chicano student movement, and MEChA's right to function without interference from this outside organization. As Mechistas we want this outside meddling to stop. Such behavior is opportunistic and seeks to take advantage of the Chicano students and their right to make decisions. We want the League to stop its infiltrating, its secret agendas, its rumor-mongering, raiding MEChA for members, and misrepresentation inside of our separate organization. League members should be up front about their

League affiliation and their agenda for MEChA, instead of lying and telling half-truths. For the sake of MEChA's survival it is imperative that the League's parasitic behavior inside of MEChA come to an end. Mechistas unite and reclaim your movement!

ADOPT PRINCIPLES TO PROTECT MEChA'S AUTONOMY!

RE-AFFIRM THE PLAN!

O V E R V I E W

---

Recent events that have seen an upsurge of activity inside of MEChA by the League of Revolutionary Struggle, make it imperative that the goals and direction of the two organizations be compared and contrasted to determine where each sees the future of the Chicano Student Movement. Over the last several years, the League of Revolutionary Struggle has started a process of infiltrating various chapters of MEChA, while attempting to divert the organization from its fundamental principles of a national emergence of the Chicano people, as El Pueblo Aztlan; these principles of Chicano self-determination were established in the Plans of Aztlan and Santa Barbara. The ideology that a group espouses, i.e. their world view, influences their goals and their interaction with others. It is important to note that MEChA may or may not be exercising in an individual MEChA. For this reason it is important to analyze the differences between the two organizations, their ideologies, and what they advocate for the Chicano Student Movement. With this in mind, let us begin our analysis by viewing the fundamental tenets that led to the founding of Movimiento Estudiantil Chicano de Aztlan.

---

The Founding of MEChA

The fundamental principles that led to the founding of Movimiento Estudiantil Chicano de Aztlan are found in El Plan de Santa Barbara (EPDSB). The Manifesto of EPDSB sees the self-determination of the Chicano community as the only acceptable mandate for the social and political action of our community. In essence, this is a commitment to Chicanismo, that draws its faith and strength from our Gente's fight against poverty and injustice, as Raza seeks to meet the needs of our community. The Manifesto of EPDSB states in part:

We recognize that without a strategic use of education that places value on what we value we will not realize our destiny. Chicanos recognize the central importance of institutions of higher learning to model progress, in this case, to the development of our community. But, we go further: we believe that higher education must contribute to the formation of a complete man who truly values life and freedom.

According to EPDSB, a Chicano ideology involves a nationalist identity that integrates a self-awareness for the basic needs of La Raza with a cultural identification that becomes a necessary step to developing political consciousness. This identification with our cultural heritage forms a pride in being an indigenous Gente rooted in the earth of our Pueblo Aztlan. EPDSB includes a segment on campus organizing of MEChA that stresses that every opportunity must be made to educate the Chicano student on the philosophy,

culture, and history of our Raza. EPDSB reminds us that the emergence of Chicanismo involves socio-political and cultural elements that exhort Mechistas to preserve their heritage of our pueblo Aztlan. It exhorts Mechistas to preserve their history, anthropology, sociology, and literature so that the Chicano community may survive as a cultural entity in this melting pot society, while resisting colonial, European culture and identifying with our indigenous Mestizo roots. Such a process is revolutionary, in itself, and thus, establishes a foundation for political direction. Fundamentally, EPDSB asks Mechistas to be of the community and for the community.

### Chicano Nationalism:

#### The Basis for El Movimiento

At the National Chicano Youth Conference in Denver in 1969, the basic principles of the organization and goals of the Chicano Movement were established in El Plan Espiritual de Aztlan (EPEDA). A synopsis of the Plan includes the following tenets: (1) We are Chicanos of Aztlan that are reclaiming the land of our birth; (2) We are free and sovereign to determine our tasks, with Aztlan belonging to our indigenous people and not to a foreign culture; (3) We are a meztizo nation of Bronze people that is a union of free pueblos of Aztlan doing

everything for and nothing against our people; (4) Chicano nationalism is the key to organization and mass mobilization; (5) Nationalism as a catalyst for the emergence of Raza, transcends all political, class and economic factions and becomes the common denominator to bring consensus to the Chicano movement; (6) Cultural values strengthen our identity, and nationally we represent La Familia de La Raza; (7) Calls for organization and nationalization of the Chicano community, that has an independent, autonomous, local, regional, and national political party that represents the sentiments and needs of the Chicano community (i.e. El Partido de La Raza Unida; and (8) EPEDA itself, is a basic plan for Chicano Liberation.

The catalyst for providing impetus for the Movimiento was rooted in nationalism that sought the liberation of Aztlan. El Movimiento de la Gente de Bronze was founded and prized the social, political, and economic principles rooted in the concept of La Familia de La Raza that were sparked by nationalism as the key to mass mobilization and organization of the Chicano movement. Next it is important to contrast how different the ideology of the League of Revolutionary Struggle is as a multinational organization with a goal that seeks to merge various national movements of liberation into an international revolution led by the League.

Tenets of the League of  
Revolutionary Struggle  
(Marxist-Leninist)  
and/or  
The August Twenty-Ninth Movement

The August Twenty-Ninth Movement (Marxist-Leninist) and I Wor Kuen merged in 1978 to form the League of Revolutionary Struggle (Marxist-Leninist) and viewed this as an advance for the U.S. communist movement and as a further step towards unifying the entire vanguard communist party of the U.S. proletariat. The LRS upholds the theory of Chairman Mao, upholds the dictatorship of the proletariat, and supports socialist China and the alliance of the proletariat. A key component of the LRS line is that they have a "duty" to win leadership of the national movements and lead these movements toward revolution by using class struggle. Struggle becomes their byword for skirmishing with those in the national movements that disagree with them. Chicano activists who identify the U.S./European colonization of our people and our labor as the prime struggle, are labelled "narrow nationalists" or "petty bourgeoisie" that the League can unite with until they are ready to displace them. The League "line" calls for: (1) the League's version of a Marxist-Leninist "line"; and (2) establishing strong ties with the masses by practicing the

"line." Along with this, the LRS sees its duty as giving direction to the student movement and their respective "struggles" arousing in those same students a revolutionary ferment. The League "line" stipulates that the Chicano people can not proceed to overthrow imperialism except through a League version of revolutionary struggle. For this reason, Chicanos need the communist movement, (they obviously mean the LRS) to lead the movement.

Contrasting the Ideologies of  
MEChA and the League

MEChA was founded with a commitment to Chicanismo, based on the national emergence of our Gente culturally, socio-politically, and economically. From the fields of Delano where the farm workers demanded a decent day's wages, to the schools of East Los Angeles and Crystal City where students demanded educational parity, we, as Chicanos, sought complete liberation from the socio-political and economic institutions that have oppressed Chicanos/Mexicanos since the imperialistic actions of the U.S. that began in 1848.

El Movimiento sprang from an indigenous people's battle against the tyranny of that prevailing society that refused to treat the citizens of Aztlan with dignity.

On the other hand, the LRS was founded with a commitment to Marxist-Leninist thought, based on the merger of Chicano/Latino and Chinese communist groups that abhor nationalism. EPDSB stresses the need to educate Chicano students on the philosophy, culture, and history of the movement, and instills a call to serve Aztlan. The League, in contrast, supports Mao Zedong theory of the three worlds and consequently, supports that socialist nation's ideological struggle with the Soviet Union. The LRS fails to recognize colonialism as the major hurdle to freeing Aztlan, instead, the class struggle is their major focus. The League promotes a multinational ideology with that class struggle that comes into direct contradiction with the Chicano effort to end colonialism through a national movement leading to socio-political and economic emergence of Aztlan.

By now, it should be obvious that the LRS is something entirely different from MEChA. If MEChA were to adopt the goals of the LRS, it would lead to the assimilation of the Chicano student movement and its goal for the self-determination of our people into a multinational and non-Chicano movement that seeks a single, vanguard communist party with strong ties to the People's Republic of China.

Just as Raza has fought against the assimilation of our Gente into the culture of the prevailing, colonialist powers,

we also oppose the assimilation of the Chicano movement into an LRS version of an internationalist movement. Yet, we endorse coalitions of mutual respect with representatives of national movements of liberation. According to EPDSB, when a coalition is no longer in the best interest of our people, "Chicano participation in coalition ends."

A logical extension of this premise is that, as Raza, we are willing to work with other's movements seeking to end tyranny, but that relationship ends if it threatens our Movimiento. This standard is a good yard stick for measuring if coalition with the League is in the best interest of MEChA.

The vision of MEChA is to work in the Chicano community and to build an educational foundation for the emergence of our Pueblo Aztlan, while the League seeks to change that vision into the merging of cultural identities into a single, vanguard communist party. It is easy to see that it is not in our best interest to have a coalition with the LRS. It is the League that ridicules Chicano nationalism as "petty bourgeoisie nationalism." It is the League that admits they are in the Chicano movement to have conflict and eventually lead the national movements: "The struggle to lead the national movements requires class struggle in the national movements." "Struggle" becomes a byword for attempting to move MEChA from a Nationalist revolutionary position to the League's version of a

decisive multinational revolution (Statements on the Founding of the League of Revolutionary Struggle).

This makes it clear what the League's intentions are inside of MEChA; they seek to introduce their agenda into our organization and assimilate Chicano students into the LRS. The League and its agenda for MEChA, including its multinational bent must be resisted and the League must be exposed as opportunistic, as well as chauvinistic.

### Marxist-Leninism is not the Problem with the LRS

A commonly used tactic of the League is to parry criticism by saying that those who do not agree with them are "red baiting." Red baiting becomes the cliché of convenience to circumvent criticism and beg the question. For this reason, it becomes important to demonstrate why honest concerns about the LRS and their behavior are not red baiting, but based on inconsistencies in their own "line" that are demonstrated by their actions and their verbal vacillation.

A Marxist-Leninist writer, Omali Yeshitela, writing in the African People's Socialist Party's publication, The Burning Spear, recently criticized the LRS for making "warfare against

legitimate Chicano/Mexicano Movement" and at the same time "openly and obscenely embracing the imperialist anti-Black and anti-Chicano/Mexicano Democratic Party and the openly anti-communist . . . Rev. Jesse Jackson."

As a member of the Latino Agenda Coalition, the LRS must obviously accept the Preamble of the Coalition which states in part: ". . . with support from progressive peoples of all nationalities. We consider ourselves in unity with all who strive for equality, justice, and a better world for our children." Holding membership in that same coalition is Mariq Obledo, former national president of LULAC and outspoken proponent of the Coors Brewing Co., and their funding of LULAC events.

Why are these points important? They are important in that they show an inconsistency in the League's commitment to their "line." For example, Omali Yeshitela's criticism is that the League embraces those that they do not ideologically agree with based on their "line," while at the same time they use their line to try and undermine Chicano/Mexicano principles of self-determination.

Yeshitela's statement that they make warfare on the Chicano Movement, includes such statements as: "We communists are the irreconcilable opponents, in principle, of bourgeois nationalism in all its forms." (Fan the Flames: A

Revolutionary Position on the Chicano National Question,  
(LRS). Such verbal vacillation makes it easy to see why Yeshitela calls the League's line "windshield wipers" due to their back and forth action, and thus earns them the moniker of League of Revolutionary Slowness. I guess if Obledo can obtain Coors funding for a future Latino Agenda Coalition conference, such funding should be accepted in the interest of unity, this naturally follows since the "militant" League says that narrow nationalists "offer only the dead end alternatives of 'Chicano capitalism,' or community control without a revolutionary struggle for political power." (Forward: Journal of Marxism-Leninism-Mao Zedong Thought, LRS No. 2 August 1979). How can the League build coalition with such Chicano capitalists as Obledo or others like him without contradicting their "line?" Answer: They can not!

This "windshield wiper" mentality has also characterized the League's skirmishing with other organizations that are Marxist-Leninist. By their own admission, in Statements on the Founding of the League of Revolutionary Struggle, the LRS says that they have had to "struggle" against the opportunism of other Marxist-Leninist organizations. Calling such groups revisionists and opportunists that lacked the proper "line". The League has had conflicts with the CPUSA, the October League, the Revolutionary Union, the SWP, and a divisive

"struggle" that saw the LRS and CASA use the movement as their battle ground. The League, in the same document, (p.11) says that in order to forge a single and unified vanguard communist party they must develop a Marxist-Leninist "line," and that this "line" must be separated from opportunism. How do they demonstrate that they want a unified vanguard communist party? By fighting with anyone else that avows Marxist tenets, i.e. the CPUSA, OL, the RU, the SWP, and CASA. Yet, of even greater inconsistency is the League claim to support the Chicano right to self-determination.

