

PRENSA POPULAR

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Herman Baca :

Chicano Community Fights Deportations

Interview

PRENSA POPULAR: What are deportations and how do they affect Chicanos? How do they affect Chicano organizations?

HERMAN BACA: A deportation is the removal of a person from a given country because of his/her failure to comply with the existing immigration laws of that country. Historically, the immigration laws that have governed this country, which have led to mass deportations, have been used against all Chicano organizations that have sought change. Deportations have been used on Chicanos to instill in us the status quo; they instill psychological and physical fear to all Mexicans and, in turn, intimidate Chicanos from organizing.

PRENSA POPULAR: What is an "illegal alien"?

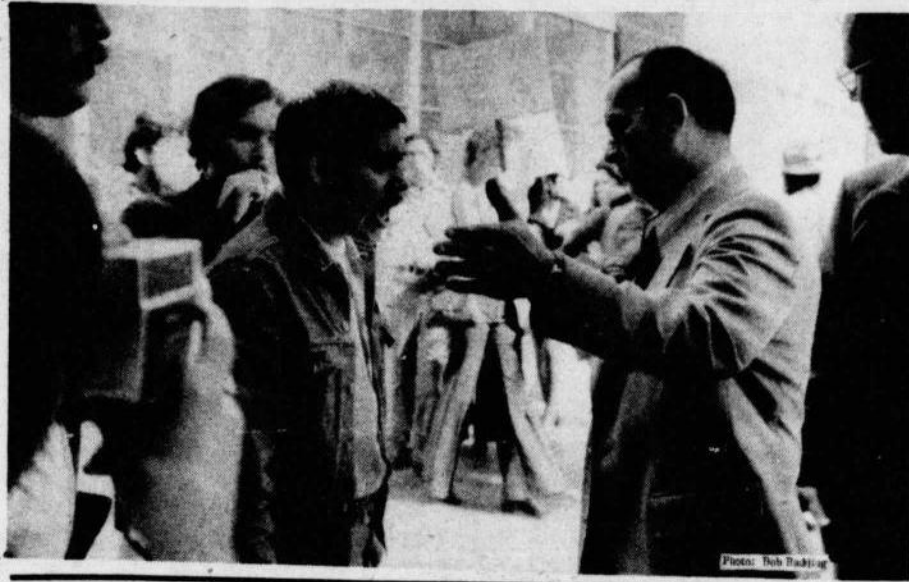
HERMAN BACA: In the U. S., any person that does not fit the established criteria (WASP, et.), specially any person of Mexican ancestry since 90-95% of those deported are of Mexican ancestry.

PRENSA POPULAR: Who are the Border Patrol? What is their history?

HERMAN BACA: The Border Patrol is the law enforcement branch of the Immigration and Naturalization Service (INS). I think that they came to being in the Southwest in 1924 when the open border came to an end. Since then, the history of the Border Patrol has been one of terrorism, violence, intimidation---a gestapo like organization.

PRENSA POPULAR: Historically, who has been in charge of manning the Border?

HERMAN BACA: Basically, the Border Patrol. But if push came to shove, it would be the U. S. Army.



HERMAN BACA, chairperson of the Ad-Hoc Committee for Chicano Rights, discusses the racist nature of the Duffy Memorandum issued on September 1972. The above demonstration was one of the many held throughout San Diego County. The Duffy Memorandum was eventually rescinded.

PRENSA POPULAR: When did deportations first become part of the Chicano political experience?

HERMAN BACA: When Chicanos first started organizing after the War of 1848. Since then this has been a common practice. But major deportations began in the 20th Century, for instance the 1930's Depression.

PRENSA POPULAR: During the 1930's, at the peak of the Great Depression, many Chicanos were offered a passage back to Mexico if they left the U. S. Do you foresee the same occurring today?

HERMAN BACA: That was called Repatriation. the answer is No. I don't foresee it, but the fact that there is a higher political awareness in the 1970's then there was back in the 1930's. Even though, they are liable to attempt anything or propose anything.

PRENSA POPULAR: What is the correlation in the increase of Deportations today (1965-1974) to those Deportations of the 1930's?

HERMAN BACA: The worsening economic conditions that now confront the economic system of the U. S. due to the winding down of the Vietnam War, automation, foreign competition from other industrial nations (Germany, Japan, etc.) and the runaway shops in Puerto Rico, Hong Kong, Tecate, Mexicali and others. During the 1930's the system was also confronting serious economic conditions due to the end of World War I, a World War in which the U. S. agricultural businessmen profited by supplying food to the warring colonial powers. At the end of the war, Mexican workers were no longer needed, so they were deported.

PRENSA POPULAR: How many Chicanos were deported during the 1930's?

HERMAN BACA: It is estimated over 400,000. They were not called Deportations but Repatriations, but to me it's the same thing.

PRENSA POPULAR: How many Chicanos were deported during Operation Wetback of the 1950's?

HERMAN BACA: Around 5,000,000 from 1950 to 1955. Over 1,500,000 in 1954 alone.

PRENSA POPULAR: What was the Immigration Act of 1964 and how does it affect Chicanos?

HERMAN BACA: It did two things: 1) it established a quota for the Western Hemisphere of 120,000 a year, which now limits the number of people from Mexico; 2) it introduced labor certification, which drastically cut down the number of those eligible coming in.

PRENSA POPULAR: How many Chicanos, approximately, do you estimate will be deported from the late 1960's to the 1970's?

HERMAN BACA: From 1965 to 1970, Deportations averaged around 300,000 a year. In the physical year of 1970 there were around 400,000 Deportations. In 1971, there were around 531,000. And in 1972, there were over 672,000 Deportations. At the rate it's going we should have, within ten years, a good 8-10 million, from 1970 to 1980.

In the 1970's, Nixon, with all the corruption and failures of the INS, has brought in a retired General to head the INS. He is General Leonard Chapman, who participated in the Vietnam War. During Operation Wetback of the 1950's, Eisenhower also appointed a General and the results were over 5,000,000 Deportations. What are we to expect?

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Boycott Demonstrators Picket Gallo H.Q.

A mass picket was held on February 20, before the Gallo Headquarters in Los Angeles to reaffirm the United Farm Workers strike and boycott of Gallo wines.



Workers Bring Strike to Gallo Headquarters

Two direct methods were utilized in confronting the Gallo headquarters:

First a delegation composed of striking Gallo workers and other local Union Members attempted to secure an appointment with the Gallo General manager in order to express the farmworkers' grievances, which Gallo continues to ignore.

The general manager, a Mr. Bufalino, did not make himself available however.

The second method involved the actual picketing of the Gallo headquarters by an estimated 450 participants.

The demonstrators included people of all ethnic backgrounds as well as a large segment of industrial union members such as the United Auto Workers, the Movie Projectionists, the Rubber union, etc.

In an ensuing rally, these various union members spoke on individual union struggles. The picket line was marked by a strong worker solidarity.

Several speakers from the UFW, the United Auto Workers, the Rubber Workers, etc. attempted to develop this theme - the importance of workers'

Unity in achieving goals and in securing the right to choose their own union by secret ballot elections.

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Roberto de la Cruz from the UFW addresses the crowd

Black Nationalism: 'Counter-Revolutionary and Proud'

Suppose Black people were put into more positions of decision-making influence in this country. Imagine Black people in positions of authority that were once the exclusive domain of whites only -- Black mayors, Black corporate industrial presidents, Black school superintendents, Black provosts or department heads in predominantly white colleges, etc.

Now suppose these same Black people occupying positions of decision-making influence started acting exactly like the racist, white, predecessors of those positions. Get the picture of Blacks using their positions not only to sell-out the majority of other Blacks, but to discriminate against, overrule the needs of, and exploit other ethnic/cultural groups who have also known the worst of racial discrimination and labor exploitation!

The situation outlined above is real and happening today. It's occurring on the UCSD campus in fact. It's been known for a long time that there is a certain group of Blacks at Third College in positions of authority, who have used the issue of racial unity to get the positions they now hold and to maintain those positions. These people are able to manipulate Black students to support their programs and policies solely on the uncritical basis of a blind racial nationalism. This is ironic in that the program and policy changes being pushed by such administrators, both currently and in the past, if looked at closely, do not represent the interests of either Black students exclusively or other minority students.

The new programs and policy changes especially, are against relevant education that was the initial purpose of Third College. The new program changes are just a current example of appeasement to the white aca-

democratic establishment by administrators who work hand in glove with them in serving their interests and not those of Black or other ethnic students.

Black nationalism has been used by Black sell-out administrators not only to blind Black students to their real purposes but to stir up hostility toward other ethnic groups on campus, a tactic which serves to divert Black people's attention away from their devious maneuverings on behalf of the white academic establishment.

Black nationalism, if it can be used so easily by these betrayers of the people's cause, needs to be more thoroughly examined to see where its weaknesses lie.

Black nationalism is a Black American concept. Unlike African or other Third World people's nationalism, American Black nationalism cannot make a valid claim on the basis of Black people controlling and self-governing hereditary lands here in America.

Africa is the original continent of Black people and we as Africans at first, were brought over to America to be exploited for our labor. We became landless slaves both during slavery and after, and today it is little different. We are either urban wage slaves, street-hustle slaves, or just unemployed slaves, the common denominator here being that, as is the case with other oppressed people, we are all controlled and exploited by a system hostile to our real needs.

Because of the land contradiction of Blacks in America, many who would call themselves Black nationalists have sought

to create an artificial land basis for Black nationalism.

Black nationalist ideologists such as the Republic of New Africa (RNA) and the Nation of Islam, advocate the appropriation of a number of southern states so that a nation for Black people can be built. This land would come from reparations (money) made by the federal government to these organizations as payment for America's crime in enslaving Black people in the first place and for subsequent American atrocities against Blacks throughout its history.

Black nationalists today have seen the unrealistic nature of this strategy and so today have dropped the land reparations scheme in favor of a more abstract nationalism based on race or skin color.

This, of course, has led to a harmful racial chauvinism which makes those Black people who subscribe to Black nationalism unable to distinguish the enemies of their freedom from those who would be their allies in achieving real freedom and power. Real freedom and power are not gained thru new Black capitalism (renewed bourgeoisie interests in "making it" in the system) which Black nationalism either secretly advocates or leaves itself open to due to its lack of critical theory on capitalism's proven-to-be inherently exploiting, anti-non-white, anti-humanistic nature.

No, we Blacks will not win our freedom if we allow nationalism to serve capitalist interests and impede our working alongside capitalism's other victims in a united front against the capitalist-imperialists -- who come in all colors.

Hero Worship: A Form of Oppression

"There is no room in a guerrilla organization for cowboys and hotshots." - *The Anarchist Cookbook*

Today in an era of recurring economic shortages and social crisis, Hero Worship is being used to oppress Third World communities.

It does not matter whether the heroes are current movement leaders: Cesar Chavez, "Corky" Gonzalez, Jose Angel Gutierrez or historical figures from the past: Miguel Hidalgo, Benito Juarez, Emiliano Zapata. Often political figures from the left are worshipped without any real comprehension of who they were or what they stood for: Che, Mao Tse-Tung, Fidel Castro, Salvador Allende.

Historical truth imposes little, if any, restriction on the creation of heroes. The facts and fiction of each individual hero are mystified and fused into an image that is easy for a particular community to accept. Many ideological groups tend to accept heroes as symbols that mirror them, that make their abstract ideas concrete: Cesar Chavez and Martin Luther King - land reform; Che -

revolution; Mao - the peasant as a revolutionary class; Reies Tijerina and George Jackson - political prisoners.

Hero worship leads to oppression when it serves as a substitute for action. Hero worship allows the common man to release energy vicariously, without actually committing himself to participating in change, without questioning the system in which he lives. The system can afford to be tolerant of hero worship or even to encourage it as it allows the people to vent their frustrations safely.

Hero worship is a by-product of Cultural Nationalism. Cultural myths and cultural heroes provide moralistic models designed by the economic system and the social structures for control of workers and citizens. Unlike real mortals, the hero represents the unchecked development of the individual, triumphant over his environment and free from the oppression of those around him.

The hero is not a creature of cir-

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Gallo Strike Cont. from p. 1

Other unions participating were the Carpenters, the APT, the Machinists, the Miners, the Movie Projectionists and the Amalgamated Clothing Workers.

Another speaker at the rally addressed himself to the issue of Tierra y Libertad (a recent peasant-student land takeover in Tijuana) and the subsequent police repression which destroyed the colonia. One student was jailed and one colono, murdered.

The speaker stressed the connection between the oppression of the colonos in Tijuana and that of the Farm workers in the United States and pointed out that the oppressor was the same - Monopoly Capitalism. The workers of the world, he said, need to form a unified front.

The rally and picket continued until 4 p.m. under the watchful eyes of the Los Angeles Police Department.