### Chicano Self-Determination is a League Exaggeration

According to the League's own writings: The League of Revolutionary Struggle is a multinational communist organization." (Forward: Journal of Marxism-Leninism-Mao Zedong Thought, LRS, No. 2, August 1979). By their own admission, they are not a Chicano organization. As a multinational organization they have taken it upon themselves to enter the Chicano Movement for national self-determination and attempt to move us from our ultimate goal of seeing our Gente emerge as La Familia de La Raza in El Pueblo Aztlan. The League's ultimate goal is exposed by their own "line" that

states emphatically: "Communists must strive to win the leadership of the national movements and lead them towards revolution . . . Only the working class, under communist leadership, can lead the oppressed masses to complete emancipation." In other words, in order for the Chicano national movement to achieve freedom we must be placed under communist (LRS version) leadership. Remember that this is a multinational leadership that is supposed to lead Aztlan to complete freedom. Question: What happens to Aztlan? Answer: It becomes co-opted under the banner of a multinational, single, unified vanguard communist party. Yet, if the League is really serious about their "line", in this regard, why have they failed to mend fences with other Marxist-Leninist organizations? An organization claiming to want a unified vanguard party, of necessity, needs to demonstrate the validity of their own "line" by taking care of business with other organizations that share the same ultimate goal, of a single communist revolution. Instead, the League ~~has~~ taken to parroting phrases like, self-determination for the Chicano Movement, when, in actuality they neither respect that self-determination nor actually seek it. Rather, Chicano self-determination becomes a slogan for promoting their multinational ideology.

In a leaflet of the LRS entitled: A Program for Chicano

Liberation, the League's verbal vacillation and contradictory comments are clearly exposed. Under the slogan of "The Right of Self-Determination for the Chicano Nation" we are given the following definition:

This is our basic demand in the Chicano Nation, which we raise in order to realize the full revolutionary potential of the Chicano national movement. This demand is also made to help forge the unity of the multinational proletariat on the basis of national equality.

The right of self-determination means the right of the Chicano people, in their areas of concentration in the Southwest - their historic homeland, which was annexed by the United States - to determine their own political future, up to and including the right to secede. This demand means that the Chicano people would have the right to exercise full political control over their territory.

A careful analysis of the slogan: "The right of self-determination for the Chicano Nation" and the actual statement that follows the slogan reveals some interesting inconsistencies that include: (1) The LRS claims to support the full revolutionary potential of the Chicano national movement and then flip-flops by saying that this demand also means to help forge the "unity" of the multinational proletariat; (2) The LRS then flip-flops a second time in their line by saying the Chicano people should have the right to exercise full political control over their territory. Ultimately, that second statement is betrayed as dishonest when one contrasts it with the League's "line" concerning national

movements of liberation. What does this "line" actually advocate?

What the League actually means by the Chicano right to self-determination is revealed in their own writings in the Forward: Journal of Marxism-Leninism-Mao Zedong Thought, Forward, 2 August 1979, p.94. The League plainly stipulates:

While communists uphold the right of self-determination, communists must also have their own opinion whether or not a particular expression of the right is advantageous to the proletariat. Upholding the right of self-determination does not presuppose communist support for secession or any other specific exercise of the right. Communists decide on their position taking into account the overall conditions of the proletarian struggle and how secession or whatever form of the right would affect this struggle. In other words, the right of self-determination, as with all democratic demands, is subordinate to the general cause of the proletariat.

This line obviously advocates a multinational accountability for national struggles of liberation and the use of slogans such as "Chicano right to self-determination" are only window dressings" to attract those that are uninitiated. Mario Barrera in his essay: The Historical Evolution of Chicano Ethnic Goals, says that groups like ATM (LRS) have an external line put out for popular consumption and recruitment of the uninitiated, and an internal line that reflects the group's ideology at the time. Further, this external line is used in establishing front groups which are covertly controlled by cadre of the core organization and built around one or more

"legitimate" (quote marks are not mine) issues. Organizations forming issue coalitions with the League should be aware their propensity to abuse coalitions and their past history of disruptive tactics that will be addressed later in the position paper. But, before we examine the tactics of the League it is important to set a foundation for our analysis.

Barrera, in referring to the League (as ATM) tells us that such organizations exhibit certain organizational traits that include: (1) An over-reliance on slogans and formulas related to their quest for the "correct line" to function as the vanguard of the revolution, i.e. "Down with Dogmatism, Build a Genuine Multi-National Communist Party, Venceremos, and Support the Liberation Struggles of all oppressed Nationalities"; (2) Reliance on official terminology that is seen as jargon by outsiders and as scientific by those on the inside, i.e. In our investigation of the question of the right deviation of narrow nationalism (we must be conscious of) the over emphasizing of national characteristic to proletarian internationalism (ATM, 1974, p.5); (3) Over-reliance on argumentation and using the works of Stalin or the collective writings of Marx and Lenin as sacred writings to bolster their point of view; (4) A mechanical application of successful revolutionary movements in other countries such as Cuba, Vietnam, China, or the Soviet Union without examining the

different contexts these movements took place in; (5) Allegiance to one particular socialist country or to a particular ideologist like Trotsky or Mao; (6) claiming "democratic centralism" as a model, which becomes democracy in theory and centralization in practice (where decisions are made by a select few in leadership); and (7) A propensity to engage in infighting with other Left groups that are often seen as a greater threat than the capitalist class of the bourgeois state. For example, of such hostile attacks we cite the LRS' (ATM) attack on the Revolutionary Union: "These new revisionists are hostile to the science of Marxism-Leninism, only pay lip service to it while they systematically attempt to wreck, slander or destroy any attempt by honest Marxist-Leninists to bring socialist consciousness to the working class" (ATM, 1974, p.14).

These organizational characteristics, then, shall serve as a foundation in analyzing the tactics of the League of Revolutionary Struggle that affect their involvement inside the Chicano movement, and attempts to infiltrate MEChA and change its organizational goals from national identification to multi-national assimilation.

## Disruptive Tactics of the League

In the fall of 1977, the Orange County MEChA Central put out a position paper because of "the constant and disruptive struggles between ATM (now LRS) and CASA at MEChA conferences and meetings." The position paper takes the following positions: (1) refusal to be affiliated with "other" organizations based on the guidelines of El Plan de Santa Barbara; (2) Coalition and support of Third World movements that respect MEChA as having equal authority and responsibility and which will not endanger or harm its goals and objectives in any manner whatsoever; (3) views MEChA as an autonomous organization whose membership is strictly students; (4) requests that individuals that belong to outside organizations must defer to MEChA's already established ideology that; "must bring to the mind of every young Chicano that the liberation of his people from prejudice and oppression is in his hands;" and (5) indicts groups that act with their mouths instead of using their speech in harmony with their hands.

The National Chicano Student Conference Steering Committee, in 1980, issued a position paper concerning the disruptive delaying tactics that the League employed when it

appeared that the resolutions emerging from the general assembly would not be in the League's interest. According to the National Chicano Student Conference Steering Committee's position paper:

The LRS' interests are other than organizing the student movement. Students took a stand against this opportunism by walking out. The NCSC after analyzing the general assembly has decided that our struggle is not only against the imperialists that oppress us at work, schools, etc., but also against the opportunists that exist within the Chicano movement. Therefore, the NCSC decided that this opportunism must be struggled against at any cost even if it meant stopping the general assembly.

The position paper of the NCSC further relates that the LRS, as the most disruptive element at the conference used "sneaky, underhanded tactics as a front and denying their LRS affiliation, they infiltrate groups and organizations, take over the leadership, and use people for their own selfish interests." They further relate that: "The League of Revolutionary Struggle is a divisive influence in the Chicano movement . . . (they recommend) that the lesson that we (have) learned from our dealings with the LRS (shows) the need to critically analyze each group or individual involved in the Movimiento to understand what they are offering, what has been their historical practices, and what are their intentions."

The October/November 1980 issue of El Popo, MEChA - Northridge publication analyzed, the disunity that was bread in the struggle for organizational control when planning and

directing the 1980 Chicano Moratorium, the League as well as remnants of the disbanded CASA were involved in the dispute. El Popo's editorial staff condemned the behavior of both ATM (now LRS) and CASA-HGT based the on the following factors: (1) Claiming to have the only solution to oppression and attempted to led Raza as robots to accept their world view; (2) disregard for the principles of democratic participation, even though they have little or no base in the community; (3) such groups have a long history of causing continuous division and conflict, "rooted in a shameful display of irresponsible leadership;" (4) such sectarian groups use the Chicano community as an arena for "dogmatic party-building, and airing personal vendettas;" and (5) such groups "create a confusing and destructive political atmosphere." Thus, the editorial staff of El Popo recommends that we stop allowing the Movement to be "used as a political shooting range by rival organizations and define who 'us' is."

A 1983 issue of Nuestra Cosa, points out that the LRS and other left groups have turned to a more pronounced class analysis of Chicano oppression while totally rejecting Chicano Nationalism as limited and counter-revolutionary. "This has had the effect of assisting the Left in their attempts to dominate the ideological direction of the Chicano Movement," according to the same article. The article entitled: "Chicano

Grass Roots and the Left," citing the example of the League, tells us that the LRS is making movidas, using secret members, to gain control of MEChA State-wide and Nation-wide. Nuestra Cosa, the publication of UC Riverside MEChA, points out that such Leftist groups are either elitist or fearful of true Chicano grass-roots revolutionary nationalism." They point out the fundamental problem involves the chauvinistic attitude of groups like the League:

The elitists paternalistically assume that Chicanos are incompetent and incapable of determining their own destiny and, therefore, need to be led down the correct revolutionary path. The others fear the economic independence and separateness of a grass-roots, mass-based Chicano Nationalist Movement.

This analysis of the League's posture in regard to the Chicano Nationalist Movement is exposed by their own line:

Chicano people can not proceed except through a revolutionary struggle to overthrow the rule of imperialism and establish the dictatorship of the proletariat. This is precisely why the movement places before the communist movement the obligation to support it and lead it.

We communists are the irreconcilable opponents, in principle, of bourgeois nationalism in all its forms. Excerpts from Fan the Flames: A Revolutionary Position on the Chicano National Question, by the August Twenty-Ninth Movement (LRS).

At a recent MEChA regional meeting at Cal State Fullerton the LRS succeeded in having a League propaganda film, Adelante: The Chicano Nation placed on the agenda by misrepresenting it as a film on the Chicano Movement.

Obviously, this film represented the League's version of Chicano History and the LRS' "line" on the "Chicano Nation." Antonio Rios Bustamante in his essay: Mexicans in the United States and the National Question: Current Polemics and Organizational Positions, says that ATM (now LRS) in doing historical analysis in Fan the Flames has committed numerous fallacies and errors. Further that their view of history "may be influencing their interpretation and description of the past in conformity with their views -- a decidedly dishonest or ignorant use of history (p.18). Bustamante views the so called self-determination for the Chicano as highly conditional by saying: "Absurdly, the LRS' view of the ultimate self-determination of the 'Chicano people' depends on no less than Sino-Soviet relations" (p.15). He further indicates that they use a "scissors and paste" method of historical analysis.

Other issues of concern involving the League since the CSUF Regional meeting have included threats, innuendos, rumors that those that disagree with their practices would boycott the National and of gravest concern is the mixing of organizational agendas by having MEChA Central meetings at Latin Agenda Coalition meetings or conferences. This demonstrates a gross disregard for the organizational autonomy of MEChA as a separate and independent organization. As those that seek self-determination for our MEChA we ask fellow Mechistas to

deal with the political opportunism of the League that is attempting to infiltrate and move MEChA away from its agenda of freeing La Familia de La Raza. Decisions affecting the future of Aztlan should be made by the Chicano grass-roots not a multinational, opportunistic organization that seeks to assimilate us. We have resisted being assimilated by the Gava and we will resist being assimilated by the multinationalist League of Revolutionary Struggle. For these reasons we offer the following principles to respect the democratic procedures that will strengthen individual Chicano student's rights to

### Democratic Procedures to Respect MEChA's Organizational Autonomy

- I. No mixing of organizational agendas, and goals. Thus, MEChA business should originate with MEChA and be decided by MEChA.
- II. Political opportunists that fail to respect the organizational autonomy of MEChA should be asked to leave.
- III. Individual Mechistas should not offer the endorsement of their chapter, nor speak for their chapter without authorization of their chapter.

- IV. Issues that concern the organization should be brought before the general membership for democratic discussion and resolution; Such issues should not be addressed and resolved outside of the organization, individually, nor in small groups without the authorization of the general membership.
- V. Personal issues do not concern the organization and have no place in MEChA. Such issues should be handled personally and privately.
- VI. Gossip, slander, and rumor mongering cause misinformation and dissension and should not be tolerated inside MEChA.
- VII. Decisions of the body should not be undermined by individuals or small groups acting outside the recognized MEChA structure. Individuals that compromise the decisions of their chapter by revealing information that can harm the chapter will be discouraged from betraying their chapter in this manner.
- VIII. Mechistas must not put any other organizational interests ahead of the interests of MEChA and the Chicano community.

IX. If an individual Mechistas outside organizational interests conflict with the interests of MEChA, it is essential and proper for that Mechista to abstain on that issue.

X. Mechistas must be honest in disclosing outside personal and organizational interests that may interfere with the democratic process of MEChA decision making. MEChA should condemn any organized secret activity inside of the organization.

A P P E N D I X

Chicano Nationalism: The Basis for El Movimiento

Excerpts from El Plan Espiritual de Aztlan clearly shows that El Movimiento was organized as a cultural-nationalist movement of an indigenous gente:

1. We, the Chicano inhabitant and civilizers of the northern land of Aztlan from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility, and our inevitable destiny.
2. We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows, and by our hearts. Aztlan belongs to those that plant the seeds, water the fields, and gather the crops and not to foreign Europeans.
3. We declare the independence of our mestizo nation. We are a bronze people with a bronze culture. Before the world, before all of North America, before all our brothers in the bronze continent, we are a nation, we are a union of free pueblos, we are Aztlan. Por La Raza todo. Fuera de La Raza nada.
4. El Plan Espiritual de Aztlan sets the theme that the Chicanos (La Raza de Bronce) must use their nationalism as the key or common denominator for mass mobilization and organization.

5. Nationalism as the key to organization transcends all religious, political, class, and economic factions or boundaries. Nationalism is the common denominator that all members of La Raza can agree upon.
6. Economic ties of responsibility must be secured by nationalism and the Chicano defense units.
7. Cultural values of our people strengthen our identity and the moral backbone of the movement. Our culture unites and educates the family of La Raza towards liberation with one heart and one mind.
8. Nationally, we will represent one party: La Familia de La Raza!
9. Community nationalization and organization of all Chicanos: (based on) El Plan Espiritual de Aztlan.
10. Creation of an independent, local, regional, and national political party.
11. El Plan Aztlan is the plan of liberation.

Excerpts from Fan the Flames:

A Revolutionary Position on the Chicano National Question

by the August Twenty-ninth Movement (L.R.S.)

1. We can not predict exactly what direction the Chicano struggle will take in the future - whether for independence, for federation, or as a part of a direct struggle for proletarian state power. In any case, we are duty-bound to support and lead that movement.
2. The basic demands of the Chicano movement will not be the starting point of our mass work among Chicanos. The starting point will be the immediate economic and political demands of the specific struggles in line with ATM's program.
3. We must give direction to the struggle of the students against (lost gains), arousing in the course of this work their revolutionary ferment.
- \*4. Chicano people can not proceed except through a revolutionary struggle to overthrow the rule of imperialism and establish the dictatorship of the proletariat. This is precisely why the movement places before the communist movement the obligation to support it and lead it.
5. We communists are the irreconcilable opponents, in principle, of bourgeois nationalism in all its forms.
6. Particularly should we be prepared to work within the mass political parties, such as La Raza Unida Party, which many of the Chicano masses see as their own. We must turn these organizations into fighting organizations directed towards militant mass actions, and not allow them to become mere electoral machinery or appendages of bourgeois politicians.

Excerpts from: Forward: Journal of  
Marxism-Leninism-Mao Zedong Thought,  
by the League of Revolutionary Struggle  
(M-L), No. 2, August 1979

1. (Introduction) The League of Revolutionary Struggle (Marxist-Leninist) is a multinational communist organization with a long history of struggle in the mass movement.
2. In order to defeat the bourgeoisie, communists must be able to unite the proletariat, win the leadership of the Chicano national movement, and direct these two movements against the monopoly capitalist class.
3. Communists must uphold the right of self-determination for the Chicano nation for the same reason they uphold all the other just demands of the Chicano people - to forge the international unity of the multinational working class and to help lead the Chicano people in revolutionary struggle (p.93).
4. How should communists view nationalism? Communists are internationalists; they recognize that the just struggles of all oppressed peoples support one another and the eventual goal is world communism with an end to all national boundaries and divisions (p.95).

Excerpts from: Statements on the Founding of the  
League of Revolutionary Struggle (Marxist-Leninist)

1. The August Twenty-ninth Movement (Marxist-Leninist) and I Wor Kuen have merged to form the League of Revolutionary Struggle (Marxist-Leninist). We view this as an advance for the U.S. communist movement and as a further step towards unifying the entire vanguard communist party of the U.S. proletariat. p.3.
2. The League believes that three conditions must be met in order to forge a single, unified, Vanguard party. These are the development of a Marxist-Leninist line and the demarcation of this with opportunism; the unification of the genuine Marxist-Leninist around this line as expressed in a party program; and the establishment of strong ties with the working and oppressed masses by practicing the line. p.3.
3. The major Marxist-Leninist groups have distinguished themselves by their upholding of Chairman Mao's theory of the three worlds, upholding the dictatorship of the proletariat and supporting socialist China under the leadership of Comrade Hua Kuo-feng and the Communist Party of China, recognizing the revolutionary significance of the alliance of the proletariat and the oppressed peoples in the U.S. revolution and other important points. p.12.

4. Communists must strive to win the leadership of the national movements and lead them towards revolution. . . Only the working class, under communist leadership, can lead the oppressed masses to complete emancipation. p.22.
5. The struggle to lead the national movements in consistently revolutionary direction requires class struggle in the national movements. The working class must win the leadership of the national movements. The petty bourgeoisie of the oppressed nationalities often fight against national oppression and can be united with. But at the same time, they promote various forms of narrow nationalism or reformism as the solution to national oppression. If the petty bourgeoisie leads the movement, the struggle against national oppression will not be thorough and decisive. p.22.
6. The Marxist-Leninist movement must deepen its understanding of the objective conditions and further integrate Marxist-Leninism Mao Tsetung Thought with the U.S. revolution. The Marxist-Leninist movement must unify its ranks and struggle to forge a single, vanguard party. Communists must develop their ties with the masses. These are essential and immediate tasks for all Marxist-Leninist and the League of Revolutionary Struggle will do all it can to help fulfill these tasks. Forge

the single, unified Communist Party of the U.S. Proletariat. Long Live Marxism-Leninism-Mao Tsetung thought! p.25.

7. Though its work in a Farmworkers Support Committee, after a short period of time, ATM cadres won the respect of the strikers and helped them to organize a militant resistance to the growers, who tried to break the strike with scabs and goons. Cesar Chavez tried maneuver after maneuver to take control of the strike away from the rank and file, and sabotage it from within. He opposed ATM and tried to isolate ATM from the strikers without success. . . . a decision was made to liquidate ATM's work with the strikers. This did great harm to the strikers, and set back for a long time ATM's work with the farmworkers.

## San Diego County Central

### Position paper on the League of Revolutionary Struggle

Our people's MOVIMIENTO was born from the reaction to anglo chauvenism and repression in the land of Aztlan. La Raza suffered the injustices of economic, educational, social, and political underrepresentation. Racism sought to sterilize us from our culture. Our Gente's struggle for dignity and respect grew into well organized challenges to the power brokers. ESTUDIANTIL organization blossomed and came together in 1969 to form what is now M.E.C.H.A. Presently our gente suffer the same injustices except that today it is more disguised.

Without illusions, a responsible brotherhood and sisterhood united to struggle for the progress of our beautiful raza. This is known as Chicanismo. The CHICANO symbolizes pride in our culture and heritage. Thought and actions are the directed toward the community but yet still acknowlage and accept the objectivity of knowing that Chicanos are a responsible part of the whole. To, "walk like you talk", is being a Chicano.

The ancient Aztec word Aztlan came to symbolize our destiny toward liberation. Self Determination first is control over your self, your organization, and lastly the Chicano Movement. We are the colonized people of Arizona, California, Colorado, Nevada, New Mexico, Texas, Utah and our common bond as Chicanos is our national identity-

#### AZTLAN

We know who we are so, who is the League of Revolutionary Struggle? They consist of open and secret members. Thier excuse for secret membership is fear of the MCarthy Era's return. In the unlikely event of a comeback Mechistas would be black listed along with all the other democratic, liberal, progressive, socialist, and communists organizations. Mechistas are proud to say "Yo Soy Chicano" whereas others meakly state "I have friends in the league."

Although they espouse Chicanismo at every given opportunity they are missing the vital ingredient. The LRS as a whole has yet to directly help where it is most needed, in the Chicano community. They will preach a better life but as we all know, action speaks louder than words.

By their name they claim to be revolutionaries. When asked about the possibility of an armed revolution, an open members replied, "I don't see it happening in my lifetime". This seems to be the general consensus of all the league "friends". The ideals of saving the world, again without action, amounts to mental masturbation. What in fact we actually have is an army of arm chair generals.

The effects of the LRS activity are twofold. The "friend" of the LRS will not appear on your written agenda, but discussion about them will consume a major portion of your meeting time. Next are attempts to discredit the whole structured organization. After that fails, guerilla warfare is on, using rumors, accusations, and threats against individuals. These so called, "friends of the league" are quick to develop a friendship with unsuspecting members. They then spoon feed them with half truths and lies giving them a sense of distrust within our group. It's a pity to see the unknowing isolate themselves from the majority. The M.E.CH.A suffers along with the duped and fooled.

The secondary effects benefits our oppressors. Ex governor of California Ronald Reagan knows M.E.CH.A all too well for he was in office during the zenith of our Movimiento. He loves seeing the disunity Caused In Aztlan because he thinks we are Finally Being Ineffective. M.E.CH.A will overcome it's oppressors!

We the mechistas of San Diego, in the spirit of Chicanismo, with self determination as our goal, together with the pride and respect for our raza in Aztlan foremost in our hearts must take a stand. The unprincipled practices of the League of Revolutionary Struggle which undermines the moral, trust, and effectiveness of M.E.CH.A as a whole cannot and will not be tolerated. We call for a end to the League of Revolutionary Struggle participation within M.E.CH.A.. "YA BASTA!". All in all, we must also give thanks. Thank you for challenging us and opening our eyes as to who we are.



## A History of Unión del Barrio

*Editor's Note - In past issues of ¡LA VERDAD! (please see Jan-March 1992 and July-Sept 1993), we summed-up in a general way the organizational and ideological evolution of Unión del Barrio, from its founding in 1981, up to the end of 1993. In these articles we gave a general history of Unión, dividing its history in three stages: (one) 1981-1983, (two) 1984-1986, and (three) 1987-1991. In the next three issues of ¡LA VERDAD!, we will edit and elaborate on each stage and add a fourth, 1992-1996. The objective of this series of articles is to develop a comprehensive text on the history of Unión del Barrio which will include information and descriptions of experiences which can be used by future generations of movimiento activists, and as an historical and political preparation of present Unión cadre for the upcoming "National Unión Congreso" to be held in the early part of the summer of 1996. Also, this historical summation of Unión will also be published in book form as a commemoration of the 15 years of existence of Unión del Barrio.*

### Union Del Barrio Was Founded In The Summer Of 1981

Unión del Barrio was founded late in the summer of 1981, on August 29, by a core group of about five veteran Raza activists, with each individual having between ten to fourteen years of involvement in the struggle for Mexicano self-determination. The first meeting, held at the home of Ernesto Bustillos, in Barrio Logan, San Diego, was attended by Jesse Constancio, Howard Holman, and Juan Parrino. This small group was soon (within weeks) to be joined by Jeff Garcilazo, Leticia Jimenez, Clemente Diaz, Catalina Diaz, David Rico, Marcelino Frias, Irene Canedo, Liliana Garcila, Rico Pachaco, Luz Guillen, Geno Jimenez, Abe Suarez, and Rigo Reyes. All of these camaradas already had experience in barrio-based organizing. Together, this group was to form the first general membership of Unión del Barrio.

The core-founding members, several who held leadership positions in the Committee On Chicano Rights (CCR), had recently left the CCR because it limited most of its work around a single issue: immigration. The founding members, as stated in the past, felt that a militant, multi-issue organization was needed to organize large sectors of our community and provide

direction on how to address the many issues facing la Raza. Issues such as barrio violence, police brutality, political and economic power, and re-building the movement would be the focus of Unión del Barrio.

Unlike other activists, we did not see our leaving the CCR as an organizational "split." And even though we had fundamental differences as to what direction our movement must take and the political orientation of the organization, we respected the history and activism of the CCR, especially its chairman, Herman Baca. We made a conscious effort not to publicly criticize the CCR as this would be used by gringo colonialism as a way of confusing our gente and place a wedge between our organizations and supporters. La Unión, from its inception, believed that the best way we could prove ourselves correct and worthy of respect from the community and the movement was through concrete work and everyday practice.

### **Identifying Who We Were And What We Wanted**

At the initial meeting, in late August of 1991, we identified several issues that needed to be addressed immediately. These were the development of a name, logo, statement of purpose, and points of unity for the organization. Moreover, we discussed how we were to present and promote this new organization to the community.

We were looking for a name that related to our realities and what we wanted to accomplish. We chose the name "Unión" because we understood that the great majority of our Raza were working class people and we wanted to carry on the tradition of labor organizing. Because the word also represented "unity," which was something that was (and is) desperately needed among the various movement activists we agreed on its use. We included "Barrio" in our name because most of us lived in the barrio and because we wanted to ensure that the organization was always rooted in the community. We had seen how some activists had taken on "middle class" (petit bourgeois) lifestyle and had no relationship to the masses of gente; their politics became irrelevant to the real conditions under which our Raza lived.