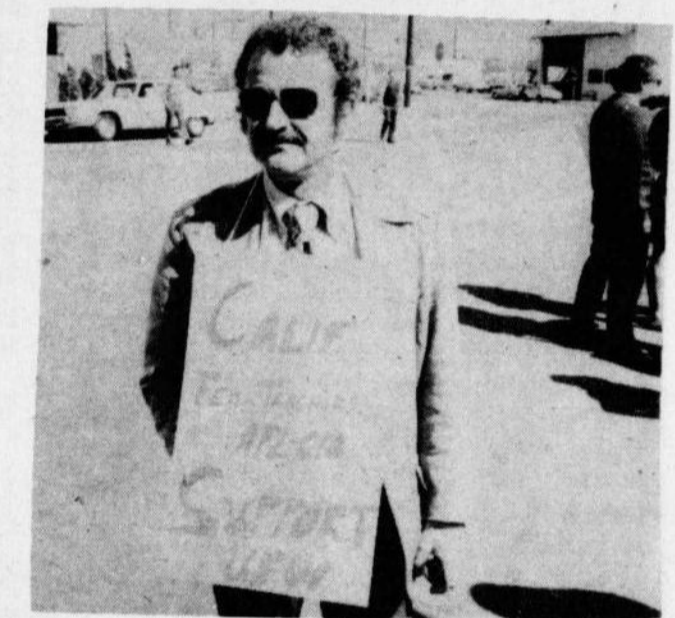
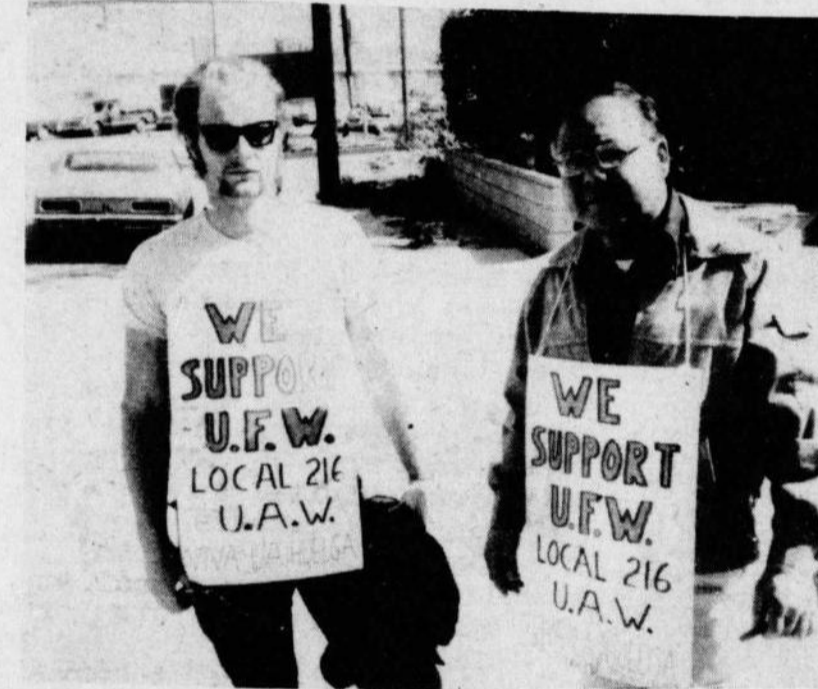
Boycott Savon

Boycott Gallo

Boycott Lettuce

Boycott Grapes

Boycott Franzia



Justicia

para todos los

Trabajadores

del mundo



CLASS STRUGGLE MAIN THEME OF CHICANO CONFERENCE

The historical importance of the 16th Annual High School Chicano Conference was signalled out by one of the keynote speakers, Bert Corona. The conference was held in February at San Diego State University.

Corona's remarks were in reaction to prior high school Chicano conferences which have always emphasized such topics as Chicano identity, community involvement, cultural heritage, building the nation of Aztlan, education, the formation of a separate political party and supporting the United Farmworkers.

In the past Chicanos have sincerely struggled to implement these ideas. But today many Chicanos are beginning to question the progress of these ideas. Many are making a rigorous analysis of how these ideas

have functioned in a capitalist society. This was evident at the conference where the main topic was the class struggle and its application to the Chicano situation.

Bert Corona, a founder of C.A.S.A. Justicia (an organization dedicated to helping immigrants) stated that young people as well as old are beginning to study Marxism. The rest of his talk was devoted to the immigrant question and their being abused and discarded by capitalist in order to gain maximum profits.

Another speaker, Felicitas Nunez, brought out the problems that women face in a capitalist society, such as exploitation and sexism.

A Chicanas' group later presented a play on the organization of strikes in the factories and the fields

and their relatedness as well as their function in the class struggle.

Another part of the play portrayed several local prominent Chicanas and their co-optation by the Capitalist system. This brought out the suspicions that many Chicanos who have "made it" steal a great deal of money from government sponsored programs (part of the crumbs which the ruling class gives to oppressed people to pacify them). Still others, such as Chicano professors, peddle dope.

There is also the problem that many Chicanos compete fiercely for these administrative posts. This competition divides an oppressed people even further.

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Middle East Issue Examined

Letters To Prensa Popular

Letters to the Editor

Dear Sirs:

Once again, on browsing through the Prensa Popular, I was depressed to find a slogan-ridden anti-Israel editorial, this time entitled "Partial Israeli Withdrawal No Solution". To one who witnessed what was called "The Final Solution of the Jewish Problem" in the thirties and forties, the last words especially had an ominous ring. This apprehension was confirmed by reading the editorial itself. For, after claiming that Israel has no right to exist as a Jewish homeland, no right to try and negotiate territorial compromises to help defend itself, that it was racist and oppressed its Arab population, it ends by concluding that such a "nation... cannot survive". This endorsement of the genocidal onslaught to which Israel has been subjected since its founding, appears to be based on wholesale acceptance of the slogans of the Arab propaganda machine and on a totally one-sided and distorted reading of the complex facts of the Middle East--not a good showing for a paper put out by and for University students.

Let me try and contribute a few facts and observations which I hope will somewhat correct the highly distorted picture your articles have provided.

You speak of the "myths of a historic national mission" of the State of Israel. Why myths? Israel has been the only national homeland of the Jewish people continuously for over 3000 years. During this entire period, in spite of many violent upheavals, Israel has been the home of a sizeable Jewish population and the seat of major religious and philosophical schools. Beginning in the late 1800's Jews, whose ancestors had been driven into dispersal, began to return in substantial numbers to Israel. They bought mostly barren land from Turkish and Arab owners (the great majority feudal absentee landlords) and, by their own hard labor and often at great cost to their health and even lives, brought it under cultivation. A large fraction of these immigrants were ardent socialists who formed communes (the so-called kibbutzim) which have been recognized as one of the most important and successful social experiments of our times. The new

PRENSA POPULAR WELCOMES LETTERS TO THE EDITOR. THESE LETTERS MUST BE LIMITED TO 250 WORDS, TYPED, AND DOUBLE-SPACED.

Prensa Popular Answers

When one is aware that territorial expansionism with the accompanying deprivation of human rights and massacre of the native population have been justified in the USA with notions of "manifest destiny," one is not completely amazed by Zionist claims that Israel's occupation of Arab territory is but the "right to try and negotiate territorial compromises to help defend itself."

Professor Kohn would have us believe that Israel's existence as a "Jewish homeland" which has led to the dispersal of more than two million Palestinians in various countries and subjected them to inhuman conditions, is justifiable. His attempt to link our newspaper's rejection of any nation that sets up one group (ethnic, racial, religious or class) as superior, as privileged, with the right to impose control at the expense of a large sector of the population, his attempt to link our anti-master race ideology with approval of genocide is a poor attempt to silence criticism.

Perhaps the words of Arnold Toynbee in a letter to J. L. Talmon will suffice:

"The Palestinian Arabs have suffered injustice. To put it simply, they have been made to pay for the genocide of Jews in Europe which was committed by Germans, not by Arabs. The Arabs as a whole have been humiliated, because, in the establishment first of the Jewish National Home and then of the State of Israel, the Arabs have, as you point out, never been consulted. It has all been done over their heads. They have been treated as 'natives,' with no more than sub-human rights."

Let us recall that the original U.N. resolution (November, 1947) advised that Palestine be partitioned into a Jewish State, an Arab State and a Jerusalem International Zone. The partition was to come into effect on May 15, 1948.

The Arab state of Palestine which had been created by the partition never came into existence. By the end of the 1948 war, five sections of it had been grabbed by Israel and were never given up;

the West Jordan area (now occupied by Israel) was incorporated into the state of Jordan.

Where is Professor Kohn's denunciation of this destroyed Arab State, of this great land robbery?

In 1948 when the state of Israel was established, the Arab population in Palestine was a majority of the population. In 1922 the Jews had been roughly 13% of the population but a strong Zionist immigration program led to steady increases so that by 1935 they were 28%. Still the Jewish population was a minority of the population in 1948 with about 33%.

Jewish landownership was a mere 2% of Palestine in 1929 and by 1948 it had risen to only 5.6%. Of the agriculturally suitable land, the Jews owned just under 12% in 1945.

Although it is true that some of the land was "bought" by the Zionists, other measures served for the acquisition of land as

well. Arab inhabitants of Israel are subjected even today to "Martial Laws" which restrict their going to many areas for "security reasons," even to areas where they own land or used to live. This results in the state's declaring that the land's or dwelling's owner is absent, and thus allows a new settler to move in. Due to these "security measures" the Arab inhabitants of Israel lost between 40 - 60% of their possessions after 1949, mostly without any sort of compensation.

Land was also acquired through Jewish terrorism, not only by the Irgun, in such savage massacres as Deir Yassin, but by the Haganah, itself, which "encouraged" Arabs to leave areas the Jews wished to take over for strategic or demographic reasons (ref. I. F. Stone).

Tactics used for the acquisition of land in Israel are evident today. In the occupied Gaza region, thousands of acres were fenced off by the Israeli army and thousands of Bedouins evacuated, their wells blocked to prevent return, and some homes and cultivated areas destroyed. The intention, according to Noam Chomsky, appeared to be to "dissect the strip," "to establish Israeli settlements, urban and rural, paramilitary and civilian, and a new Israeli port town."

With the creation of Israel, two-thirds of the Arab inhabitants lost their lands and homes. After the armistice of 1949 Israel refused to allow the Arab refugees to return.

In 1967 there were more than 2 million Palestinian refugees: almost 400,000 in the Gaza Strip; 300,000 in Israel; 1,300,000 in Jordan; 150,000 each in Lebanon and Syria. After the 1967 war, about two-thirds of them came under Israeli rule.

It is evident that Palestine at the time of the creation of the state of Israel did not have a "sizeable Jewish population" as Prof. Kohn claims and that its being "the national homeland of the Jewish people" was strictly a myth before 1948.

To go on, we will simply state that Israel is not a socialist country. The Professor should check his definitions. It is a capitalist country in which European Jews control the economy and Oriental Jews slave as wage-earners. We refer our readers to our story on page 17 of this issue.

One can also examine what has occurred in the occupied West Bank and Gaza where Israeli capitalism quickly overwhelmed the indigenous economies, reshaping them into increasingly profitable Israeli colonies. In the long run what Israel really aspires to is some type of "peace" with the Arab states that would allow her to exploit the Arab countries' natural resources, markets and labor.

As early as 1943 the Zionist Organization called for "Jewish leadership of the whole Middle East in the field of economic development and control." Abba Eban has

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Letter to Prensa Popular

economic activity also attracted considerable Arab immigration (about 1/3 of the total immigration in the period 1922-1931) and the entire area experienced a remarkable re-birth. To-day socialist Israel has a population of 3.3 millions, 2.8 million Jews and 0.5 million Arabs and other minorities. Its people, both Jews and Arabs, are laboring very hard on their communal farms, in farming villages, in unionized factories, or on other jobs to make a living. On top of this they have to man their people's army which has been the only barrier between them and the vastly more populous and immensely rich Arab coalition, fanatically dedicated to their destruction. So what is so mythical about Israel?

If you are looking for a myth I have a good one for you: The myth that all the Arabs want is to regain their ancestral lands wrongfully wrenched from them by Israel in 1967. I visited Israel in 1966. Every few days the Syrians would fire their Russian guns from the Golan heights into the Jewish agricultural settlements below, hitting men, women and children alike. And Jordanian snipers in Jerusalem stood ready to shoot any Jew who might be so foolhardy as to wish to pray at the Western Wall. They had their 1967 borders then and yet they started their declared war of annihilation a few months later. And since then? Here for example is Mohammed Heykal, spokesman for the Egyptian government, in Al-Anwar, March 10, 1972: "...As I once said: There is no conflict between us and Israel over borders, but over existence..." The Arab strategy of aiming as their first objective at the restoration of the 1967 borders is part of a carefully developed and enunciated two stage plan. Here is Heykal again (Cairo Radio, February 26, 1971), describing the stages: "1. Elimination of the consequences of the '67 aggression through Israel's withdrawal from all the lands it occupied that year 2. Elimination of the 1948 aggression through the eradication of Israel". Your editor has swallowed this bait hook line and sinker.