As far as a graphic that represented our organization, the group was looking for something that was connected to our past, both as a people and a movement - something that was both historical and represented militant action. We embraced the "Aztec Eagle Knight" because it represented our indigenous reality and because the Eagle Knights were one of the best warrior formations of the Aztec army, and the last defender of Tenochtitlán (capital of México), Cuauhtemoc, belonged to this particular military order. Also, we considered the fact that some of the leading formations of our movement had eagles (or birds) in their organizational symbols: United Farmworkers Unión, Crusade for Justice, La Raza Unida Party, CCR, and so forth, and we wanted to carry on the historical legacy from those who had sacrificed and struggled before us.

There was also discussion as to what colors we would use on our symbol. After some plática on the subject we concluded that we use red and black. This decision was based on the fact that in México and the rest of Latin America, red and black were synonymous with labor struggles and revolutionary organizations. We were also aware that here too, among the movimiento in Aztlán, these were the colors most used by movement organizations.

## Formulating The Founding Principles of Unity

As to the principles of unity and purpose, at the first meeting we outlined a general program that would include who we were and what we wanted. Central to this discussion, based on the previous experiences of the membership, we came up with several things we did and did not want the organization to be like.

First, we understood and were critical of the "caudillo" structure of past and some presently existing organizations. We saw a situation where the whole organization depended on one personality for leadership and guidance as problematic for many reasons; one being that when the leader decided to call it quits or was neutralized by the colonial government, the organization was destroyed. Thus we stressed the need for building an "organization of organizers," and one where everyone would be accountable to the organization.

Second, we were also critical of those organizations who were involved on issues that were not concretely related to the struggle of the masses of the Mexicano people. Specifically, those individuals/organizations who would support self-determination in Central America or Palestine, but would not support the self-determination of the millions of Raza in Aztlán. Also people who would spend time organizing movement music events and art festivals instead of dealing with the question of economic exploitation, police and migra terror, violence in the barrios, and self-determination for Raza here in Aztlán. We wanted to focus on barrio-related issues and the liberation of nuestra Raza.

Third, we understood that a fundamental problem facing our communities was the lack of political and cultural consciousness as to our realities as Mexicanos. Therefore, we wanted to engage at all times in promoting the real history and political realities of our Raza. We wanted to return culture to its original role, to liberate people and not to serve as a pacifier in the face of oppression. (read 1983 document "Victory is A Process Which Begins With Concientización," found in the book by La Verdad Publications: **Education, Chicano Studies, and Raza Liberation**)

Fourth, we understood that our movement was also a class struggle and that capitalism was the fundamental enemy of our people. Yet, we had seen how the "socialists" or "leftist" multi-national organizations such as the Communist Workers Party, League of Revolutionary Struggle, Socialist Workers Party, CPUSA, etc. (or KKKommunists as correctly coined by the African People's Socialist Party) had completely turned-off the masses and most movimiento activists to the ideas of socialism. Therefore, it was decided for the time being (for tactical reasons), not to use the term "socialism," while at the same time identifying our struggle as one base on class-struggle and against capitalist colonialism.

And fifth, we wanted to advance unity, not only among Raza in general, but we saw the need for re-building and uniting the various groupings which were at that time involved in struggle. We understood, unlike some politically naive people, that the movement had been destroyed and what we were witnessing was scattered, disunited, and mis-directed, resistance.

While discussing who we were and the reasons for us coming together to form a new organization, we were conscious of the future and that the road to accomplishing it would be a

long and difficult task. Exactly what the future held, obviously we didn't know, but we knew then that we were embarking on a protracted struggle for liberation. At our tenth anniversary of the founding of the organization, Juan Parrino, a founding member of Unión, summed-up the feeling of some of the people present at the first Unión meeting:

"It's hard to believe that 10 years have passed since a handful of activists gathered in the backyard of a Logan Heights (barrio in San Diego) home and began the formation of Unión del Barrio. In all honesty, and I have never shared these recollections before, I remember a feeling of great expectation that August evening in 1981. A profound sense of self-determination pulsed through me. I felt as if our coming together to form Unión del Barrio would amount to something far more significant than the sum of our previous contributions to Raza struggles.

"We had come together to help rebuild the Chicano Liberation Movement and set the stage for heightened Raza Resistance. We were departing from an organization that primarily focused on a single issue and organized from a human rights mode. We set out to create an effort that would help regenerate Chicano Mexicano Nationalism, and instill the fighting spirit of Raza Self-determination so necessary for attacking the multitude of issues affecting the Chicano Mexicano Nation" (from **Advancing The Chicano Mexicano Movement** by Juan Mexicuahtli Parrino).

### **Building An Organization Of Organizers**

In the first document printed (which we would later revise several times), where Unión attempted to explain what our political orientation was, we outlined who we were and what we believed as:

"Unión del Barrio was founded by veteran Chicano activists committed to helping educate La Raza and organize on issues of importance to la comunidad Chicana."

"La Unión's purpose is to help La Raza take control of the social, economic, and political institutions that daily affect our lives. Through its organizing activities La Unión will provide a means of involvement in our gente's struggle for liberation.

"We believe:

- in developing an organization of organizers!
- that our energies should be directed towards the liberation of our people!
- in promoting the history and culture of the Chicano people!
- in controlling our communities, to include social, political, and economic institutions!
- in the unification of the Chicano movement for the liberation of Aztlán" (edited from original dated Sept. 1981, printed in *Unión del Barrio Newsletter* June 1982).

During the first three years of our existence, Unión del Barrio was basically a locally-based "mass formation" (extremely inclusive, with broad principles of unity, and lax in our accountability to the directives coming from the organization), which was structured and functioned in an ultra-democratic fashion. The chairing of meetings were rotated from meeting to meeting and extraordinary efforts were made to encourage and allow all general members to hold leadership positions and speak publicly on behalf of the organization -no matter their political development. The rationale for this ultra-democracy and liberalism, was that we felt it would counter elitism/caudillismo and push forward the collective above individualism, tendencies which were detrimental to our movement in the past. These factors proved, initially, to benefit the organization, but as we will explained later in this narrative, it was to lead to contradictions which were to be resolved as the organization progressed politically.

### **An Ideology To Live By**

In another paper, which originally was to be presented to the CCR, that was adopted as a working document by the Unión to serve as an ideological guide, we summed-up our political understanding as:

"The political involvement and experiences of Unión del Barrio membership has led us to an essential conclusion: for our people to break the historical bonds of oppression and exploitation, we must self-determine and actualize our own destiny through Chicano Nationalism. . . . The dominant Anglo society has consistently and structurally denied us our true political and cultural history. This denial is consciously committed in an attempt to hide the vicious Yanqui take over and continuing subjugation of Aztlán, México, and Latin America. . . . The Unión del Barrio recognizes Chicano Nationalism as the only legitimate avenue for achieving Chicano Liberation. . . . For the Chicano, nationalism means: the survival and growth of culture, our right to social, political, and economic self-determination, and the right to control our land of Aztlán. . . . Chicano Nationalism does not claim superiority over other nationalities, but it does demand equality. Chicano Nationalism must be used to direct our daily and future activities, both as individuals and as an organization" (excerpts from "Chicano Nationalism: An Ideology To Live By," 7/19/80, by Parrino, Garcilazo, Bustillos and incorporated as an Unión document winter 1981).

As we can see from these documents, the political line of the Unión was vague and poorly developed. It was a line that represented the philosophies of the three political tendencies found within the Unión, which contended with each other during its first historical period: progressive reformist, progressive nationalism, and revolutionary nationalism. It attempted to combine these three types of nationalism for the first three years of its existence (1981-1983). These three distinct lines co-existed within the Unión until 1984, when revolutionary nationalism would be the political principle guiding the strategy and tactics of the organization.

### **Roots In The Community And Adherence To National Liberation Were The Key To Survival For Our Organization**

But as vague and as undeveloped as our political line was, it planted the seeds which would help the development of a political base that would enable it to survive and, at times through leaps and bounds, grow tremendously. Critical to its growth were the continuous ties and

loyalty to the community, the honesty and un-selfishness of its membership, the experience of its founders during the Chicano Power Period of 1965-75, and that the majority tendency always adhered to revolutionary nationalism. These factors allowed the Unión to come to terms with its strengths and weaknesses and allowed it to be open and learn from the political views and experiences of other organizations and revolutionaries world-wide, while enabling it to be grounded on the necessity for national liberation if there was to ever be real social, political, and economic change.

During the first stage of our development we placed heavy emphasis around the work to end barrio youth violence. Several "end barrio violence" conferences and marches were held and we worked directly with at least five barrio youth groups (**Lowrider Car Club Council, Las Unicas, Sherman Unidos, Stylistics, and the Originals**). At our first Barrio Unity Conference (held at San Diego City College on April 17, 1982, and co-organized with the above mentioned groups) 500 Raza from 22 different barrios came together to discuss the question of education, culture, legal defense, barrio organizing, and their relationship to Chicano Mexican self-determination (see Unión del Barrio Newsletter, June 1982).

Working closely on the question of barrio violence and organizing youth, brought us into a collision with a recently government funded and police sponsored program called the San Diego Street Youth Program. The program had as its staff ex-movement people, and thus claimed to be Movimiento based. In early 1982, in a joint declaration with Vivo Magazine, we criticized the short-comings and the negative impact that such a project could have on the Raza community - as the program guidelines required that the staff work with the police, probation/parole officers, and keep files on youth. Unfortunately, the criticism was never understood by some honest, but politically unsophisticated staff and supporters of the program. This led to several near confrontations between Unión/Vivo and the staff and supporters of the street program. Also, Unión received letters, written in a sick, vulgar, and small minded fashion, attacking us for creating "disunity" and jamming-up "good carnales" - these things were never our intent. There was also an attempt to isolate Unión through gossip, slander (such as questioning the racial make-up of members and their spouses) and urging others to stay away from any events organized by the Unión. Much of these attempts to isolate us or keep people from working with us came from the poverty pimp agencies (social service agencies) who felt threatened by anyone who would challenge their right to claim that they were "movement gente." The Street Youth Program was later "de-funded" as a waste of taxpayers money (charges raised by a San Diego State University research student and the *San Diego Union*, and supported by poverty pimps who wanted the funds of the program for their own agencies: fighting for the gringo colonial crumbs) and the last several months of existence a San Diego police sergeant was placed as its director. Later (after it was dissolved) a staff member, who kept the struggle around this issue at a political level, was to later confirm some of the criticism we had raised as correct and actually worked on Unión projects. As time passed and our organization began to politically advance, we understood that the program was part of the counterinsurgency to neutralize the work that Unión del Barrio was doing with barrio youth. In addition, the experience gained from this particular struggle (the attacks and tirades from backwards elements hiding under "carnalismo and unity," the social service-poverty pimp efforts to isolate us, plus internal debates as to how to best handle this situation) consolidated and strengthened the unity and political maturity of La Unión.

(NOTE: Union del Barrio (UdelB) is a Marxist-Leninist grass-roots organization working for the betterment of La Raza in the segregated barrios or ghettos of Aztlan.)

## WHAT CAME FIRST - MEChA OR CRUZ BUSTAMANTE?

Position Statement by  
Union del Barrio  
September 16, 2003

*The future of our gente depends more on developing our own political vision versus electing a brown democrat to be governor of California...*

### THE SO-CALLED MEChA-BUSTAMANTE CONTROVERSY



California today is a place of numerous important political battles, each running parallel to each other. The first and most prominent is the recall campaign to remove Gray Davis; a campaign initiated by right-wing politicians and supported by a consistent majority of voters. The second battle is led by forces hoping to impose a right-wing governorship over the state. A third struggle is to keep out a progressive/leftist candidate from winning the post. And the fourth struggle is that to keep the massive "latino/a" population (particularly Mexicanas and Mexicanos) politically marginalized. While each one of these struggles might over-lap, each has its own specific framework.

The first three listed involve opposing sides of the ruling class locked in a vicious fight for power in California, and the whole United States. It is the last struggle listed that directly impacts the future of our gente in California and beyond. This considered we have to undertake a serious analysis regarding the gubernatorial candidacy of current Lieutenant Governor Cruz Bustamante and the subsequent attacks against him regarding his membership in Movimiento Estudiantil Chicano de Aztlan (MEChA) during the 1970s.

Numerous individuals from our community have offered written responses to these attacks, while too few have come from community organizations. What we hope to offer is a Mexicano liberation perspective on this political crisis.



Union del Barrio (the most consistent and longest existing Raza liberation organization within what today is the southwest United States) considers it imperative that the true nature of the Bustamante/MEChA question be analyzed, primarily on how it affects the great majority of our people (poor and working class Mexicanas and Mexicanos). If an analysis does not come from the perspective of Mexicana and Mexicano workers, then it must not be taken seriously.