Do you want another myth? Let us take the one about the "democratic Arab state of Palestine" in which Moslems, Christians and (certain) Jews will live peacefully together. Look at the Jews in the other "democratic" Arab states to-day: in Iraq, where they are used for public hangings; in Syria where they are deprived of all civil rights and must live in constant terror in crowded designated ghettos; in Egypt where a once large and flourishing Jewish community has been reduced to a handful of frightened old people. And listen to what great "democrat", King Faisal, the main bank-roller of the Arab war machines. On December 30th, 1973, addressing pilgrims in Mecca, he said "the Jews are accursed by God through the prophets" and "have no right to Jerusalem". And an interview with the Lebanese Daily Al-Anwar on November 22, 1973 included the following passage:

King Faisal: "We cannot abandon the Arab character of Jerusalem. Jerusalem is holy to Islam and Christianity and the Jews have no holy places there"

Al-Anwar: "and the Wailing Wall?"

King Faisal: "The Wailing Wall is a structure they weep against and they have no historic right to it. Another wall can be built for them to weep against"

A democratic state, with reasonably equal rights for all citizens, Jews, Moslems and Christians, exists in Israel to-day, though from time to time in response to Arab terrorist activities some repression such as curfews, destruction of isolated buildings etc. has taken place. (Not a single convicted terrorist murderer has been executed.) What is remarkable though, and very hopeful, is not the isolated acts of violence and repression but the unbelievable degree to which Arabs and Jews live peacefully together when given half a chance. Your editor should visit the Old City of Jerusalem, a square mile holy to three great religions, where since the city's unification four or five different worlds, have become peacefully intertwined. And he should watch the Arab visitors cross the Jordan, 50,000-100,000 per year, coming from the entire Arab world to visit friends, relatives and holy places and to take a look around in Israel.

Cont. from p. 4

Prensa Popular Answer

stated that Israel aspires to a relation with its neighbors "akin to the relationship between the United States and the Latin American Continent."

This projected sub-imperialism is clearly in the interest of U.S. imperialism. It would draw new compradors out of the Arab feudal and bourgeois classes and openly tie Israeli military guarantees to the maintenance of U.S.-client Arab regimes, all of which would be to the advantage of U.S. oil companies.

The October 1973 war, however, has brought some changes. The reduction of Arab oil supplies to the West and a total embargo on oil shipments to the U.S. (leaks or no leaks) and Israel's unsuccessful military strategies in the October war have forced new U.S. reconsideration of the Middle East.

On Oct. 22, 1973, a joint U.S.-Soviet resolution was adopted by the UN Security Council which called for the implementation of Resolution 242, that is, for withdrawal of Israel from Sinai and Golan.

The U.S.'s major concern is the protection of its interests in the Middle East. Thus, in order to avoid the threat of radical nationalism and to maintain its international arrangement with the USSR ("détente"), the U.S. will seek concessions, demilitarization and the return of occupied lands.

As for King Faisal, he is a poor example to quote. His totally reactionary, capitalistic regime is maintained and controlled by the oil monopolies and the United States. (The U.S. controls 100% of Saudi Arabian oil.)

King Faisal has transformed Saudi Arabia into a bulwark against revolutionary nationalism. Its military buildup has enabled Faisal to crush all internal opposi-

I have touched on only some of the points raised in your editorial. For example one very important question I have not taken up is the urgent matter of the Arab refugees. If you are interested I would be happy indeed, to offer additional remarks in the future on this and other issues. In the meantime I urge you to give up your endorsement of the eradication of Israel and instead to contribute your voice in support of a peaceful settlement as part of which the people of Israel will be assured the same right of existence as every other people. I am convinced that such a settlement would turn out to be a great blessing for all concerned.

Cesar Chavez recently expressed himself on the issue of Israel in the finest terms (telegram to the Union of American Hebrew Congregations): "As individuals committed to the cause of freedom and concerned with the fate of victims of racial, ethnic and religious prejudice and discrimination, we feel a particular sense of solidarity with Israel's aspirations to integrate people from vastly different backgrounds to provide them all, including Jew and Arab alike, with the benefits of an advanced social system."

Sincerely yours,
W. Kohn
Professor of
Physics

tion and to dominate the surrounding states, serving as policeman for the Arabian Peninsula in order to eradicate national and social liberation movements.

Today Saudi money helps finance the Sultan of Oman's war against the guerrillas in Dhofar; Saudi troops are used to menace Iraq in its dispute with Kuwait, and Saudi finance is used to support right-wing trends in Lebanon and Egypt.

Invasion attempts in September 1972 against South Yemen, the most militant state in the Arab world and the base for the revolutionary movements in Oman and the oil-producing states, failed. This invasion against the revolutionary regime of Aden (South Yemen) was backed and armed by Saudi Arabia. Large quantities of U.S. arms were found with the attacking forces and deserters reported seeing U.S. military advisers at the ash-Sharura complex inside Saudi Arabia from which some of the Saudi-based border attacks were made.

Despite their oil embargo, the Saudis adopted a moderate stand in the October war. They did not send their jets to fight the Israelis - only a token infantry force. Nor did they cut off oil altogether; they merely cut off exports to the U.S. - a mere 3.4% of U.S. consumption - while U.S. firms in Aramco were able to continue exporting oil to Europe, Japan, etc. and to continue drawing their profits. (ref. Fred Halliday)

Other oil-producing Arab states in the U.S. camp also play a counter-revolutionary role. U.S.-armed Jordan works against the Palestinian liberation front, as evidenced by the tragic events in Jordan in 1970 with King Hussein's brutal repression of the Palestinian resistance.

Iran has the largest armed forces in the area, has small military missions in Oman and North Yemen, and

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2nd Annual Chicanas Conference Held

The second annual Chicana conference, titled "La Nueva Chicana", was held Saturday, February 16th at the Chicano Federation. Primarily organized for high school women, the conference was a combination of speakers, films, workshops and a presentation by the San Diego Chicana Teatro. It was organized by Chicanas Voluntarias, an interested group of Chicana community women, workers, students and faculty, both single and married.

The purpose of the conference was "to provide resources, direction and an opportunity for Chicanas to rap with each other and also to provide awareness of the role Chicanas have in the movimiento Chicano.

The morning presentations prior to the workshops consisted of a welcome speech by Debbie Brady, a keynote speech by Isabel Chavez Rodriguez from Los Tres, and Irene Mena who is involved in community activities.



Isabel Rodriguez' talk familiarized the audience with the history and issues related to Los Tres. She very effectively described and related the Chicano experience (drugs, underemployment, education, crime, etc.) to the economic realities which perpetuate the existence of a class structure and the function that low skilled workers, such as Chicanos, fulfill. The final note of her talk emphasized the need for women to actively pursue self and community political education towards the construction of a different and equitable society.



Following the talk, the Chicana Teatro presented a skit on women's participation in workers organizations and strikes and the necessity of women's collective action based in factories and in fields.

Irene Mena, community worker, wife and mother shared her personal experiences and hopes for La Nueva Chicana's increasing participation in movement activities and more specifically the need for Chicanas to pursue actions leading to independence and skills necessary for the liberation of Chicanos. The development of personal and collective potential may well be one of the greatest tasks ahead.

Gloria Serrano, San Diego County Affirmative Action Officer, reaffirmed Chicanas' becoming more independent and self sufficient in order to more freely and effectively participate in the resolution of problems confronting Chicanos. She particularly stressed self evaluation in terms of Chicanas being decisive about what they want and how they propose to proceed in attaining those goals.

The following workshops met in groups of 15 to 40 women:

Education

The underlying theme was "Education as the key to freedom". Discussion focused on the relationship between education and economic independence of women. Participants shared their personal struggles and hopes involved in attaining the education and experience necessary to do the work they are now involved with. The women present in this workshop were concerned about applying their skills to Chicano activities, whether in the community, campuses, or administrative programs.



Health

Presentations were made on physiology (male and female), Birth Control methods, sexual attitudes and abortion. This workshop drew the largest number of young women indicating the need for women to have information about their bodies and to have the opportunity to explore their attitudes about themselves.

Personal Politics

Discussion was directed at the development of individual strength by exploring the Chicana's taking responsibility for self, developing skills, building friendships and developing the ability to spend time alone. The basis for these topics was the belief that "strong



individuals unite to form a solid base from which Chicanas can build a strong movement." The topic receiving the most attention was that of learning means of self-protection and of promoting support among women as a way to protect themselves from physical abuse from young men.



Political Awareness

Discussion centered on political awareness and the divisive effect of drug use, i.e., the consequences of their use. Legal procedures, arrests, and the drain of man/woman power from the movement were explored. Isabel Rodriguez from Los Tres was specific in illuminating the community work of Los Tres.



Conference attendance was estimated at 85 to 100. Interestingly, although the conference was for high school women, approximately half of the population consisted of college, junior high and professional women. There was a significant number of junior high school women. Unilaterally, women agreed on the continuation of this kind of conference, that is, one which addresses itself to the issues which the Chicana must confront in a changing world and also to the development of political awareness. The enthusiasm and questions in the general assemblies and workshops indicated that younger women are increasingly concerned with issues, such as those offered in the workshops, and that they do want more conferences.

The strength of the conference was the diversity and timeliness of the topics.

T.V. Media :

By
Dallas W. Smythe

In approaching the problem of international TV programme flow it must be always understood that all of the varied array of cultural products and processes (ranging from "Peyton Place" and Coca Cola to cosmonauts and ping pong matches) exist in a world of real power formations. Clearly the evidence of the present study reflects the fact that TV programme content has been developed as an important tool of cultural strategies in the capitalist nations for the expansion and defense of their respective systems as against each other and as against the socialist systems. In the developing countries the practice of importing TV programmes effectively creates outposts within their own borders for the exercise of influence in the interest of the countries from which the programmes are obtained.

Fundamental to the development of a policy concerning TV distribution around the world is a general theory of TV content. Such a theory will have certain general requirements, amongst them the following: 1) Inasmuch as TV content is evidently an economic good - a service commodity - the theory of TV content must place it in relation to other commodities. The information concerning TV programme exchanges between the developed and the developing nations and between the capitalist and socialist systems indicates that the exchange of TV programmes has basic similarities with other commodity exchanges. In common with other mass media programme content and computer data information, TV programme content exchange brings together the supply and demand for it in the same fashion as commodity exchanges for copper, wheat, etc., accomplish the adjustment of the supply and demand for such commodities. 2) Another requirement of the theory is that it should serve to comprehend and explain imbalances in the exchange of TV programmes between the developed and the developing nations, and between the developed capitalist countries and certain socialist countries.

A preliminary sketch of such a theory might be as follows. The purpose of social systems is to cultivate, produce and guide human beings according to the political values of the systems. The function of the content of TV programmes (taken together with other mass media content and other information flows) is to propagate perceptions of reality in terms of selected accounts of events embodying selected representations of attitudes and values in a context of social relations of one kind or another. The words, images, conventions of expression, and themes which make up TV content to the 'real' world is a dialectical one: the TV 'world' reflects the 'real' world on the one hand, and in turn changes the 'real' world. I am defining all TV content as propaganda in the broad sense of that term - and I use the term in

A commodity to sell commodity system.

no pejorative or narrow sense. I also wish to stress that the cultural products of all kinds in the 'real' world (and by cultural products I refer to all consumer goods and services) are equally to be understood as propaganda for the social system which produces them. The propaganda of the word and of the deed are always intimately linked and interacting with each other.

Practically speaking, the immediate effect of TV programme content in the Western commercial system is to produce audiences for the particular programmes broadcast and for later programmes advertised in them. This obvious fact must be given a threshold position in the theory of TV content. The immediate, instrumental purpose of TV is to produce audiences which can be influenced by the programmes in certain directions. In what directions?

The self-professed direction in which advertiser-supported TV programmes seek to move the audiences which their programmes produce is toward consumption of the advertisers' consumer goods and services. The self-professed direction in which state- and audience-license-fee-supported TV programmes seek to move the audiences which their programmes produce is toward political behaviour of a more educated and responsible kind in the operation of a particular social system. To the extent that non-commercial considerations affect the operation of advertiser-supported TV programmes, of course education for responsible political behaviour is introduced as a partial purpose of the programmes. Conversely, to the extent that advertising supports state- and audience-license-fee-supported programmed, education for consumption of goods and services is introduced as a partial purpose of the programmes.

The theory of TV programme content therefore must comprehend the ideological consequences of the system of support for TV programmes. For quite concretely, as experience in the United States and Canada has revealed, the quality of TV programmes is conditioned by the extent to which private (i.e. commercial) interests support the programme broadcasts, as against public interests. Countless studies have revealed that advertisers are interested in supporting TV broadcasts under conditions which promise to produce audiences favourably affected by the broadcasts as far as the advertisers' interests are concerned and not otherwise. Advertisers' influence on the programme content to be broadcast is subtle and pervasive and when a broadcasting system permits advertisers any choice of the time when advertisements will be broadcast it weakens its own control over the quality of programmes and gives some control to advertisers. The tendency thus started is

cumulative and irreversible. And the end result, as in commercial TV in the United States, Canada and many developing countries, is that the advertisers obtain virtually total control over the identity and quality of the programmes.

From an economic point of view then the theory should recognize that advertiser-supported TV programmes are in no sense a 'free' good for the viewer, but are in fact an intermediate producer good (a form of circulating capital) which is a necessary expenditure for the advertiser in marketing his consumer goods or services. For the advertiser the cost of such programmes are part of his cost of marketing, just as is the cost of transporting his product to the retail store. For the consumers, the advertiser-supported TV programmes are like the 'prizes' or 'premiums' enclosed in the package of soap or breakfast food: a lure to get him to buy the advertiser's product. The lure is tailored to attract the specific kind of audience which the advertiser requires. The object of the advertiser is to produce an audience for the programme which will buy his product. And the production of the audience is verified by audience measurement studies which certify that audiences of a certain size and composed of desired proportions of males and females of specified age groups with specified annual personal incomes indeed watched the programmes as broadcast.

An essential feature of a theory of TV programme content is a system of content categories which makes sense, i.e. which contains programme categories which are comparable (and hence additive) and mutually exclusive. The categories now in use are virtually the same as those in use 20 years ago.* And they are thoroughly unsatisfactory as measured by the requirements. The programme categories commonly used refer to at least five different aspects of programmes - parameters, we might say: form, substance, source, intended audience, and effects.

Clearly there is need for an international team of researchers to analyze critically the whole problem of TV content categories. It is a problem not unlike in principle the problem of standardizing weights and measures within and between nations. But until it is solved, the overlapping meanings, and the nonadditiveness of the categories in use largely vitiates and obscures their real meaning. Of course, there is the additional problem of establishing reliable and uniform reporting procedures which is a severe problem in the real world with its diversity of national TV systems.

*Smythe, Dallas W. "Reality as Presented by TV", *Public Opinion Quarterly*, 18, 1954, pp. 143-156.

Chicano Community Center Expands Services

What was once the Neighborhood House has since been transformed into the Chicano Community Center, which operates a clinic opened back in July of 1972. It is one of the last concrete remnants of revenue sharing which evolved out of the Civil Rights movement of the 1960's.

The community center was created through the combined effort of people of the community, professionals and several doctors throughout San Diego County. The people felt a desperate need for a center which would serve the basic needs of the community, health being their primary concern.

The clinic began with a mere \$10,000 budget, which was presumably to pay for staff salaries, medical equipment office supplies and medicines. Considering that a modern operating clinic's expenses are around \$250,000 one can easily see that the clinic was off to a rough start. Yet the clinic was fortunate to acquire three P.E.P. employees to assist in its maintenance. The clinic is presently receiving funds from three sources, the United Way, the County of San Diego, and revenue sharing. These sources were originally reluctant to sponsor such an endeavor. The definite success and expansion of the clinic has since changed these hesitations into positive support. It is important to note that all the sponsors have considerably increased their donations to the clinic, and in the case of the County have increased their funding to more than three times as much as their original contribution.

Funding is an important issue for the clinic for it is one out of ten Free Clinics existing throughout San Diego. The Chicano Free Clinic is the only recognized bi-lingual Free Clinic serving San Diego. This means that all services performed and medicines supplied are free of charge and can be given in either Spanish and/or English. The doctors who service the clinic are from different parts of San Diego and volunteer their services as often as possible. If the doctor cannot speak Spanish then there will be a nurse on duty who will be able to translate.

The clinic is now involved with the service of four health programs. The programs consist of 1) General clinic 2) GYN clinic 3) American Cancer Society and 4) Speech and Hearing Services General Clinic. The clinic is conducted twice a week from 6:00 to 9:00 on Tuesday and Thursday nights and has an average of two doctors, a pharmacist and a lab technician. All are volunteers. The doctor will treat any illness the people come in with from common viruses to minor surgery. The clinic has four medical rooms, each equipped with minor surgical apparatus. A laboratory, as well as a pharmacy are housed in the clinic.

GYN CLINIC. It is open once a week on Tuesday at 1:30 and continues until all who have entered have been served. This clinic specializes in the problems affecting women, be it infections or prenatal care. Two doctors and two nurses are on duty in this clinic. All nurses are bi-lingual.

AMERICAN CANCER SOCIETY. This clinic is also opened at 1:30 p.m. every Tuesday until everyone has been taken care of. The clinic has two doctors and two nurses, all paid for by the American Cancer Society. They specialize in diagnosing cancer and in attempting to correct it before it becomes malignant.

SPEECH AND HEARING SERVICES. This clinic operates three days a week. Tuesday, Wednesday and Friday it is open only in the morning or by appointment. The clinic is run by a professor at San Diego State with the assistance of a bi-lingual graduate student. The main focus is therapy and deaf education.

Each of the programs have one person in charge of them. The center itself is administered under the direction of Irma Barreto. There are five other full time staff employees, all women, except for one man. The clinic serves an average of 300 people per month from a variety of ethnic groups who come to the Free Clinic from different parts of the city.

The clinic is optimistically making plans for further development of other necessary health services. The primary goal of the clinic is to acquire a full-time doctor and a registered nurse (R.N.). The programs which are being planned are nutritional courses, a dental clinic (plans to open in June), and further expansion of the general clinic.

In a society whose medical system is based on profit and therefore only available to those with money, the Community Center stands out as a successful attempt to alleviate the major inequalities in services available to the poor and monolingual. The endeavors of the clinic should be supported. On the other hand, one should not lose sight of the fact that the clinic is limited in its positive achievements as it exists on the crumbs of a system based on the maintenance of inequalities.



Centro Médico Ofrece sus Servicios

Lo que era antes la Casa del Barrio ha sido transformado ahora en un Centro de la Comunidad.

La clínica abrió sus puertas nuevamente en Julio en 1972 y ha sido una de las últimas manifestaciones desde los movimientos para los derechos civiles de los años 60's. El centro de la Comunidad fue creado bajo la dirección de la gente de la comunidad, profesionales, y distintos doctores del condado de San Diego.

La clínica empezó solo con un presupuesto de \$10,000 que se suponía era para pagar los salarios de los trabajadores, los equipos médicos, los gastos de oficina y de medicinas. Considerando los gastos que una clínica tiene, de por lo menos \$250,000, los \$10,000 serían insuficientes. La iniciación de la clínica ha sido difícil pero afortunadamente la clínica aun tiene los servicios de tres empleados de la P. E. P.

La clínica está recibiendo contribuciones de tres organizaciones: 1) The United Way, 2) el condado de San Diego y 3) Revenue Sharing. Estos fondos se distribuyen a distintos grupos dentro del condado. Los colaboradores no mostraron gran interés en un principio pero al ver el progreso del centro han cambiado de opinión. Ahora las contribuciones son el doble.

Los fondos son un problema importante para la clínica porque es una de diez clínicas en la ciudad de San Diego que dan sus servicios y medicinas gratis al público. La Clínica Chicana es la única que presta servicios en los dos idiomas (español e inglés) en San Diego. Los doctores vienen de diferentes partes de San Diego y prestan sus servicios lo mas frecuente que pueden. Si el médico no habla español se le proporciona una enfermera bilingüe al paciente.

La clínica cuenta con cuatro programas para la salud. Estos programas incluyen los siguientes servicios: 1) los de Clínica General 2) los de Clínica Ginecóloga 3) los de la Sociedad Americana contra el cáncer y 4) los de Servicios para problemas de articulación y del oído.

Clínica General: Abre sus puertas los martes y jueves desde las 6 hasta las 9 de la noche. La Clínica dispone de dos doctores, un farmacéutico, todos voluntarios. Los doctores tratan cualquier enfermedad. La clínica dispone de cuatro salones con equipo de cirugía, así como también de un laboratorio y una farmacia que se encuentra a la disposición de la comunidad.

Clínica Ginecóloga: Se atiende a los pacientes los martes solamente, de 1:30 de la tarde en adelante. Esta clínica se especializa en enfermedades de mujer y prepara a las mujeres encinta para el parto. Hay dos médicos y dos enfermeras disponibles. Las enfermeras hablan español.

Servicios para problemas auditivos y articulatorios: Este consultorio se abre tres días a la semana: martes, miércoles y viernes, sólo por la mañana o por consulta individual. El consultorio está a cargo de un profesor de la Universidad Estatal de San Diego y de sus ayudantes.

Sociedad Americana contra el Cáncer: Este consultorio se abre los martes de 1:30 p.m. en adelante. La clínica dispone de doctores y enfermeras pagados por la misma Sociedad. Los médicos se especializan en diagnosticar el cáncer.

El Centro entero está bajo la dirección de Irma Barreto. Hay también 5 trabajadoras de tiempo completo, todas mujeres con la excepción de un empleado.

La clínica es frecuentada por gente de diferentes razas e idiomas. Por ahora los dirigentes están optimistas y esperan conseguir un doctor que trabaje tiempo completo, lo mismo que una enfermera profesional en un futuro próximo. También desean ampliar sus servicios y ofrecer cursos de nutrición, una clínica dental (que se iniciará desde junio), así como mejorar el plantel mismo.

En esta sociedad donde la salud es tan cara, la Clínica Chicana es uno de los pocos recursos para el pobre. Pero no hay que olvidar que la Clínica solo existe de las migajas de un sistema que se basa en la existencia y el mantenimiento de la desigualdad.



BOOK REVIEW

Occupied America: The Chicano's Struggle Toward Liberation, by Rodolfo Acuña (Canfield Press, San Francisco, 1972. vi + 282 pp. \$3.95 pb., \$5.95 hb)

The Chicanos: A History of Mexican Americans. By Matt S. Meier & Feliciano Rivera (Hill and Wang, New York, 1972. ix + 302 pp. \$8.95)

For many years the only general history of Mexicans in the United States consisted of Carey McWilliams' *North From Mexico*. That no longer remains true, although it took from 1949, the year of McWilliams' publication, to 1972 for additional histories of Mexican-Americans to appear. The length of time between these publications must be seen as significant. On the one hand, it reveals the unawareness and insensitivity of the historical profession about the Mexican experience in the United States. On the other hand, it reflects what Paulo Freire calls the "culture of silence" that has characterized Third World people -- which includes Chicanos -- for centuries due to their colonial bondage. This condition has changed considerably since World War II as the people of the Third World have begun a process of "self-identification". Chicanos are part of this trend -- although at a later date -- and the fact that two Chicano historians, Rivera and Acuña, have now written histories of their people shows that this change is underway.

A short analysis of these new histories can be approached in two ways. In the first place, both reveal a lack of new research in primary sources. To be sure, this activity is more difficult for the history of Mexicans in the United States due to the long neglect of libraries and other research organizations of materials that relate to this history. Nevertheless, younger Chicano historians have started to reveal exciting new possibilities for research in census material, tax records, marriage records, draft records, etc., that can shed new information on the Mexican experience. In this respect, Meier, Rivera and Acuña fail. The Meier and Rivera book, possibly for commercial purposes, does not include any footnotes, but

an examination of their bibliography reveals a preponderance of secondary material. Moreover, their chronological periodization appears to follow the older McWilliams model. To his credit, Acuña does include footnotes, but here also a lack of research in primary documents is evident. These serious omissions on the part of both histories indicates a trend that must be avoided: the seductive allurements to publish materials on Chicanos as fast as possible at the expense of detailed and original research. Obviously, the great need for such histories goes without saying, but it will do no one any good, especially Chicanos, to have poorly researched and poorly written histories.

Chicano History

The second important aspect of these two studies concerns their interpretations of Mexican-American history. Meier and Rivera see this history from a pluralistic point of view. That is, they believe Mexican-Americans have been subjected to racial and cultural discrimination in this country due to the unwillingness of the majority population to recognize the benefits of a bi-lingual, bi-cultural society. In the formation of this thesis, Meier and Rivera incorrectly argue that Chicanos represent a cultural experience -- Chicano Culture -- separate and different from the Anglo-American one.

Not only does this interpretation ignore the disruptive amount of acculturation that has taken place, but, also, neglects the economic basis of this disruption that totally surrounds and penetrates Mexican American communities, and which has served to prevent the pluralistic society Meier and



Rivera believe can be achieved. One only has to go to "barrios" such as East Los Angeles or East San José to see the institutions of economic penetration: Bank of America, Safeway, Kentucky Fried Chicken, McDonald's, Taco Bell, etc.