THE CURRENT ATTACKS ON MEChA ARE ATTACKS AGAINST THE BASIC RIGHTS OF ALL PEOPLE

This issue was brought to a head recently when the notoriously right-wing Fox news program "The O'Reilly Factor" viciously attacked MEChA and denounced Cruz Bustamante for his former participation in this student group. Immediately the anti-MEChA/anti-Bustamante attacks were intensified with massive coverage through other news programs, newspapers, and via the Internet. MEChA was slandered and denounced as a violent, anti-white group, and was even compared to the racist "Klu Klux Klan" organization. And in a not-so-subtle fashion, the right wing also attempted to associate MEChA with terrorism. The logic followed that since Bustamante had once participated in MEChA, then he must be a raving radical Mexicano nationalist ready to wipe out the gringo, and claim California on behalf of Mexico. Right wing political commentators demanded that Bustamante not only "renounce" his past affiliation with MEChA, but to also condemn the ideals and founding principles of MEChA.



The attacks against Bustamante must be considered separately from the attacks against MEChA. The campaign to discredit Bustamante is of course focused on derailing his plans for becoming governor. Bustamante is the only Democrat with the money and political machinery capable of keeping California under Democratic Party control. Connecting him to anything outside the ruling class interests is only a smoke screen - it is obvious that Bustamante is in no way a Mexican radical. In fact he is simply a darker and heavier version of Gray Davis. This short list of examples clearly shows us

where he is at politically:

- Cruz Bustamante has never taken a stand against Operation Gatekeeper, a border enforcement policy responsible for the deaths of over 3,000 people (the great majority Mexicanas and Mexicanos).
- Cruz Bustamante risked absolutely nothing while he built up his political resume, with the only exception of arguing ineffectively with Gray Davis over a procedural item in Prop 187.
- Cruz Bustamante has done nothing to punish public schools that are not educating our young people - instead these public schools impose policies that strip us of our language and culture, and kick out nearly 50% of Raza students before they finish the 12th grade.
- Cruz Bustamante was both member and Speaker of the State Assembly during the 1990s - a decade in which a record number of prisons were built in California, and into which our youth were (and continue to be) shoved into en masse - suffering under torturous and subhuman conditions.
- Cruz Bustamante has done nothing to end police/migra brutality.
- Cruz Bustamante, when questioned about his affiliation with MEChA, did nothing to defend the student organization to which he owes so much, and from which he gained many of the skills that got him his cushy job in the first place.

On the other hand, what our gente should be much more concerned with are the constant and increasingly vicious attacks against MEChA. These attacks are immeasurably more dangerous than anything thrown at Bustamante. The campaign against MEChA is part of the campaign against the right of Mexicanas and Mexicanos to self-determine our destiny as

a people.

Union del Barrio upholds the right of our people to organize ourselves in our own interests under an independent political program. We believe that as a people there is no future unless we are capable of defining our own national and class interests - rising up from underneath a pro-USA frame of mind. Mexicanas and Mexicanos living within the current borders of the US must break away from the war-mongering reactionary worldview in this country and achieve an anti-imperialist, independent/indigenous political consensus.

We must develop a political, economic and cultural vision linking us to Latin America. This is what we struggle for, and this is what the ruling class fears more than anything. This is the main reason they hate MEChA.



We don't have to look deeply to understand why O'Reilly and the rest of the Mexican hating reactionaries are in such an uproar in regards to MEChA. The answer can be found in the activism of some MEChA chapters, as well in statements and objectives found in MEChA documents (i.e. El Plan de Santa Barbara). These statements, most of them written at the height of the Chicano Power Period (1965-1975), were an expression of our people's righteous struggle for basic democratic and human rights - our right to have access to the university; our right to study our historical, cultural, economic, and political realities (Chicano Studies); and our right to educate and train future organizers and leaders that would advance the liberation of our people. These were, and continue to be, the true goals of MEChA. These are precisely the bold expressions of justice and freedom that the right wing and racist reactionaries find so menacing. How dare we "messicans" think for ourselves!

ADDRESSING THE QUESTIONS OF LAND AND CLASS STRUGGLE ARE  
FUNDAMENTAL IF WE ARE TO RESOLVE THE MANY PROBLEMS FACING  
NUESTRO PUEBLO

A central point of the attacks against MEChA is the fact that some (not all) Mechistas have called for the liberation of the land which the United States stole from Mexico. Right-wing racist reactionaries have cleverly labeled this call for the liberation of our land as "the Reconquista"

The term "reconquista" is being used strategically by the ruling class (Democrats and Republicans) to brand our claim on the return of our land as an "act of conquest," versus an "act of liberation." Basically, this covers up the fact that people can't conquer what is theirs - they liberate it. It attempts to turn history upside down by painting Mexicanos as invaders, and whites as the oppressed indigenous population being stripped of what has always been theirs. This is done to deny the reality that Mexico is an indigenous nation, and thus they conveniently label us as the "foreigners" and "conquerors."

WE SUPPORT THOSE MECHISTAS WITH COURAGE AND PRINCIPLE

Union del Barrio sees the land question as fundamental to resolving the current conditions under which the great majority of nuestro pueblo live as a colonized and oppressed population. Far from apologizing for our beliefs, our position is that we want back the lands

that were illegally taken from the Mexican nation, and which continue to be illegally occupied.

Furthermore, we want reparations and compensation for the wealth and natural resources that have been exploited from these territories and from our labor. These demands are based both on historical fact and international law. This is why we support and applaud those Mechistas who have had the courage and principle to uphold the land question.

Leftists and progressives as well as right-wingers and racists have issued numerous "responses" to this particular controversy. We understand that many people have reacted to this issue in an honest way, while others have been dead wrong, cowardly, and/or opportunistic in their response.

For example, we have seen those that seek to defend Bustamante at all costs, arguing that he is "la Raza's" candidate. We also have "defenders" of MEChA that choose to portray it as a benign group of youngsters, whose only concerns revolve around college recruitment, partying and harmless rhetoric.

Then there are those who in the process of "defending" MEChA actually make declarations opposing the principles of self-determination and liberation for Mexicano people.

Many "leaders" and "intellectual/academics" that have weighed in on this controversy seem to be unable or unwilling to take a stand for Mexican Liberation. Some of the "defenses" we have seen of MEChA and the Movimiento in general are attempts to do "damage control" for Bustamante. This amounts to outright historical revision and whitewashing the history of the Chicano Movement. By negating the militancy and pro-liberation tendencies found within MEChA they are doing more to destroy its progressive legacy than the right-wing racists themselves.

#### WHAT HAPPENED TO CRITICAL THINKING?

Some of the "defenders" of MEChA have explained that the "reconquista" to them simply means graduating from college, getting positions in universities, or becoming elected officials (most likely within the Democratic Party). Since the mid-seventies we have seen an "emerging hispanic middle class" who most directly benefited from the Chicano Power Movement of the 1960s and 1970s. In fact, it was militancy and rhetoric in the movement that enabled most of them to become part of this "middle class." 30 years later, in order not to jeopardize their middle class positions, these elements deny the past and sanitize history in a fashion that secures their new life-style, and justifies their conformist, non-confrontational politics.

Others are urging support for Bustamante because he is "one of us." Why is he "one of us?" Simply because he is brown-skinned? Didn't the Crusade for Justice, the Brown Berets, La Raza Unida Party, the Black Berets, the National Chicano Moratorium Committee, Mechistas, and countless Chicano Studies professors educate us that the Democratic Party and the Republican Party were the two heads of the same monster (or the "two party dictatorship")? How could some former members of these groups tell us to vote for another Democrat? Aren't both of these still the parties of capitalist greed, imperialism, war, corruption, racism and sexism? What has changed to make the Democratic Party more a part "of us?" What happened to critical thinking? More importantly, we ask, what happened

to dignity?

Some argue that supporting Bustamante is the only way to keep Schwarzenegger out. They ask, "Do we want another Pete Wilson?" Why should a massive population such as ours always have to settle for "the lesser of two evils"?

This backward position has done nothing for us, although it has allowed the Democratic Party to continue pimping off our political power. The only way we can gain our liberation is through the building of an organization that can unite and mobilize all sectors of our gente to defend our rights and interests. There are no shortcuts.

#### WE KNOW WHAT WE WANT

The fact is that today we have more Latino elected officials than at any other time in our history. At the same time we have seen an intensification of our marginalized, repressed and exploited condition. Moreover, we are witnessing the growth of fascism and racism throughout this country, with both parties assuming leadership through war and fear mongering. Why would we urge support for the Democratic Party, a party that never has and never will work in the interests of our people. The Democratic Party has turned its back to all poor and the working class people.

The great majority of these "elected," handpicked, or self appointed leaders do not represent the aspirations of the majority of nuestro pueblo (poor and working class Raza). It does no good if the Border Patrol Chief, the police chief, the sheriff, the prison guard, the principal, the college dean, or the governor is "brown skinned," if he or she is preserving a system that brutalizes, marginalizes and exploits our people. Our Movimiento as a whole must go beyond supporting Bustamante and his dream of being "Mr. Neocolonialist Number One." It is time for all Raza to stand up and defend our dignity and our right to self-determination - not fight for Cruz Bustamante and his petty bourgeois aspirations.

We do understand the need to use all forms of struggle to win our liberation - including the electoral arena. In San Diego we organized two electoral campaigns for City Council in District 8; in 2001 and 2002. However, these campaigns, much like the efforts of La Raza Unida Party of the 70s, depended on using this space to raise the contradictions confronting our gente and advance the struggle for self-determination.

We do not call on our community to support Bustamante. Instead, we call for the support of MEChA, and the right of all oppressed people to define the character and content of their social movements. Union del Barrio calls on those who are exhorting our gente to support Bustamante and are putting their energies against the "recall" of Davis, to instead put their energies into building an independent Movimiento with the capacity to truly fight for our liberation. We call on MEChA and all sectors of our people to unify and intensify our struggles in defense of our people and for self-determination.

For more information:

Union del Barrio  
PO Box 620095  
San Diego, CA 92162



**HOME**

- The development of a network of progressive lawyers or paralegals that could help assist project members and prisoners.
- To develop the means by which we could provide some basic services to prisoner's families. For example: transportation vouchers (to cover the cost of bus, train or gas) to visit love ones in prison and to assist CMPP family members with care packages, books etc.
- To continue with yearly conference/summits/forums. These events have been key to educating future prison rights activists, as well as bringing clarity to the question of prisons and the role they play within the colonial-capitalist system.
- Continue with publication/mail out of our newsletter *Las Calles y La Torcida*. The newsletter is mailed out every three months to over 500 Raza prisoners throughout Occupied America.
- Continue with PE (Political Education) at CMPP meetings. We found that the P.E. strengthens the will of our membership and makes them more effective activists.

- Continue to build a network of prison activists. This work has united us with groups such as the Barrio Defense Committee (BDC), Groundwork Books of UCSD, United Front (UF) To Abolish The Security Housing Units, Leonard Peltier Defense Committee, California Prison Focus (CPF), and other progressive prison rights organizations.
- In addition to several booklets and a book that we have already produced, we have as an objective a bounded compilation of *Las Calles y La Torcida*, past CMPP Prison Conference documents, and a new book titled: *What Pintos Can Do To Help Advance The Struggle For Liberation Of La Raza*.

**THOSE SERIOUS ABOUT DEMOCRACY AND FREEDOM SHOULD JOIN OR SUPPORT THE CMPP**

We call on everyone who is serious about creating a just, democratic, and free society to join or support the CMPP. There are many ways you can do this:

- You could become a member, even if you are in the pinta

- (prison).
- You can contribute political art, poems, or sharing advice and knowledge with the rest of us.
- If you have done prison time, you can make presentations at our conferences or foros as a way to educate our people about the truth and realities of prisons.
- You can support our fundraisers to help with the cost of *Las Calles* and/or other work that comes out of the CMPP.
- We always need people to translate articles in Spanish. Come share, support and show a presence at our events.
- Most importantly, you can join us in our work in the community when we hit the streets to pass out literature or talk one on one to our gente, as this is the most effective way of winning people over to the struggle for Raza self-determination.

¡Unidos Venceremos!

**¡JUSTICIA SI, REPRESION NO!  
¡RAZA SI, PRISIONES NO!**

Mientras somos testigos al encarcelamiento creciente de nuestra Raza, y la eliminación de los derechos democráticos a través otra (asaltos a la libertad de expresión, la educación bilingüe, trabajadores migrantes, etc.) y somos testigos de la forma en que las leyes se están desarrollando para criminalizar al trabajador, en especial al trabajador migrante sin documentos. Esta situación nos indica que el trabajo del CMPP se vuelve más importante que nunca.

La literatura producida por el CMPP es una de las únicas alternativas para nuestra Raza para enfrentar a los medios capitalistas que borran por completo o mienten de las realidades y los asuntos de importancia para la Raza.