Besides a questionable cultural interpretation, Meier and Rivera, unfortunately, support a traditional stereotype of the Mexican: "The life style of Mexican Americans emphasizes such values as kinship ties and a strong loyalty to the family, individual worth based on honor, respect, and machismo (virile manliness). Moreover, Mexican Americans consider that an individual's worth derives more importantly from his being rather than from his achievements." (p. xviii)

From such views, Meier and Rivera come to the conclusion that it is possible to achieve a pluralistic society under the present system in the United States. This will be a society that will accept differences instead of trying to "melt" everyone. How can this be achieved? Meier and Rivera believe in a "theory of the elite". Create strong leaders and the masses will follow; not only should there be strong Mexican leaders, but Anglo leaders should also mobilize the Mexican, although, for whose benefit and to what ends,

Meier and Rivera do not say (see Chapter Fifteen, "The Four Horsemen").

Quite the opposite of the liberal and pluralistic views of Meier and Rivera are those of Professor Acuña. Acuña sees the experience of the Mexican in the United States as one of a colonized people, and hence the relationship between Chicanos and Anglos is that of the colonized to the colonizer. "Central to the thesis of this monograph," Acuña stresses, "is my contention that the conquest of the Southwest created a colonial situation in the traditional sense -- with the Mexican land and population being controlled by an imperialistic United States. Further, I contend that this colonization -- with variations -- is still with us today. Thus, I refer to the colony, initially in the traditional definition of the term, and later...as an internal colony." (p. 3)

With this over-all theme of colonization, Acuña proceeds to explain the subjugation of the Mexican in the United States from the Mexican War (1846-1848) to the present in economic terms. Unlike Meier and Rivera, Acuña correctly understand the clash between Mexicans and Anglos as an economic one, and not a cultural conflict. The decline of the "Californios" for example, came not as a result of two divergent cultures coming together, but as the result of the successful attempts by Anglo "Forty-Niners" and "ranchers" to secure the land from the Mexican. In the twentieth century, the Mexican no longer possesses land, but labor power, and it is in this way that he has been exploited. The indictment of racial and cultural inferiority directed at the Mexican-American has simply been used to justify these economic exploitations. This condition, in turn, has created for Chicanos not what Meier and Rivera call Chicano culture, but, instead, a colonized culture which has been imposed on Chicanos and over which they have no control.

In the establishment of a colonial model, Acuña's study stands as a major revision of the older liberal interpretations of Mc Williams, and now Meier and Rivera. Yet, it is one thing to construct a model and by research give credibility to it, and quite another to prove a model by theory and rhetoric which Acuña strains to do. Colonialism, Internal Colonialism, Imperialism, and Socialism can be valid analytic concepts and methods for the study of Mexican-American history, just as liberalism and pluralism are, but theoretical combat by itself cannot be a substitute for sound historical inquiry. If Chicanos have begun to write their own histories -- and in so doing create self-awareness -- we must not only present a clear alternative to traditional explanations offered by historians, but, also, the very best scholarship.

Mario Trinidad Garcia
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TIJUANA ACTIVIST JAILED

Gerardo Juarez Rodriguez, a 24-year-old Mexican activist involved with a major land take-over in Tijuana from November through January, remains in jail, facing a 2 year sentence until \$2000 bail can be raised. Because of the conditions of severe repression by the Mexican government in Tijuana, an organization has formed in San Diego, California, to raise funds for his release and to support others participating in the squatter action.

Juarez and students from the University of Baja California became involved in the establishment of the squatter colony, called Tierra y Libertad (Land and Liberty), last October. At that time, between 5-10,000 people had been evicted from their homes located in a riverbed, in order to make room for a canal and an industrial park. 120 of the evicted families, having found the housing promised by the government was unaffordable for most of the riverbed residents, moved back on the land. When the government drove them off, they asked the assistance of a number of students, including Juarez, who had been demanding 100 hectares of the land for the over-crowded University.

Thus, the students and squatters began the colonia of Tierra y Libertad. In three months it developed into a strong community where needs were being met collectively. The colonos (squatters) established a clinic, a school, houses, roads, and began to build a torilla factory. As Tierra y Libertad grew, the Mexican government recognized that a base of power was forming and therefore had to be destroyed.

On January 29, on the excuse that a mimeograph had been stolen from La Prepa (a junior college connected with the University), the police invaded the colony and arrested Juarez and about 10 other colonos. It was later admitted by La Prepa's principal that no mimeograph was missing.

Nevertheless, Juarez was charged with resisting arrest, threatening police officers, and vagrancy. Charges against the others were dropped and they were released the next day.

In protest to the arrests, and anticipating a police assault on the colonia, residents of the riverbed seized some trucks & buses took a few policemen and reporter as hostages. The government responded by forcing the colonos into trucks, dumped them in remote area in small groups, and burned the houses of Tierra y Libertad.

Juarez has been chosen by the government as a symbol of the movement. In reality, though he has been active in Tijuana struggles for some time, Juarez was merely one of many who participated in the land take-over.

Juarez first became known working in the Campestr movement at the University. Students took over a nearby country club in order to demand more land for the school. He was also active in the "co-gobierno" movement at La Prepa. "Co-gobierno", or co-government, is a system of administering colleges by an assembly of students, teachers, and college workers that has been successfully instituted by students in a number of Mexican schools. The struggles, involving take-overs of buildings, have been so intense that students were killed in Puebla and Culiacan.

Juarez also worked in a worker-student alliance which helped to support a number of strikes at Tijuana electronics firms in the spring of 1973. At that time women workers at Industrias Beta, a subsidiary of the U.S. company Audio Magnetics, Electronics de Oeste, a subsidiary of Control Research of Long Beach, California, and Intensa went on strike demanding minimum wage (which for women in Mexico is about \$4 a day), overtime pay, and an end to sexual abuses by their bosses. The Beta strike was successful in that the women won their economic demands, including back pay. The Electronics del Oeste strike which followed was met by strong government repression. The Judiciales, Mexican secret police, arrested, beat-up and raped striking women. Students supporters, including Juarez, were tear-gassed, arrested

and beaten.

At this time, Juarez is being held in a Penitentiary in La Mesa, Tijuana without the money necessary to rent a tiny cell (it costs \$56) or to buy food (also not provided free of pay). Donations of food are needed to keep Juarez alive while people raise his bail. "Bail" in Mexico is more like a fine or bribe to avoid serving a sentence.

The colonos, who presently are suffering from disorganization, repression, and the lack of food and housing, also need contributions of money and non-perishable food. Donations can be left at the North Star Office 250 Matthews Campus U.C.S.D.



Tierra y Libertad



CONFERENCE
National Coalition For Fair Immigration Laws and Practices.
March 8, 9 and 10, 1974
East L. A. Community College
5337 E. Brooklyn Ave
East Los Angeles, California



OPINION: CHICANA CONFERENCE

It is reassuring to see that efforts are being continued to reach younger Chicanas and to promote political education in the form of Chicana conferences such as the one at the Chicano Federation, February 16th. Hopefully, these conferences will continue and progress in the development of direction, focus and organization. The historical process clearly points out that women have been limited in promoting women's organizations and in developing their political awareness.

Contradictions in this year's conference did, however, raise

several questions in terms of future conferences. The main question involves an ambiguity in political aims. Speakers and workshop leaders vacillated between advocating collectively based action and endorsing individualism. The collective vs. individualism issues raises questions about the lack of consensus on political direction of the planning group, about coordination of speakers and about the most effective means of reaching younger women. It may be that younger women need to be approached on the basis of meeting their individual needs -- within the context of collective action.

The goals and ideology must be clarified.

Although the conference was set up for high school women, half the participants were older women -- students and professionals. Implications are that if conferences are to educate younger women in the high schools and junior high schools, then, these women should be included in early planning and simultaneously publicize and work with other women on their respective campuses. This would assure greater participation and publicity for the actual conference.

AWARD WINNING FILM LUCIA LA MUJER EN LA LUCHA



3 Historical periods during Cuba's struggle for liberation and the participation of Cuban women in that fight.

March 7th, 7:30 p.m.
Revelle USB 2722

Admission. \$1

Israel: Profit Motive Corrupts the Promised Land

There is often a tendency in this country to view Israel as a nation that can do no wrong. This viewpoint is used to justify Israeli military policy, but it also obscures the reality of economic and social conditions in Israel today.

Like the United States, Israel runs on the profit principle. And during the intervals when war does not obscure the divisions in Israeli society, the same problems fostered in any society run on that basis make themselves evident in Israel.

The National Insurance Institute has estimated that a fifth of the population lives in poverty; a quarter of Tel Aviv lives in slum dwellings.

The poorest areas are inevitably inhabited mostly by Sephardic (some call them oriental) Jews, the 60 percent of the population who emigrated from Arab countries.

They have darker features than their European Ashkenazi counterparts, who almost exclusively dominate the upper echelons of Israeli society.

Those who point out the stark differences in conditions of Ashkenazi and Sephardic Jews and the continued existence of poverty are told that Israel is a society under siege, that security must come before social welfare.

But Arthur Hertzberg, a lecturer on Jewish history who is prominent in American Jewish circles, pointed out in 1971 that "during the four years from 1967 when the country was under siege, the standard of living of the middle class has doubled... It seems the country is only under siege when it comes to the needs of the 20 percent of the population who are below the poverty line."

In the quarter of Tel Aviv called Hatikva, most might agree with Hertzberg. Living four and five to a room in tin-roofed shacks, 60,000 persons - 90 percent of them Sephardic Jews - must bear the stench of the sewers.

Yet, while these people must wait for new housing to be constructed, the Israeli press has seen a plethora of articles on the new elite in Israeli society.

One newspaper reported this fall that the country had 200 millionaires. But the figure only amused Baruch Braude, head of an accounting firm: "Two thousand is more like it," he says. "The 200 are just the ones that admit it."

Industrialists, bankers, contractors, diamond merchants - all have risen high on the boom following the 1967 war. Foreign investment and government subsidies have helped along the new money makers, and the sudden expansion of post-war markets did nothing to dampen the profit taking.

Ben-Abaron commented in April, 1972, that a frenzied "rat race" for personal enrichment was under way. "One of the major problems which has arisen in the economy today," he said "is that the income to be derived from non-work - that is, speculation - is greater than that which can be derived from work."

Among those who have reaped much under the present system are the very generals who commanded Israel to victory in the 1967 war.

"Old soldiers neither die nor fade away in Israel," said the New York Times in August. "Instead, they manage the nation's largest industrial enterprises, head up its universities and, in increasing numbers, run for political office."

Dan Tolkowsky, former air force chief, is now general manager of the powerful Discount Bank Investment Group. Meir Amit, former chief of the operations branch and for seven years head of Israel's security service, resigned five years ago to become president of Koor Industries. That conglomerate operates a fifth of all industrial enterprises in the country, and Amit has brought seven former officers into top company management.

Ezer Weizman, another former chief of the air force, retired three years ago and now chairs the right-wing Herut party; Gen. Ariel



Palestinian refugee family. Israel is both an oppressor of the Palestinians and 'the number one bastion of imperialism in the Arab East.'

Sharon, leader of the southern command, resigned to announce his candidacy for the Israeli parliament, the Knesset.

The Israeli elite, with its interchanging membership of generals and industrialists, has developed a whole subculture according to the Dean of the Tel Aviv University Law School. And their influence, the New York Times says, "extends far beyond their immediate fiefdoms."

What we might call "clout" goes by the name of "Proteksia" or "Vitamin P" in Israel. It consists of the ability to reach the right person in the right government ministry to cut through red tape and get a project under way.

This is important in a country whose premier has acknowledged that it is not unique to Israel and "we did not invent it," Premier Meir has said. "But we do have unenviable achievements in the field."

Two autonomous agencies, for instance, handle immigration to the country. Why aren't they combined? "Because," says one agency official, "that would mean giving up part of our budget allocation, and the more money we manipulate the more power we have. Nobody gives up power

without a fight."

Along with bureaucracy, resulting partly from massive government involvement in the private economy, comes corruption. Two years ago, a government oil geologist alleged that there was "rot, corruption and dishonesty spreading throughout our social and economic life."

He pointed to what he said was the theft of million dollar equipment by Netivei Neft, the government oil company, laxity of high government officials in acknowledging information implicating friends and associates, and financial manipulation of government funds.

The government commission appointed to look into the charges chastised the geologist for making the charges. But nevertheless, Mordechai Friedman, head of Netivei Neft, resigned. And among the commission's findings were an elusive corporation in the Bahamas and bank accounts in Switzerland in which Friedman's funds and government funds seemed to have been merged and drawn interest without proper accounting.

In response to the original charges, the comment of Deputy Finance Minister Zvi Dinstein, who is also coordinator of Israeli oil production, was hardly reassuring. "There are thefts everywhere," he said, "but that does not amount to corruption."

The broadening of the profit motive has had other effects on the country. Among them has been the metamorphosis of the kibbutz into what the director of the inter-kibbutz economic advisory unit called "a capitalist enterprise."

The chief financial officer of a kibbutz cannery observes that some see the formation of a two-class system in the kibbutzim - "those who give orders and those who work." But whatever the changes on the kibbutz, the overwhelming number (85 percent) of Israelis now live in urban areas. Only about three percent of the country's 3.3 million people live on the kibbutzim.

In certain ways, some aspects of Israeli society now mimic the United States. Despite a law requiring equal pay for equal work for instance, one study shows the average full-time annual income of women is between 42 and 67 percent of men's, depending on the field.

Only 12 percent of university faculty are women (compared to 20 percent in the U.S.), and seven women sit in the 120-member Knesset besides Meir. Women cannot initiate divorce proceedings and divorces can only be granted with the husband's consent.

A number of women, such as lawyer and writer Shulamit Aloni, see a thin facade of public relations equality papering over the actual differences in Israeli society. "We have been brainwashed by our own legends of pioneering equality," Aloni says.

While the Israeli people believe they are living under siege, the Sephardic Jews may be temporarily less resentful of discrimination against them. The shanty-dwellers of Tel Aviv may agree to shelve their demands for better housing, and the uproar over flagrant use of Proteksia may die down.

But as the leaders of Israel themselves know, the dissipation of protest cannot be a permanent condition.

Huelga Office Opens New San Diego Coordinator

The San Diego Chapter of the United Farm Workers has been assigned a new co-ordinator, Adela Soltero. She arrived in San Diego on January 8 of this new year and two weeks after her arrival opened up a Central Office for the UFWA on National Avenue, in the heart of the Chicano Community.

Adela is originally from Phoenix, Arizona. It was there where she became involved with the United Farmworkers Union. In Arizona the Union concentrating all its efforts on a campaign to recall the governor of Arizona. The governor is known to be an arch-conservative and an active supporter of Bill 2174, a bill which sought to deny the Union the right of both primary and secondary boycott. Since these are the two methods most used by the UFWA it essentially made any Union activity illegal. In order to facilitate interest and support for the recall campaign Cesar Chavez went to Arizona and conducted an all day fast. It was at this point that Adela was motivated to help the United Farmworkers with their campaign. She began first by donating one day, then a week, and after that, a summer. It wasn't until May of 1972 that she became a full-time worker for the Union.

Once with the Union full-time, she worked for an entire year on the Arizona campaign to recall the their governor. In the middle of this campaign, the grapes and lettuce contracts expired. When the Union decided to give priority to regaining these Union contracts over the recall campaign Adela (as well as the majority of the Union workers in Arizona) was transferred to Chicago.

In Chicago, she was involved with co-ordinating the boycott on the A and P chain foodstores (equivalent to Safeways chain stores here). After continued struggle she progressed to boycotting the Jewell chain stores, over the issues of scab lettuce and grapes. She worked on organizing the boycott at Jewell stores for five months. She was placed in charge of co-ordinating the Puerto Rican area, as well as the Southside of Chicago, around 91st street. She gained the reputation of being an effective organizer and was periodically sent to areas where the Union was experiencing difficulties.

While in Chicago she had the opportunity to work under the directorship of Marcos Muñoz, a man whom Adela admires and respects. Muñoz has been with the Union since its early beginnings in 1965. He was originally a grape picker and was amongst the first few who decided to leave his inhuman working conditions and fight for the right of a Union that would serve the needs of the farmworker. The man can neither read nor write, but has been singled out as being one of the best organizers the Union has at its disposal.

From Chicago Adela was sent to La Paz for a week and then was reassigned to assist in the San Diego boycott. Since her arrival in San Diego, Adela has stated

that she feels there is a lot of potential for gathering support for the farmworker's struggle in this area. What she desires to do is to inform the public about the importance of the Union and the harsh working conditions farmworkers are faced with. She intends to to achieve this education through mass leafletting, demonstrations, house meetings, speeches to various groups, and to rallying the support of different organizations and unions. For example, as a means of keeping the community informed as to the progress of the San Diego Boycott, a potluck dinner is held every Sunday night, beginning at 6 p.m., at the Chicano Federation. It is here where any questions that people have about the Union may be asked and any changes in tactics may be announced.

The San Diego Boycott is in dire need of assistance. Presently the Union has only four full-time picketers. Hence, the Union is looking for any interested people to hire onto its staff. The Union is also seeking out dedicated volunteers to donate a little of their time as often as possible.



Juan at the Boycott office

The UFWA is attempting to get as many people as possible to become involved with the Union. This involvement does

Cont. on p. 14

BUY

Italian Swiss Colony

| | |
|---------------------|----------------------|
| Annie Green Springs | Gambarelli |
| Bell Hai | Davitto |
| Zapple | Margo |
| Sangrole | Greystone |
| Inglenook | Cella |
| Lejon | Parma |
| Petri | Vai Bros. |
| Santa Fe | Betsy Ross |
| Mission Bell | Italian Swiss Colony |
| Jacques Bonet | Gambola |

Almaden

Almaden Le Domaine

Paul Masson

Paul Masson

Christian Brothers

Christian Brothers Mont La Salle

Novitiate of Los Gatos

Novitiate

Vie Del

no labels, wholesale, bulk only

Perelli-Minetti

no labels, wholesale, bulk only

SUPPORT THE FARMWORKERS

BOYCOTT

Gallo

| | | |
|-------------|--------------|--------------|
| Gallo | WOLFE & SONS | Boone's Farm |
| Paissano | STRAWBERRY | Spanada |
| Thunderbird | REDCE | Tyrolia |
| Carlo Rossi | | Ripple |
| Eden Roc | | Andre |

Red Mountain

*Also any wine which says "Modesto, California" on the label is Gallo. Gallo does not appear on all labels. Gallo is the only wine company with headquarters in Modesto.

Guild

| | |
|--------------------|----------------------------|
| Winemaster's Guild | Old San Francisco |
| Tres Grand | Parrot V.S. |
| Cooks Imperial | Director's Choice |
| Roma Reserve | Guild |
| Cribari Reserve | Tavola |
| Jeanne d'Arc | Mendocino |
| La Boheme | Famiglia Cribari |
| Ceremony | Garrett |
| Versailles | Alta |
| Cresta Blanca | C.V.C. |
| Saratoga | Virginia Dare |
| J. Pierot | Lodi |
| Guild Blue Ribbon | La Mesa |
| Roma | Ocean Spray Cranberry Rose |
| St. Mark | Vin Clogg (Parrot & Co.) |

Citation

Franzia

| | |
|-----------|-----------------|
| Table | Vermouth |
| Dessert | Louis the Fifth |
| Sparkling | Private labels |

* Also, any wine which says, "made and bottled in Rippon, California." All Franzia products have #BW3654 on the label.

Boycotts have been an essential part of past farmworker victories. To help protect farmworkers rights

DON'T BUY THESE LABELS.

not have to be through actual picketing, but by simply respecting the existing Union strikes. What this means is not buying any scab lettuce or scab grapes or any of their products such as raisins, grape juice, salads, ect.

The main emphasis of the San Diego Boycott is upon the boycott of Sav-On Drug stores due to their sale of Gallo wines. It is significant to note that the Huelga has already gained the support of the retail clerks. Representatives have been invited to Union meetings to investigate means of combining efforts in preventing the sale of Gallo wines.

The picketing of the Sav-On stores is being conducted everyday except Sunday. The hours of picketing are 3-5 p.m., Monday through Thursday and from 10 a.m. to 7 p.m. on Friday and Saturday. The central place of information about picketing is the Boycott House, 417, 27th Street. The phone number is 234-5024. For more general information contact the central office at 233-5648. Most people express deep concern over the problems affecting the farmworkers. Now what is needed is to transform this verbal support to physical action..

BOYCOTT SAV-ON!!
BOYCOTT GALLO!!
BOYCOTT LETTUCE!
BOYCOTT GRAPES!!
BOYCOTT SAFEWAY!!

BOYCOTT LIST

| | Boycotted by: |
|-----------------------------|---------------------------|
| Safeway | |
| Lettuce | UFW |
| Grapes | |
| Beer: | |
| Coors | Chicanos |
| Olympia | Native Americans |
| San Miguel | Filipinos |
| Pants: | |
| Farah | Chicanos |
| Wine: | |
| Gallo | UFW |
| Franczia | UFW |
| Gulf Oil | Mozambique, Portuguese, & |
| Cashews | Angola |
| R.J. Reynolds -Cigaretts: | Winston, |
| Camel, Salem, Wantage | |
| Sears | |
| Black Staite | |
| Portuguese Products & Wines | |

Conference at State Cont from p. 3

The Teatro urged a socialist revolution and advised that people should not be afraid to study Marxism.

After the Teatro, a film on the Tupamaros was presented. The Tupamaros are an urban Uruguayan guerrilla group struggling with the oligarchy - 500 families and foreigners that control the economy of the bankrupt nation.

The final speaker was from Los Tres. He spoke on the problems of drugs and their use by capitalists and high government officials as another method to pacify an oppressed people.

He recalled that after the Chicanos Moratorium a huge amount of drugs was pumped into the barrio of East Los Angeles.

Workshops were also held on Immigration, Imperialism, Drugs, the Women's Question, the Huelga, etc.

The workshops were important because they tried to clear up the

Tierra y Libertad Revisited

BEFORE



Fotografía de TIERRA Y LIBERTAD

AFTER



FOTO DE LO QUE QUEDA



confusion and elaborated more on what the speaker said. It was emphasized that all workshops related to the class struggle.

It was obvious that the main theme - class struggle - brought on fear and confusion due to the gross misunderstandings which have been engrained in most people. Naturally divisions came out. Many people tried to undermine the conference by using those same ideas of the past such as Chicanismo.

These differences led to a minor physical confrontation in the conference.

One wonders now how those ideas engrained in Chicanos about their cultural heritage, their being descendants of the Aztecs, their building the nation of Aztlan, about education, about being Chicanos could ever have been thought to be the solution to lower food prices, capitalism, exploitation of workers and unemployment.

Aumenta la Represion en Bolivia

La lucha por el socialismo boliviano sigue en marcha.

BOLIVIA

En el mes de Agosto de 1971 el actual presidente de Bolivia, general Hugo Banzer declaraba su decidida voluntad de acabar con la demagogia, "que era el pan nuestro de cada día", al mismo tiempo prometió "no egañar a nadie".

Antes de esta declaración no había vacilado en lanzar la aviación contra los obreros y campesinos bolivianos que defendían el gobierno popular encabezado por el general Torres. Seguía así las enseñanzas del general Barrientos, que en Junio de 1967 envió aviones militares para reprimir una manifestación de mineros. Parece que la táctica no ha cambiado; a los dos años y medio de la toma del poder los aviones han sido enviados nuevamente para reprimir a los campesinos de Cochabamba que se oponían al aumento de precios en los artículos básicos de consumo.

Bolivia es uno de los países más pobres de Latinoamérica. Con una población de 4 millones de habitantes (63% indígenas, Quechua y Aymará) tiene uno de los niveles de ingreso por habitante más bajos del mundo: 130\$ por persona al año - el límite de la pobreza, según la O.N.U. se sitúa por debajo de los 800\$. El 83% de la población es analfabeta. Existen 5 médicos por cada 20,000 habitantes. Los recursos económicos se centran en la explotación del estaño, controlado por compañías extranjeras (americanas). Los mineros, una parte muy influyente de la población suman 80,000 aproximadamente. La mayoría de la población se dedica a la agricultura, utilizando formas primitivas de trabajo que solo permiten la subsistencia. Los núcleos urbanos son pocos; La Paz, Cochabamba, Santa Cruz. También existe, como en el resto de los países del Tercer Mundo, una numerosa clase media.

La historia moderna de Bolivia comienza en año de 1952 con el triunfo en las elecciones presidenciales del candidato del Movimiento Nacional Revolucionario, que era el representante de los intereses de un importante sector de la población, la pequeña burguesía, que deseaba salir del atraso económico y social en que se encontraba el país. El gobierno de Paz Estenssoro lanza un ambicioso plan de medidas económicas, destinadas a llevar a cabo la revolución burguesa en el país. Las medidas incluyen un plan de reforma agraria, diversas nacionalizaciones en diversos sectores de la economía, así como reformas fiscales que permitan a Bolivia abandonar la etapa feudal y entrar en el capitalismo moderno.

Estas medidas, revolucionarias en la forma terminaron por ser reformistas: cambiaron las cosas profundamente tan sólo para colocarlas nuevamente donde estaban antes. La falta de una organización política fuerte, las dificultades económicas, la caída internacional del precio del estaño y la resistencia por parte de la oligarquía terrateniente boliviana a cualquier medida que amenazara sus intereses, impidieron que se llevara a efecto la transformación

de las estructuras.