En nuestra literatura señalamos que mas y mas de nuestra gente se esta volviendo blanco del perfilaje racial y que mas y mas estamos siendo envueltos en el sistema penal. Estas instituciones generan gigantescos ingresos de gracias por el encarcelamiento de nuestra comunidad, tanto que el sistema prefiere encarcelar nuestra comunidad en vez de educarnos. Por eso los que estamos en la lucha le llamamos el Sistema Penal-Industrial porque utilizan la mano de obra carcelaria para producir ganancias.

Los boletines y volantes que producimos son herramientas para contrarrestar a los medios de "confusión" y, de mayor importancia, y para concientizar políticamente a nuestra gente.

El CMPP cree importante el tema del sistema carcelaria y nos debería preocuparnos a todos e interesarnos del trabajo que realiza el CMPP. Decimos esto porque un alto porcentaje de presos están cumpliendo sus condenas debido al racismo de esta sociedad y debido a los problemas económicos que genera el sistema económico capitalista que nos obliga no poder cumplir con gastos básicos (la renta, el alimento, la salud, la educación, etc.) una realidad que enfrenta la mayoría de nuestra comunidad, una comunidad trabajadora. Mientras nuestra comunidad padece de servicios sociales, la ciudad impone su vigilancia hasta tienen policías montados en caballo para intimidar a nuestro pueblo y acostumbrarnos a la represión. Por lo tanto, las realidades de nuestra existencia

hacen muy probable que algún día, uno de nosotros o un ser querido se encuentre tras las rejas, en el Sistema Penal-Industrial.



*Operativos de la policia en nuestra comunidad para intimidar y reprimir a nuestro pueblo.*

**EL TRABAJO DEL COMITE DE PRESOS MEXICANOS**

Fundado en 1993, el Proyecto de Presos sigue en su lucha por los derechos humanos de los presos Mexicanos. Lo siguiente es un plan de acción para el año 2005, que servirá como guía para nuestro trabajo y nos permitirá trabajar en forma colectiva con todos los demás proyectos de la Coalición Por Derechos de la Raza. (Comité de Mujeres Patricia Marín, Somos Raza, Comités de Derechos Humanos).

El Plan de Acción Incluye:

- El desarrollo de una red de abogados progresistas y/o paralegales que pudieran ayudar a miembros del proyecto y a prisioneros.
- Desarrollar los medios para darles algunos servicios básicos a las familias de presos por ejemplo: transportación (que cubrirían gasolina, el tren, el camión, etc.) para visitar a los seres queridos en prisión; y para ayudar a miembros de las familias con paquetes de comestibles, libros, etc.
- Seguir con las conferencias/foros/cumbres anuales Estos eventos han sido claves en la educación y formación de activistas por los derechos de los presos del futuro. Además le dan claridad a la cuestión de prisiones y su papel en el sistema colonial/capitalista.
- Seguir publicando nuestro boletín: *Las Calles y la Torcida*. este boletín se manda por correo cada tres meses a mas de 500 presos Raza por toda América Ocupada
- Seguir e incrementar la educación política en las reuniones

del CMPP. hemos visto que la Educación Política fortalece la voluntad de nuestra membresía y los convierte en activistas mas eficaces.

- Continuar el trabajo de construir una red de activistas de prisiones. Este trabajo nos ha unido con el comité de Defensa del Barrio( BDC) Groundworks Books de UCSD, el Frente Unido (UF) para Abolir el SHU (Unidad de Seguridad en las prisiones-cameras de tortura inhumanas), el Comité Pro-Defensa de Leonard Peltier, California Prisión Focus(Enfoque en Prisiones de California), y otras organizaciones progresistas que luchan en defensa de los derechos de prisioneros.
- Junto con los panfletos y libros que hemos producido, tenemos como meta la producción de una compilación de números de *Las Calles y la Torcida*, documentos de conferencias de Prisiones, y un nuevo libro: *Lo Que Pueden Hacer Los Pintos Para Avanzar La Lucha Por La Liberación de la Raza*.

**LOS QUE HABLAN EN SERIO DE LA DEMOCRACIA Y LA LIBERTAD DEBEN UNIRSE O APOYAR AL CHICANO MEXICANO PRISON PROJECT**

Hacemos un llamado a todos que quieren en serio crear una sociedad libre, justo y democrático a unirse con o apoyar al CMPP. Esto se puede hacer en muchas formas:

- Hacerte miembro aunque estés en la pinta (prisión)
  - Contribuir arte político, poemas, o compartir consejos y tu sabiduría con los demás
  - Si has cumplido una condena, puedes hacer presentaciones en nuestras conferencias y foros como forma de educar a nuestro pueblo sobre la verdad y las realidades de las prisiones.
  - Puedes apoyar los eventos para recaudar fondos y ayudarnos con los gastos de *Las Calles* y otros trabajos que salen del CMPP.
  - Siempre ocupamos personas para traducir artículos al español
  - Asiste y apoyarnos en nuestros eventos
- Mas importante, puedes unirte a nosotros en nuestro trabajo comunitario cuando tomamos las calles y repartimos literatura y hablamos con nuestra gente, puesto que esta es una de las formas mas eficaces de ganarle a la gente a la lucha por al autodeterminación de la Raza.

¡Unidos Venceremos!

**CONMEMORACION DE BENITO JUAREZ: POR LA LUCHA ANTI-IMPERIALISTA Y POR EL DERECHO A LOS PUEBLOS POR AUTO DETERMINAR SUS DESTINOS**

El 21 de Marzo el Comité de Derechos Humanos Benito Juárez realizo una conmemoración en honor al natalicio de Benito Juárez en el parque Pantoja en el Centro de San Diego. Pablo Aceves, integrante de la Coalición Pro-Derechs de la Raza y miembro de Unión del Barrio, dirigió unas palabras a los integrantes del Comité de Derechos Humanos Benito Juárez resumiendo la lucha anti-imperialista de Juárez.

Esta conmemoración tuvo el carácter de recordar las luchas anti-imperialistas que realizo Benito Juárez durante la época mas difícil para México como nación.

Y es durante la época de los años 1840 – 1870 que México vivió las guerras de agresión y las guerras imperialistas de los gobiernos coloniales de Francia y de Estados Unidos. Era precisamente durante este periodo donde los Estados Unidos invadió a México hasta llegar a la capital el Distrito Federal de la Ciudad de México donde a punto del fusil obligaron a México ceder mas la mitad del territorio Nacional en 1848 bajo el Presidente Santa Anna.

Después de la esta ocurrencia y después de la guerra de Reforma donde se establece la separación entre de la iglesia y las instituciones políticas como jurídicas. Benito Juárez ya como presidente de México lucho contra la invasión de Francia. Benito Juárez ejerció su puesto de diferentes puntos del país para así derrotar al emperador Maximiliano y regre-

so a la ciudad de México en 1867, juzgando a los invasores y el ejercito fusilo al Emperador Maximiliano librando México de las garras de Francia.

Basándose a en la lucha por la auto-determinación del pueblo Mexicano- que significa el derecho de cada pueblo en definir y construir su presente y conducir su futuro- que fue el legado de Benito Juárez. Como Benito Juárez hubo otros que datan de los planteamientos de Hidalgo y Morelos así como Simón Bolívar y José Martí que lucharon por encontrar la paz, la justicia, la solidaridad y en defensa de la humanidad. Y por esta razón Benito Juárez dirigió estas pa-

labras a su pueblo: *"Mexicanos: encaminemos ahora todos nuestros esfuerzos a obtener y a consolidar los beneficios de la paz. Bajo sus auspicios, será eficaz la protección de las leyes y de las autoridades para los derechos de todos los habitantes de la República. Que el pueblo y el gobierno respeten los derechos de todos. Entre los individuos, como entre las naciones, el respeto al derecho ajeno es la paz."*

Y mientras los gobiernos traidores que han vendido a México a los intereses capitalistas y la oligarquía internacional, este día el pueblo conmemoró ese espíritu de lucha que encamino Benito Juárez para que así, nosotros las generaciones presentes podremos levantar ese legado y encaminar a las generaciones futuras hacia la independencia, la democracia y la libertad!

¡BENITO JUAREZ... PRESENTE!



**Comité de Derechos Humanos Benito Juárez**  
comunidad sherman

REUNION: cada 2º y 4º martes del mes 6pm

CENTRO COMUNITARIO SHERMAN CASA AMARILLA

# ¡AQUÍ ESTA LA SOLUCIÓN!

## Así Pensamos

Mucho más temprano que tarde, los millones de mexicanos que somos explotados económicamente, que somos víctimas de la represión y la opresión, optaremos por la autodefensa, por la organización, seremos libres, y no habrá ley, fuerza o gobierno que pueda detener nuestro proceso libertario.

La existencia de la Coalición Pro-Derechos de La Raza se basa en los derechos fundamentales de nuestro pueblo por alcanzar la justicia, la igualdad y una existencia libre del racismo, de la explotación, del sexismo y de la ignorancia. Buscamos una vida digna donde la represión, la inseguridad y la brutalidad de la policía y de la migra sean cosas del pasado. Este es el futuro que hoy empezamos a construir.

Creemos en la construcción de una organización independiente y democrática, libre de instituciones gubernamentales, que promueva nuestra cultura y el derecho innegable a la libre determinación de nuestro pueblo.

## POR ESTO LUCHAMOS:

1. Empleo total con trabajos sindicalizados y salarios dignos
2. Educación culturalmente relevante y de calidad, pública y accesible en todos los niveles, para nuestra juventud- incluyendo educación bilingüe y Estudios Chicanos/La Raza
3. Servicios de salud gratuitos y de calidad para todo el pueblo
4. Vivienda decente y económicamente alcanzable
5. Control comunitario de la policía y los Sheriffs
6. Abolición de la Patrulla Fronteriza y la desmilitarización inmediata de la Frontera
7. Alto a la importación de drogas a nuestros barrios
8. Alto al intervencionismo de Estados Unidos en México, América Latina y el mundo
9. Suspensión inmediato al Tratado de Libre Comercio de Norteamérica y alto al Área de Libre Comercio de América (ALCA)
10. Exigimos un medio ambiente limpio y saludable.
11. Justicia social y verdadera democracia en México.

## REUNIONES

El primer y tercer miércoles de cada mes a las 6:30 P.M.  
Para mas informes : (619) 696-9224  
o correo electrónico  
coalicionproderechos@hotmail.com



## MEETINGS

Every 1st and 3rd Wednesday of the month at 6:30 P.M.  
For more info: (619) 696-9224  
or e-mail:  
coalicionproderechos@hotmail.com

## This Is What We Believe:

Sooner or later, the millions of Mexicans that are economically exploited, politically repressed and oppressed, will choose to defend ourselves, we will organize ourselves, and we will liberate ourselves and there will be no law, physical force, or governmental institution that will be able to hold back our liberation.

The existence of the Raza Rights Coalition is based on the basic right of our people to pursue justice, equality, and a life free of racism, exploitation, sexism, ignorance, physical and cultural repression, insecurity, racist laws, and police/migra brutality. This is the future we are building.

We believe in building independent community based organization and power, free from all government institutions and corruption, promoting political, economic, and socio-cultural self-determination.

## THIS IS WHAT WE STRUGGLE FOR:

1. Full employment with union jobs and decent wages.
2. Quality education for all our children including Chicano/Raza Studies and Bilingual Education at all levels.
3. Free health care for all people
4. Decent affordable housing
5. Community control of the police and sheriffs
6. Abolishment of the racist Border Patrol and the demilitarization of the Mexico/U.S. border
7. End to the importation and promotion of drugs in our communities and barrios
8. An end to U.S. intervention in Mexico, Latin America and all over the globe
9. An immediate halt to the North American Free Trade Agreement (NAFTA) and no to the Free Trade Area of the Americas (FTAA)
10. A Clean and Healthy Environment
11. Social justice and true democracy in México

# PUEBLO UNIDO

año 16 numero 4

San Diego, California (México Ocupado)

Abril 2005

## JUSTICE AND DIGNITY! NOT PRISONS AND REPRESSION!

As we witness the growing incarceration of Raza and the elimination of one democratic right after another (attacks on freedom of expression, bilingual education, migrant workers, etc.), and the further criminalization of our community who are now being chased down by the Border Patrol and other terrorist police forces, demonstrates the important role of the Chicano Mexicano Prison Project. The literature produced by the CMPP is one of the few Raza alternatives to the racist-capitalist mainstream media that "whites-out" (lies) about the realities, concerns and issues of importance to Raza.

In our literature (and presentations) we point out that more and more of us are becoming targets of racial profiling and tied into the criminal justice and prison system. These institutions make huge profits out of the imprisonment of nuestra Raza. This is why those of us in the struggle call it the Prison Industrial Complex.