Pero, inevitablemente, hubo importantes cambios en el país durante los gobiernos de Paz Estenssoro (1952-1964, con el intervalo del gobierno de Siles Suazo). La incipiente clase obrera boliviana aumentó en cantidad y en calidad. Los mineros empezaron a ocupar un papel importante en la vida del país.

Mientras tanto los campesinos, en su mayoría indígenas, seguían siendo mantenidos aparte del proceso político, o en todo caso se les utilizaba como fuerza reaccionaria. La reforma agraria les había situada aún en peor situación económica, esta circunstancia sería aprovechada por los gobiernos de Barrientos y Ovando (1964-1970) para enfrentarse a los mineros y a la clase media, haciendo creer al campesinado que eran las luchas de la clase obrera y media lo que los colocaba en mala situación económica.

En 1964 el general Barrientos,

Bolivia-

The workers of this South American

country are ready for change

pueblo estaba desarmado y no existía una organización política revolucionaria capaz de llevar adelante la lucha por instaurar un gobierno auténticamente de obreros y campesinos. En estas condiciones el coronel Banzer, conocido por sus ideas antidemocráticas y por sus latifundios, se rebela, junto con la mayor parte del ejército. Ataca con tanques y aviones a los obreros y campesinos bolivianos. El poder es tomado sin grandes dificultades con el agrado de Brasil y U.S.A. La represión no se hace esperar: matanzas, encarcelamientos, exilio y, por supuesto la aniquilación de todas las instituciones democráticas del gobierno de Torres.

Durante los dos años y medio del gobierno de Banzer el país se ha visto enfrentado a grandes crisis económicas que acrecentaban el malestar popular. En 1972, en medio de la crisis mundial del capitalismo, el peso boliviano se devalúa en un 60% con respecto al dólar.

La forma de resolver la crisis



vicepresidente del gobierno, da un golpe militar y se declara presidente. Inmediatamente se dedica a aniquilar a la oposición y a dar marcha atrás en todo aquello que pudiera ser progresista. En 1967 y 1969, con la fraternal ayuda de la C.I.A., destruye los focos guerrilleros de NAUCAHUNZA y Teoponte. Todo manifestación de apoyo a las guerrillas se reprime con la máxima brutalidad.

En Octubre de 1970, el general Ovando que había sustituido a Barrientos, es derrocado por un triunvirato militar perseguido por el general Torres. Torres representaba a un grupo del ejército de origen pequeño burgués que ve con horror el atraso de su país y la dependencia de su economía de los U.S.A. El general Torres llama a los obreros y campesinos a colaborar en un gobierno revolucionario-nacionalista. Se instaura la primera asamblea popular de Latinoamérica. Se declara la liberación de los presos políticos y se programa un plan de reformas destinadas a hacer de Bolivia un país independiente y democrático.

El imperialismo yanqui y la oligarquía boliviana ven con espanto como el pueblo boliviano está dispuesto a llevar hasta sus últimas consecuencias las reformas populares y se preparan para asestar el contra golpe.

El poder popular proclamado por Torres, era un poder a medias. El

económica se va sintetizada en las medidas tomadas el 20 de febrero por el gobierno; el precio de los principales artículos de consumo se duplica.

La respuesta del pueblo boliviano no se hace esperar. El 23 de enero más de 100,000 mineros, empleados y obreros de La Paz se declaran en huelga. El 24 de enero 8,000 empleados de banca y de compañías de seguros se unen a las huelgas. Se producen encuentros armados en las calles de La Paz.

El 28 de enero cerca de 10,000 campesinos, algunos armados, bloquean la ciudad de Cochabamba, pidiendo la dimisión del gobierno. Ese mismo día se declara el estado de emergencia y el ejército, apoyado por la aviación, ataca a los campesinos produciendo, oficialmente 13 muertos y 10 heridos.

El levantamiento, que según el gobierno se debía a una conspiración dirigida por extremistas extranjeros, ha causado una aguda crisis ministerial. La iglesia boliviana ha protestado contra las medidas económicas y contra la brutalidad de la represión.

Dos años y medio de dictadura militar no han podido acabar con la voluntad del pueblo boliviano de hacerse protagonista de su propia historia. La solidaridad demostrada por obreros campesino y clases populares es un importante paso adelante en la lucha por el socialismo boliviano.

Pintos Abused

Taken from THE NEW YORK REVIEW OF BOOKS, March 7, 1974.

Alberto Mares is a plaintiff in *Adams v. Carlson*, a suit brought by the ACLU Foundation's National Prison Project. As a result of the suit, a federal court has ordered a halt to some parts of a "behavior modification program" at the federal prison in Marion, Illinois. Mr. Mares describes the program in the letter printed below. Some readers may suspect hyperbole when Mares says that the program "can result in death." Therefore, it is worth noting that the Marion program was apparently a cause of the suicide in November of one of Mr. Mares's fellow prisoners, Jackson Fee.

While the worst parts of the rather primitive program at Marion have been stopped, other more sophisticated programs are going forward. In Springfield, Missouri, the US Bureau of Prisons is operating an experimental program known as START—Special Treatment and Rehabilitation Training. Prisoners in the START program are stripped of the amenities of prison life—daily showers and exercise, commissary privileges, visitors, all reading matter and all personal property. As they begin to conform to "appropriate" behavior patterns, they are rewarded by the restoration of these comforts. Appropriate behavior means, according to the managers of START: 1. no abusive language; 2. not being irritable or angry; 3. no agitating of other prisoners; 4. not being demanding; 5. willingness to perform duties without persuasion.

A \$13 million behavior modification center is being constructed by the US Bureau of Prisons in Butner, North Carolina. Several state prison systems are beginning to operate behavior modification programs. They all seem to be designed to make prisoners more tractable. If they fulfill this goal (which is open to considerable question), they may serve the purposes of the prison management. However, such programs threaten to have the same effects described by Dr. Bernard Rubin when he examined the program at the Marion penitentiary: "It demands a conformity to prison without any consideration of developing behavior which would be adaptive outside the prison, thus crippling the prisoner even more." In the case of *Sanchez and Ruiz v. Ciccone*, the National Prison Project is challenging the START program. The public protest that Mr. Mares calls for would be an important supplement to the ACLU's lawsuits. (The National Prison Project's address is 1424 16th Street NW, Suite 404, Washington DC 20036.)

Aryeh Neier
Executive Director, ACLU
New York, New York

March 7, 1974
To the Editors:

As a result of arduous work combined with the determination and unity of the people, a federal court near the US Marion Prison was forced to issue an order on December 6, 1973, ordering Marion prison officials to release the remainder of those prisoners who were put into the Control Unit in July of 1972 for participating in a peaceful work-stoppage to protest the brutal beating of a Chicano by prison officials.

The Control Unit, formerly called the CARE Program (Control and Rehabilitative Effort), is now called the Control Unit Treatment Program. It is an experimental Behavior Modification Program based on a system of rewards and punishment. That is, a prisoner who will change his behavior and attitude or give up his values and

beliefs, and conform to what the prison administration considers acceptable behavior, may be rewarded by being returned to the general prison population, either here at Marion or at another penitentiary.

For those who do not go along with the program, prison officials use Sensory Deprivation, or complete isolation, in an attempt to "break" the will of the prisoner. By being kept in a Control Unit, the prisoner is being deprived of culture and environmental contacts, which tends to bring about organic changes, that is, degenerative changes in the nerve cells, which can result in death, primarily because culture and environmental contacts are

essential to SURVIVAL. Physical and social contacts are minimized, in everything including contact with families: Prisoners confined to the Control Unit are compelled to visit their families in a special visiting room via monitored telephones—a glass partition serves to separate the prisoner from his visitor.

The Control Unit Treatment Program here at Marion is just one of a number of experimental Behavior Modification Programs being funded and

encouraged by the federal government. Its only purpose is to find new ways of Control over the minds and bodies of prisoners.

In the words of one of the three psychiatrists, who visited the Federal Marion Prison primarily to inspect the Control Unit Treatment Program for the purpose of giving professional testimony on behalf of the prisoners subjected to the program, Dr. Bernard Rubin states that "it is not a program—either in policy or implementation... There is insufficient staff,

Cont. on p. 18

Cont. from p. 5

P.P. Answer Cont.

has threatened to invade both its neighbors - Iraq and Pakistan. Since the 1953 coup, engineered by the CIA in Iran, the Shah has been gratefully loyal to the U.S. The Shah of Iran is also seeking the help of Zionist military experts in establishing paratroop and frogmen units to help carry out military operations in the Gulf area against revolutionary forces. Last year the Israeli newspaper *Ha'olam Hazeh* reported that Marsel Tobias, one of the Israeli paratroop commanders who has fought against the Arabs of the West Bank and the Syrian highlands, is presently in Iran.

Even Libya, whose premier Col. Muammar Qaddafi has attacked imperialism and threatened U.S. oil interests in Libya, has attacked the left and given assistance to U.S.-backed exiles trying to overthrow the People's Democratic Republic of Yemen. Oman, backed by Britain and Iran in its fight against the guerrillas in Dhofar, has received Libyan military aid as well.

Internally, all Marxist books are banned as are the Popular Front for the Liberation of Palestine and the Democratic Popular Front for the Liberation of Palestine. Their members, as well as some members of Al Fatah, have been arrested.

At the same time that Qaddafi allows the underground National Union of Popular Forces (UNFP) to broadcast against the monarchy of Morocco over Tripoli radio and supports the progressive Muslim rebels of the southern Philippines, he also supports the reactionary Gen. Idi Amin of Uganda.

Within Africa, Libya has used its financial power to encourage a

number of regimes to break relations with Israel. This group includes Chad, Burundi and Equatorial Guinea.

Thus Libya vacillates between progressive and reactionary camps. The National United Front of Cambodia and the Provisional Revolutionary Government of South Vietnam are recognized by Libya but guerrillas with a similar ideology in the Arab Gulf and the Middle East are fought against.

But proving that these Arab states are reactionary in no way diminishes the implications of Israel's imperialist-expansionist role in the Middle East nor does it alleviate conditions for the Palestinians, victims of Israeli occupation of Arab land.

Professor Kohn need not wonder about Palestinian intentions in their struggle against Israel. The Al-Fatah Delegation to the Second International Conference in Support of the Arab Peoples declared in 1969:

"We are fighting today to create the new Palestine of tomorrow: A progressive, democratic, secular Palestine in which Christian, Moslem and Jew will worship, work, live peacefully and enjoy equal rights."

Some Arab states may be content with the containment of Israel within its 1948 or 1967 boundaries but Palestinians seek a transformation of Israel, thus in effect the eradication of the present state, into a Jewish-Arab nation in which nationality will be a function of residence or citizenship and not of religion or ancestry.

Zionists do not want a bi-national, multi-national or non-national state for they want a state strictly for Jews. PRENSA POPULAR cannot but speak out against this racism.

Israel does not offer Arabs and other non-Jewish residents in Israel today equal civil and political rights. What Prof. Kohn calls "reasonably equal rights" means 3rd or 4th class citizenship, which he assuredly would not tolerate for himself.

As for César Chávez, our newspaper regrets his ignorance on this particular issue. PRENSA POPULAR strongly supports the struggle of the UFWA (as our articles indicate) but cannot condone a labor leader, whatever his ethnic origin, who in appealing for Jewish support and funds for the farmworkers' Strike and Boycott, bends to an imperialist-expansionist-exploitive state.

As for acts of terrorism, the Zionists have outdone the Arabs several times. In April 1973 Israeli assaults on the Lebanese cities of Sidon and Beirut caused many Lebanese-Palestinian deaths (20) and injuries (50). On April 9, 1949, the atrocious attack in Deir Yassin by Zionist terrorists led to the massacre of 254 Arabs, all old people, women and children. The survivors were stripped, stoned and humiliated by being paraded through Jewish quarters. In October, 1953, 53 Palestinian villagers were killed at Khan Yunis; in October, 1956, 51 villagers were killed at Rafir Qasin; in June, 1967, Israeli soldiers blew up 67 houses in Zeita, including a school and a clinic maintained by the International Council of Churches, to deprive the villagers of homes, etc.

But even a series of Ly Lai's are easily forgotten in the U.S.A.

- PRENSA POPULAR

Herman Baca

... Deportations Struggle

Cont. from p. 1

PRENSA POPULAR: Chicano Labor leaders were deported during the Great Depression; thereby setting back labor organizing. What dangers do Chicano Labor organizers face today? What will happen to Chicano community organizations?