The newsletters and leaflets we produced are tools to counter mainstream media, and most importantly, to raise the political consciousness

of our gente. The CMPP believes that it is important to everyone's interest that we care about prisoners or the work that CMPP does. We say this because a large percentage of prisoners are doing time as a result of the racism found in this society and the economic hardships imposed on us by the capitalist system; unable to meet our daily needs (rent, nutrition, healthcare, education, transportation, etc.). Therefore, the realities of our existence make it very probable that one day all of us or one of our loved ones will find themselves in the Prison Industrial Complex.

The Chicano Mexicano Prison Project, founded in 1993, continues in its struggle in defense of the rights of Raza Prisoners. Below is list of objectives we hope to accomplish within this year (2005). This plan not only will serve as a guide for our work, but it will enable us to work in cohesive fashion with all the other projects of the Raza Rights Coalition (Comité de Mujeres Patricia Marín, Somos Raza, and the Comité's de Derechos Humanos)

The plan of action includes:



Coalición Pro-Derechos de la Raza · Raza Rights Coalition  
project of  
CONCIENCIACIÓN · ORGANIZACIÓN · ACCIÓN · LIBERACIÓN  
Unión del Barrio  
project of  
CONCIENCIACIÓN · ORGANIZACIÓN · ACCIÓN · LIBERACIÓN  
Coalición Pro-Derechos de la Raza · Raza Rights Coalition  
P.O. Box 620095  
San Diego, CA 92162  
(619) 696-9224 · coalicionproderechos@hotmail.com

# THE SOLUTION IS CLEAR!

# Abril 2005

DOM LUN MAR MIER JUE VIE SAB

					1 FORO- Nuevas Leyes y Conozca Sus Derechos Comité Benito Juárez	2
3	4 Somos Raza 5pm	5	6 CPDR/RRC Junta General 6:30pm	7 CMPP 6pm	8 Comité de Mujeres Patricia Marín 6:15pm	9 CAMINATA DE ZAPATA- Somos Raza MEChA de SDSU 2pm Parque Chicano
10	11	12 Comité Digna Ochoa 6pm Comité Benito Juárez 6pm	13 Comité 2 de Octubre 6pm	14	15	16 Solidaridad con los Trabajadores Agrícolas Somos Raza (Comida Enlatada y Ropa)
17	18	19	20 CPDR/RRC Junta General 6:30pm	21 CMPP 6pm	22	23 DIA DEL PARQUE CHICANO 10am
24	25 Comision de Finanzas Café Chicano Perk 8:30pm	26 Comité Digna Ochoa 6pm Comité Benito Juárez 6pm	27 Comité 2 de Octubre 6pm	28	29	30 Tamalada CMPP  Evento Día del Niño -CMPM 12-2 Parque Chicano

# Actividades para el mes de Abril y Mayo del 2005

- Tamalada (CMPP): El proyecto de prisioneros tendrá su levanta fondos durante el mes de Abril, llenar formas de orden con cualquiera del proyecto, tamales se entregaran el **30 de Abril**.
- Día Del Niño (CMPM): **30 de Abril** del 2005, a partir de las 12-2pm en Chicano Park.
- **Mitin** Por Los Derechos de los y las Trabajadores: Día Internacional de los Trabajadores, **1 de Mayo**, 2pm en el Parque Chicano
- El Día de las Madres (CMPM): **13 de Mayo** del 2005, de 5-7pm ¿Como el estado tiene el poder de quitarnos el derecho de ser madres?
- Lavada de Carros (CMPP): Este levanta fondos se llevara acabo el **14 de Mayo**.
- Foro Comunitario (CMPP): Se llevara acabo el **28 de Mayo**.



**DOMINGO 1º DE MAYO • PARQUE CHICANO 2PM • MITIN**

**Comité de Derechos Humanos Benito Juárez**  
comunidad sherman  
REUNION: cada 2o y 4o martes del mes 6pm CENTRO COMUNITARIO SHERMAN  
CASA AMARILLA

**Comité de Mujeres Patricia Marín**  
REUNION: Cada segundo viernes del mes 6:15pm, Every second Friday of each month 6:15pm.  
cmpm1996@yahoo.com

**Comité de Derechos Humanos Digna Ochoa**- comunidad logan:  
cada 2o y 4o martes del mes 6pm  
CENTRO DE ANCIANOS PARQUE MEMORIAL (calle 30 y Oceanview)

**Chicano Mexicano Prison Project**  
REUNION/MEETING: Cada 1er y 3er jueves del mes 6pm/ every 1st and 3rd Thursday of each month contact us at (619) 696-9224

**Comité de Derechos Humanos 2 de Octubre**  
comunidad san ysidro  
REUNION: Cada 2o y 4o miércoles del mes. 6pm  
(619) 696-9224

**Comité de Jóvenes SOMOS RAZA**  
REUNION: Cada 1er lunes del mes 5:30pm  
juventudrebelde@hotmail.com



LIBERACION EXIGE ORGANIZACION

**¡LA VERDAD!**

Unión del Barrio

SPECIAL EDITION APRIL 2005



# Mexican Liberation Beyond Borders

03/31/2005

## THE MEXICANO WORKER

So much has been in the media these months due to the escalation of efforts from the US Government to seal the border with México and the activities of paramilitary organizations in border states. Over the last three months this issue has been brought to a crisis level due to the planned activities of less than a dozen individuals now concentrating their anti-Mexicano aggression in the state of Arizona.

The terms used to frame this discussion have come in their majority from the most right wing sector of the gringo ruling class. Other sectors participating in this debate have been "immigrant rights" groups, the Mexican Government, local governments, police departments, local politicians, labor union officials, and so on.

While each of these sectors has participated in the debate surrounding the contradictions at the US/México border, there has yet not been one clearly defined position coming from the Mexicano working class, nor from the Mexicano community in general that lives under the shadow of the border and is di-

rectly impacted by "border enforcement" policies coming from the state.

This document attempts to fill this void of direct representation. Unión del Barrio does not claim to have the last word on this issue, but we openly say that our position comes from a Mexicano working class point of view, and that it is the interests of this social force that we promote and defend. We are attempting to speak to the interests of the Mexicana and Mexicano worker - with or without papers, the Chicana/Chicano activist, the intellectual, to our gente living south of the political border, the patriotic Mexican middle class, the urban youth, the student, the demoralized Latino democrat, the Mexican left, and the community as a whole. Our goal is the development of a broad consensus among the different sectors of our community regarding the life and death struggle coming down across the entire militarized US/México border, focusing now on the activities of early April 2005 in Arizona.

To begin an authentic debate on this issue we must first break from the political limitations imposed on it by the US government, and implemented through its law enforcement

agencies. Any discussion that limits itself to issues of legality versus illegality, anti-terrorism, border enforcement, etc. is sterile and works only to reinforce the false legitimacy of those currently in power, both in the US and in México. It must be understood that the entire debate surrounding the deadly contradictions of the US/México border is itself historically based upon an illegal act - the theft and occupation of Mexican land by the US in 1848. Therefore, it is impossible to expect that this contradiction can find resolution bound to these same laws that were born out of this illegal act of war and serve only to justify it. The laws created by the colonial/imperialist state serve only to maintain and reinforce the status quo of the same state.

Rising above the twisted discourse based essentially on issues of legality and anti-terrorism, we advocate for a new political framework for this issue. This new discourse places human need and individual liberty as primary, and absolves the Mexicana and Mexicano worker from our presumed state of criminality (i.e. "illegals", "illegal aliens", etc.).

Based upon this, as Mexicana and Mexicano workers we claim our his-

torically undeniable right to move across capricious borders, to work and have our labor respected and justly compensated, to live without hunger, without unemployment, without underemployment, without fear nor intimidation, and to provide the best future possible for our families. We reserve these rights, and by doing so we transcend any and all other laws obstructing us from these rights.

We will not allow our political and economic strength, neither here nor in México, to be defined as that which comes from an "illegal" population. We dismiss the label of "illegal immigrant" as historically inaccurate and serving only to perpetuate our condition as an oppressed and exploited people.

### **TERRORISM AS STATE VIOLENCE DID NOT BEGIN WITH 9-11**

State violence against our community at the hands of the United States has been consistent since before 1848. Terrorism has historically been applied by the United States against its real or perceived enemies since its own declaration of national independence. Terrorism was used against English Colonial power in the War of Independence. Once established as a country, the United States continued to use state terror as a tool to advance its interests.

Terrorism as a policy of containment is nothing new to the US policy. Terrorism was used to annihilate the majority of the indigenous population of North America, and terror was again used to corral and contain the surviving population into "reservations." Terrorist state violence was used

throughout the 1840s and 1850s to advance the theft and occupation of half of Mexican national territory. It was used to maintain African enslavement until 1863 - thereafter terror was used by paramilitary organizations like the Klu Klux Klan to continue African containment.

Terrorism was used throughout the 1900s against the first examples of organized labor in the United States. Terrorism was used extensively against civilian targets during both World War I and World War II, and against the Vietnamese people.

There are endless examples of state terrorism being used against the Civil Rights Movement in the South. Throughout the 1960s to the 1970s state terror was named by the FBI as COINTELPRO, and used to assassinate, harass and discredit participants within the Black Power Movement, the American Indian Movement, and the Chicano Movement.

It was used in México, in Central and South America, when freedom fighters were disappeared or assassinated by forces trained within US counterinsurgency schools. These policies of state terrorism emanated from within the darkest corridors of the Pentagon, the FBI and the CIA.

The world we have today is in many ways a result of this US terrorism. It is an error to fall into the assumption that terrorism is now the exclusive tool of anti-US elements from the Middle East. The "new" Bush policy of "pre-emptive" war is nothing less than a global terrorist threat - backed up in practice by the invasions of Afghanistan and Iraq.

### **THE MEXICAN CONDITION - PAST AND PRESENT**

As Mexicanas and Mexicanos it is impossible to ignore these facts regarding terror as irrelevant to our present condition. Within the current borders of the United States no other community has been hit harder by anti-terrorist policies than the Mexican community in the years after September 11th. We can honestly say that after the people of Afghanistan and Iraq, the levels of violence and dehumanization imposed directly on our people from the "pre-emptive" policies emanating from Washington have been the most aggressive and unrelenting.

All current debate around "border enforcement" must be considered within this framework. These policies form the basis of a "pre-emptive" strike against the Mexican community, and we MUST redefine our political analysis to include this understanding.

With over 3,400 deaths since 1994, the border is our never ending 9/11.

Currently, the general gringo population, and Washington DC policy makers are hell bent on imposing new levels of repression on the Mexican community. Are white people so simple-minded as to confuse our community with Arab fundamentalists? Is it because we look alike, or is there something more malicious at work here, something there that no one wants to talk about but we all know to be true?

These people do see us as a threat. Every day they see us as possible terrorists - our presence terrorizes them. And they have

tor of the ruling class to remove George Bush from the White House in 2004. Even with the theft of the 2000 electoral process and the usurpation of their own constitution, a majority of the electorate in the US supports Bush. They will even send their children to die in the interests of the ruling class, and will remain complacent until that time where they themselves see there is no future in the continued unity with the ruling class.

There exists a lack of human solidarity - a lack of humanity within the gringo consciousness. This false consciousness is not allowed to go beyond referring to us as anything other than that which we are to them - a disposable labor force here only to generate greater profits and/or make their lives more comfortable. We can die on the border, be exploited in the work place, drop out of their schools, and never appear as a serious concern in their lives. One hundred Mexicanas and Mexicanos dieing at the border will never be allowed to assume the importance of Terri Shiavo or Michael Jackson. Freedom for the people of Iraq is even more palpable today in the US than freedom for the Mexican people.

The centering of the political right wing of the ruling class has used this reality as its most effective tool at maintaining popular support for clearly unpopular policies. Through the media and consumer culture distraction and distortion is the political foundation of the current administration and the basis of their influence within the US electorate. The liberal sector of the ruling class through the Democratic Party and its institutions - organized labor, public

education, etc. - has been incapable of challenging their political opposition - and instead they themselves are attempting to "out-fox the fox."

We should not expect anything but more state terror from any sector of the ruling class, nor can we expect any support from the liberal sector of the US population.

What we should by all means prepare for is that as soon as we begin to lend clarity on these issues, and we speak with a unified voice, then we will make the news - and they will react. They will ever more aggressively attack us as "reconquistas", reverse racists, "raza-nazis", etc. We will be maligned as proof of the real danger Mexicans pose to the US, and another reason the borders must be sealed and the malcontents silenced. We should expect nothing less than the same vicious attacks southern whites used against Africans when confronted with their demands for civil rights - the same repression that befell them has been unleashed against us. We have to consider this if we do not want to make the same errors.

#### **PARAMILITARY VIGILANTE GROUPS**

We must classify the paramilitary vigilante groups as a dangerous pantomime that perfectly complements the law enforcement, anti-terrorist political discourse promoted by the US government and mainstream media. In truth these paramilitary vigilante groups are nothing but puppets of the capitalist ruling class - they serve only to distract our people from the real basis of our oppression, and to distort the reality of the

border to the rest of the US population, hiding the complicity of the US government in maintaining things as they are.

At root here is the labor power of our gente - not some emotional struggle against a handful of psychotic vigilantes. The ruling class understands clearly that US imperialism is the most direct beneficiary of so-called "illegal immigration." Already in the Southwest, but increasingly throughout the entire US, it is Mexican labor power that drives the profitability of each of the following industries: agriculture, construction, commercial services and discount consumer retailers. The Social Security system benefits hugely from the billions of dollars taken from the paychecks of Mexican workers that can never be collected. The tax base of thousands of US cities and towns is swelled by a Mexican population that forcibly invests more into the system than it can ever legally extract.

The Mexican political class and the national bourgeoisie also recognize the immense benefits they reap from so-called "illegal immigration." The direct economic contribution from Mexican workers in the US to the Mexican economy amounted to over \$55 billion dollars from 1999 to 2002 and \$14 billion annually since. This puts so-called "illegal immigration" on par with oil, manufacturing and tourism as the most important Mexican national industries. What could be better - pure profit for the Mexican economy, coupled with the organic removal of what would otherwise be a volatile political force within México. (The typical Mexican "migrant" is male, 15 to 40 years of age.) In what can only be con-

decided to reinforce a preemptive terror on our community. Border Patrol sweeps, triple fences, home raids, mass deportations, increasing impunity for agents of the federal government, fostering of vigilante paramilitary organizations, checkpoints surrounding our neighborhoods – these are all proven strategies used to terrorize and contain a population.

The political and economic investment the US government is now making into reinforcing these tools of our oppression is unprecedented – and the more time we allow this to go unchallenged it will only become more difficult (some would consider impossible) to take apart. Our inactivity and inability to get ahead of the contradictions will translate into more blood of our people being spilled.

Currently the value placed on our humanity is near non-existent – we live in a permanent state of psychosis, dehumanization and fear. Death, violence, legal persecution and general insecurity have become the norm in the Mexican community. The obscene, intolerable continuous state terror has become a “natural” part of life in the barrio – it is perceived as beyond change, like the sun rising and setting – an unavoidable part of our existence having had the misfortune of being born Mexican. As a people our national identity is today being defined through our relationship to the gringo reality – we have no national agenda other than deeper capitulation to the gringo system. We have been made into a docile, ignorant and terrorized labor force.

### **IS OURS A STRUGGLE FOR HUMAN RIGHTS?**

The only organized response to the repression being unleashed against our community has come from “immigrant rights” organizations. These groups have as the basic principle of struggle the concept of “human rights,” as addressed by the United Nations Charter on Human Rights.

This basis of struggle is currently acceptable (as it was acceptable in other parts of the world – i.e. Chile under Pinochet, Iraq under Saddam) as long as it does not deviate from addressing only the consequences of imperialist terror, and never challenges imperialism itself. As soon as a “human rights” organization takes a position opposing imperialism, then by definition it forfeits its legal status in the eyes of the oppressor state. In other words, the legitimacy of Human Rights organizations is defined by the oppressor state, not by its relationship to the oppressed. It is therefore impossible to consider Human Rights organizations as capable of overturning state terrorism, much less challenging imperialism itself.

With this understanding, we must not fall into the simplistic view that Human Rights organizations are all reformist and/or reactionary. If “Human Rights” is artificially imposed as an “end-strategy” then this may be true. We must redefine the struggle of Human Rights to fit our short-term goals as a people. We must fill these spaces within Human Rights organizations, and these must be taken on as a parallel struggle to an advanced political strategy linked to a goal of national and continental liberation

struggle.

By not building and consolidating advanced political organizations capable of struggling openly against imperialism we will fall into artificially limiting our struggle within the “carrot and stick” the powerful ruling elite uses to make the burro pull its economy forward. The issues of amnesty and drivers licenses must be seen as relevant as only short-term conveniences.

By consolidating an advanced political organization we can decentralize our resistance to state terrorism and articulate a dual strategy capable of dealing with our current realities while being guided by long-term goals. Under a dual strategy we can challenge the conditions of our oppression from a Human Rights perspective, focusing our daily struggles on those most relevant to our community – while at the same time broaden the debate to include a full view of the struggle up to and including national liberation of our gente. In the end, we must be guided by a revolutionary program and united under revolutionary organization.

### **FALSE CONSCIOUSNESS**

However we attempt to resolve the current attacks against our communities, we can expect a severe reaction from both the state and the general white population in the US. The gringo consciousness is manufactured and malleable, directly dependent on the goals and objectives of the ruling elite. Even when the ruling class is divided, the white working class fails to redefine itself according to its own interests. The most obvious example of this was the inability of the liberal sec-

sidered another sickening irony, the Mexican government considers itself the rightful arbitrator over the granting of voting rights to the Mexicano population outside México, and has recently labeled this endeavor as being "too costly".

Therefore, neither the US government nor the Mexican government has any interest whatsoever in halting so-called "illegal immigration". Instead both governments will only allow superficial debate and reforms on the issue, while aggressively advancing macro-economic policies that serve only to increase profits and exacerbate the contradictions at the border (NAFTA, FTAA, WTO). Both the US and Mexican ruling class work tirelessly to create more "illegal immigration", not less.

Most Vigilante organizations know this as well, yet they continue to serve their masters within the US and Mexican ruling class. They attack the victims of this entire system, and again only work to distract and distort the truth. These people are not so-called "patriots", but clowns and lackies serving to protect nothing more than the interests of the rich and powerful.

While we see this as the historical and political basis for the existence of the paramilitary vigilante groups, we do not so easily dismiss the real threat they pose to the physical safety of our people in the isolated regions of the political border. The vigilante issue is something we can resolve only as a movement – otherwise we are forced to turn the state itself to enforce our protection (through intervention from the courts, police, FBI etc.). This of course is

not a viable alternative.

As Mexicanas and Mexicanos we must develop a minimum program – not limited to short-term "media – events", but a protracted and serious political strategy. We have to consider these questions if we are going to advance any real struggle for change. Bottom line, organized resistance to the attacks from paramilitary vigilante groups must come organically from the communities in which these operate. If we are to drive the vigilantes out of Arizona, it must be the organized Mexican community of Arizona that leads the way.

#### MEXICAN FUTURE

We can and must politically define, unite and organize ourselves as Mexicana and Mexicano workers in order to exert the political power proportionate to our economic power. We must frame this issue politically, socially and economically so that it best serves the interests of our people, north and south of the political border. Our rights as workers must be re-centered in an international sense while set within the framework of our historical oppression.

With strategies based on community level agitation and organization our resistance will be organic and mass based, and guided under a long-term program of struggle. We must boldly develop a minimum program that can be assumed immediately by all Mexicanas and Mexicanos – as broad as possible yet led and defined by the Mexicano working class – a true Mexicano Consensus. By doing so we will electrify the Mexicano people and move forward a new agenda capable of broadening the debates leading

into the 2006 electoral cycle in México.

This consensus must be applicable to the current conditions of Central and South American workers as well. We must reinforce the bonds we share with liberation struggles throughout Latin America.

If we do not accomplish these goals, we will condemn ourselves, the movement and our people to forever begging for reforms from within the anti-terrorism paradigm. We should expect nothing less than more frequent Border Patrol sweeps, home raids, mass deportations, increasing impunity for agents of federal government, fostering of vigilante paramilitary organizations and checkpoints surrounding our neighborhoods. This will be our short-term future, and ever more terrible realities will be in our long-term future.

How many of us will assume our historical responsibility to build this movement?



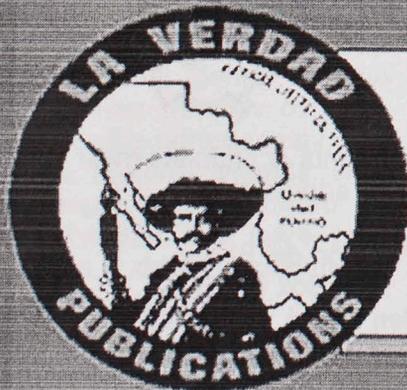
Any comments or critiques must be addressed to:

Unión del Barrio  
P.O. Box 620095  
San Diego, CA 92162  
[www.uniondelbarrio.org](http://www.uniondelbarrio.org)

## Dignity, Unity, And Mexicano Power

**Union del Barrio, an organization that struggle for Mexicano Liberation, believes that:**

- Mexicans living both in México and in the "southwest United States" suffer from political, economic, and social insecurity because the United States Government in 1848 occupied our land and since then our gente have been the victims of people who keep us oppressed, exploit our labor, keep a disproportionate number of our people in prisons, stereotype us through the media, falsify our history, deny us a relevant/productive education, and militarize the imposed borders in order to keep out the very same people from which Aztlán (Northern México) was stolen.
- Mexicanos in Aztlán (Occupied México) must self-determine our own destiny and we are determined to liberate our people. The means to this end is the advancement of Mexicano self-determination which can best be defined as collectively determining our history; economically controlling our social development by self-determining our culture, education, and language; independently developing the content and direction of our political orientation; and controlling the political institutions that make the laws that govern us.
- California, Colorado, Arizona, Texas, Utah, Nuevo México, and Nevada, constitute Aztlán-México Ocupado. It is a geographical and political territory belonging to the Mexicano people. These lands were taken by armed forced by the U.S. Government, during the US-Mexico War of 1848.
- Collectivism, organization building, and accountability are fundamental to our struggle. We say a critical aspect of this point is the need to channel our people's energy and resources into accountable and disciplined organizations. In political struggle, individualism is bourgeois, elitist, egotistical, and backward trait. We must raise the shortcomings and contradictions to those who profess being active in political work without accountability to an organization.
- The absolute and unequivocal liberation of Mexicana women is a fundamental component of our struggle for liberation as a people. Fundamental to any liberation organization and pro-independence conscious movement is the absolute political, social, and economic equality between men and women.



**LA VERDAD  
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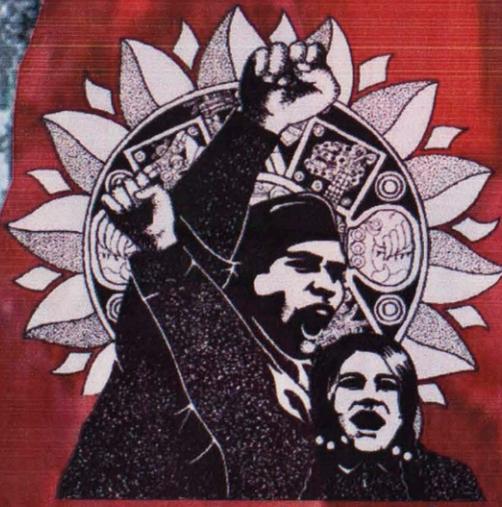


**SU MUNDO NOS DESTRUYE..**

**CONSTRUYAMOS EL NUESTRO**

**LOS Y LAS TRABAJADORES SOMOS MAYORIA**

**ES HORA DE ORGANIZARNOS**



**POR LA CONSTRUCCIÓN DE LA DEMOCRACIA PARTICIPATIVA  
POR EL DERECHO AL VOTO EN EL "EXTERIOR"  
POR LA AUTO DETERMINACIÓN DEL PUEBLO MEXICANO**

**CONTRA EL GOBIERNO TRAIADOR DE MÉXICO  
CONTRA EL GOBIERNO RACISTA DE ESTADOS UNIDOS  
CONTRA DE LAS LEYES QUE CRIMINALIZAN AL PUEBLO  
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**CONVOCA: LA COALICIÓN PRO-DERECHOS DE LA RAZA • MAYORES INFORMES LLAME 619-696-9224 [coalicionproderechos@hotmail.com](mailto:coalicionproderechos@hotmail.com)**

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25  
Años  
DE LUCHA

# ***UNIÓN DEL BARRIO***

is celebrating 25 years  
of Mexicano Liberation Struggle

**August 1981-2006**

**Date:** Saturday, December 2, 2006  
5:30pm - 11pm

**Where:** Sherman Community Center  
2258 Island Ave.,  
San Diego, CA 92102

Please RSVP by November 19, 2006 to Union del Barrio:  
[uniondelbarriocc@yahoo.com](mailto:uniondelbarriocc@yahoo.com) or at 619-696-9224

## Unión del Barrio Members, Allies and Friends:

This 2006 we mark our 25th year as an organization dedicated to the liberation of our people, and oppressed people throughout the world. Founded on August 29, 1981 Unión del Barrio has been one of the most consistent, active and longest lasting liberation organizations in the history of our people's struggle. For over a quarter century, Unión del Barrio has been at the forefront of the movement for Mexicano self-determination.

The time has come to commemorate and celebrate our 25 years of existence, and we welcome the opportunity to share with you this historical milestone for Mexican and Latin American history. We therefore request your presence at the 25th Anniversary Celebration of Unión del Barrio.

As we honor our past, we look towards the future.  
Not one step backwards!

***¡Venceremos!***

25  
Años  
DE LUCHA