HERMAN BACA: Like I have stated before, basically Deportations have been used to keep the status quo, to keep Chicanos as second-class citizens in order for U. S. institutions to keep on profiting from a cheap labor pool. The same threat exists in the 1970's as it did in the 1930's, due to the fact that we're attempting the same thing

they felt they had a person who was an illegal alien. Great numbers of Chicanos were not picked up because of the taxi driver's apprehension in getting involved and many Chicano citizens were stopped while riding taxi cabs and asked for identification. The Chicano Community organized itself into the Ad-Hoc Committee for Chicano Rights. The Committee picketed in front of the Sheriff's Office to bring public attention to the Memorandum and it kept a posture of exposition that the Memorandum be rescinded, due to the fact that the local officers do not have a right to involve themselves in the federal area of immigration.



THE SAN ONOFRE checkpoint is above. Persons travelling up Highway 101 are subject to a search. Many Mexican workers, attempting to flee armed Border Patrol officers, have been killed on this spot.

as those Chicanos in the 1930's and that is to organize the Chicano community and get rid of that status quo.

PRENSA POPULAR: Mexican workers attempting to enter the U. S. have been run over on Highway 101, at the San Onofre checkpoint, while seeking to escape armed Border Patrol officers. Last year, a teenager was killed and the driver described the incident as him having run over some stray cattle. How do Chicanos view these repeated deaths at the San Onofre checkpoint? HERMAN BACA: As symbolic of all that is inhumane, illegal and unconstitutional as far as the immigration policy that governs this area. And it is the degradation of human life as far as the immigration policy goes?

PRENSA POPULAR: How many Deportation occurred in San Diego County last year? HERMAN BACA: A total of 156,886. They were carried out by the Chula Vista sector of the Border Patrol. The figure was an increase of 62,666 over the previous year. Just this past month of January 15,470 were deported as compared to 8,379 last January 1973. Deportations average about 400 a day.

PRENSA POPULAR: Deportations are part of the daily life struggle of Chicanos in San Diego County. There exists an organization called the Ad-Hoc Committee on Chicano Rights. How did the organization come about? HERMAN BACA: It came about when the Duffy Memorandum was first issued in September of 1972. The Ad-Hoc Committee on Chicano Rights is composed of at least 12 major Chicano organizations.

PRENSA POPULAR: What was the infamous Hoobler Memorandum all about? What was the outcome? How did the Chicano Community mobilize? HERMAN BACA: Sheriff John Duffy issued a Memorandum countywide to taxi drivers, whom he licensed, to call in to the Sheriff's Department when

PRENSA POPULAR: What were some of the abuses that occurred as a result of the Duffy Memorandum? HERMAN BACA: Chicanos were not being picked up by taxis. Chicanos were being stopped, harassed and intimidated by local Sheriffs. Taxi cab drivers were put in the position of doing law enforcement work.

PRENSA POPULAR: What was the infamous Hoobler Memorandum all about? What was the outcome? How did the Chicano Community react?

HERMAN BACA: On April 26, 1973 Sheriff Duffy, after numerous demonstrations, pickets and public denunciations, rescinded his infamous Memorandum in a newspaper article which appeared in the Union-Tribune. Later, the same newspaper did an independent survey on the County Police officers to find out about their policy on immigration and all agreed with local opinion that law enforcement officers had no right to involve themselves with federal immigration laws, except the San Diego Police Department. This prompted the Ad-Hoc Committee for Chicano Rights to, once again, question the validity of such policy in the light of Sheriff John Duffy issuing a rescindment of his previous order. So Hoobler, after being asked by the Ad-Hoc Committee for Chicano Rights, reaffirmed that his officers had the right to detain and arrest so called illegal aliens. As an outcome, Chicanos, instead of asking just for a rescindment, saw the need to polarize the situation, because of the draining of our expertise and resources in the Duffy Memorandum, and went further in asking for the firing of Hoobler. This was asked to the San Diego City Council, which, of course, denied the petition. This prompted the Chicano Community to post billboards (4 x 8 feet) to inform the public that we were asking for the firing of Hoobler.



Photo: Nicolas Inzunza

SHERIFF JOHN DUFFY (right) has earned the hatred of Chicanos by issuing a Memorandum instructing taxi drivers to turn in suspected "illegal aliens". Although the Memorandum was eventually rescinded, The Chicano community suffered discrimination, harassment and intimidation as a direct result of the racist document.

PRENSA POPULAR: Is the firing of Hoobler still a Chicano demand? HERMAN BACA: Yes, as long as the present policy is not changed officially, it remains the position of the Ad-Hoc Committee for Chicano Rights.

PRENSA POPULAR: Who has the legal right to stop and arrest suspected "illegal aliens"?

HERMAN BACA: According to our understanding, only officers of the INS have the legal right.

PRENSA POPULAR: What is the Hoobler B. Turrentine decision all about?

HERMAN BACA: The Turrentine decision was the upholding of the constitutionality of the inland checkpoints, of which there are only three permanent: San Onofre, Tolacue and one in Texas.

PRENSA POPULAR: What role has the San Diego Mayor Pete Wilson played in the countywide deportations? HERMAN BACA: Mayor Pete Wilson's role has been one of leading the San Diego City Council in supporting and upholding the Hoobler Memorandum; therefore, opening the door to local law enforcement officers to question, detain and arrest suspected "illegal aliens".

Cont. on p. 20



ABOVE we have three of the billboards which were posted throughout San Diego in the struggle against racist d Deportations.

San Ysidro Community Plans Serve Commerical Interests

By Miriam Machado

Planning in San Ysidro
Part I

The San Ysidro area, across the border from Tijuana, has been the object of two city plans: one dealing with physical improvements in the community (construction, pavement of streets, etc.) - the San Ysidro Community Plan initiated by a group of property owners and businessmen - and the other dealing with social improvements (job creation, social services, education projects, etc.) - a comprehensive Demonstration Plan through the Model Cities program.

Both plans, described as seeking to "reduce the economic and social inequality" of the area have served instead to develop and promote commercial interests in San Ysidro.

The majority of the people in the San Ysidro community are of Mexican descent, native-born or immigrants. The Spanish language is the predominant language in this community. In a survey which took place in 1968, the Planning Department of San Diego found that 85% of the pupils in San Ysidro have Spanish surnames and that agricultural labor was the predominant job experience other than gardening, construction work factory work, mechanics and custodian work.

The survey also revealed that a large number of residents were over the age of 50, many of them part of a sizeable retirement population in San Ysidro. The median annual family income for San Ysidro in 1970 was estimated to be approximately \$5,000; 31% of the families surveyed had incomes below the poverty level of \$3200 and 78% had incomes below \$6,400. These percentages however, are not based on the national poverty scale, which at \$4200 would make the percentage of San Ysidro residents below the poverty level much higher.

The Community Planning Board found very low levels of job skills, inadequate education and literacy skills, insufficient knowledge of English, low wages, lack of orientation to the U.S. Market, lack of employment generally in businesses and industries and difficulty of access to suitable jobs elsewhere due to the distance and inadequate transportation.

Surveys revealed that housing problems included overcrowding, outdated substandard plumbing and electrical wiring, lack of window and door screens, dilapidated porches, crumbling plaster and a general evidence of physical disrepair, such as lack of paint, broken walkways, driveways and windows.

Poor housing was found to be the result of "poor original construction" and "poor maintenance". Repairing these houses would involve higher rents. For these reasons, the Model Cities plan called for federal funded programs to construct housing projects and to rehabilitate existing structures.

One of the major aims of the San Ysidro community projects was the relocation of area residents by the time of completion of Freeway 805. Subsequently other residents from San Diego were also relocated in these housing projects.

Today the San Ysidro low cost Housing Projects are overcrowded, poorly constructed and provide little yard space for the recreational needs of the inhabitants. The Urban Renewal programs developed supposedly for the elimination of slums and for "rehabilitating" slum dwellers have instead produced housing projects which are the future slums of the San Ysidro Community.

The Planning Development Board for this area saw the potential of San Ysidro as an industrial activity center. They found that the area has an available supply of cheap labor, that the land is less costly than in many other areas of the county and that it is served by rail. The area will also benefit from development in neighboring areas, such as an expansion of Brown Field, port development and increased industrialization in Mexico. Its location adjacent to the Mexican border makes it favorable for twin plan development.

The San Ysidro Community Plan includes the following industrial objectives: a) To provide areas within the community that are suitable for the development of light manufacturing facilities and b) to provide areas for exclusive use of industry. Property owners and businessmen formulating this plan saw the development of San Ysidro as being achieved "through the maximization of commercial, industrial, cultural, educational, and social exchange with Mexico".

These planners have specifically stated their desire to provide attractive shopping facilities for the Mexican shopper who crosses the border. Proposed shopping centers did not particularly have the convenience of the San Ysidro residents in mind. Federal funds are thus acquired under philanthropic guises but in fact are used to serve the commercial interests of the planners. The San Ysidro area has not solved any of its social or physical problems with either of these plans. What the plans have accomplished is a modification of poverty so that in appearance the misery is not as obvious. Freeway travelers can now go by without being offended and San Diego businessmen can now develop their industries without inconvenience in San Ysidro.

The Model Cities program was originally presented as a plan with full citizenry participation through a Citizen Advisory Board (CAB). The CAB, however is composed of 15 members appointed by the mayor and ten citizen subcommittees composed of seven

Cont. from p. 16

Pinto Letter

without training. There are no resources for the programs: counseling, almost none or none occurs; educational, does not exist; vocational, almost non-existent; recreational, none. No group activities, with or without staff." He goes on to say that "the setting and its organization demeans, dehumanizes, and shapes behavior so that violent behavior is the result... the organization and operation of the setting produces or accentuates frustra-

members, each elected by members of the community. Only the subcommittee members are from the San Ysidro community, however. Whatever recommendations are given by the subcommittee to the CAB are either changed or ignored by the time they pass on to the city council through the City Manager. Citizen participation is in fact token.

The San Ysidro area has been given a thorough white-wash but already the paint is starting to peel off to reveal underlying realities: overcrowded housing projects, inadequate social services, poor education and the preservation of a high unemployment rate.

One cannot expect these problems to disappear unless the basic institutions themselves change. And one cannot expect changes in these fundamental institutions unless the working class in conflict with capitalist interests is strong enough to force such a change.

tion, rage, and helplessness."

These programs are not voluntary, the prisoner has no right to choose the treatment of his or her choice, and since they are secret and not open to public scrutiny, there are no safeguards to protect the prisoner from unethical or illegal abuses. As Dr. Rubin says, "Coercive programs which attempt to change attitude or behavior always fail unless you kill the prisoner, permanently disable him, or keep him incarcerated for life." Some prisoners here at Marion in the Control Unit Treatment Program have been told that they will be compelled to endure the remainder of their sentence in the program. Some of these men are serving life sentences.

Presently, there are approximately fifty men in the Control Unit Treatment Program. Some of them were transferred here from other federal institutions, and others from as far away as the Hawaiian State Prison. These prisoners have NO history of mental illness—they are the ones who, because of racial or cultural backgrounds, political or religious beliefs, feel compelled to speak out against the inhumanities of the prison system. Because of this, we are subjected to these psychogenocide programs.

What can you do to help put a stop to these psychogenocide programs? You can organize and start massive letter writing campaigns. Write letters to US Congresspeople and US Senators demanding that they immediately put a stop and permanently discontinue these psychogenocide programs. Write letters of protest to Norman A. Carlson, Director, Federal Bureau of Prisons, and Warden Aaron, US Marion Prison, PO Box 1000, Marion, Illinois 62959. (Aaron recently replaced Warden Pickett.)

As a result of the herein above mentioned court order, the writer of this article was recently released from the Control Unit Treatment Program. But as long as there is one single human being subjected to any form of degenerative behavior modification, I will not rest until those devastating programs are completely wiped out.

It is the desire of this writer that all who receive a copy of this article make every effort to publish or get it published in various publications. We must pass the word about these psychogenocide programs far and wide. If the letter writing doesn't bring about positive results, then do what is necessary—concentrate your efforts in developing tactics that will effectively place the adversary in a position where they can easily be dealt with.

Alberto Mares

US Marion Prison
Marion, Illinois

Tijuana: Manifiesto Obrero-Estudiantil

El pueblo de Baja California los trabajadores y estudiantes han creado un Manifiesto para exponer todos los acontecimientos que han venido sucediendo en Baja California, pero que han sido ocultados a la opinión pública.

En dicho manifiesto se expone como la gente de Baja Cali-

fornia han venido sufriendo del poco Interés Del Gobierno hacia ella, y de la represión y corrupción en los organismos oficiales y que se ha venido notando en Baja California a sabiendas de que éste es uno de los estados con más riquezas naturales y turísticas para El prove-

cho del pueblo de Mexico y no para el provecho del Interés Extranjero, es por esto que los estudiantes y obreros han creado este Manifiesto para que sea conocida. La Unión que estos dos grupos crean para la protección de la gente que viene sufriendo a raíz de todos estos problemas.

A LOS TRABAJADORES A LOS ESTUDIANTES AL PUEBLO DE B. C.

En relación a los acontecimientos que se han venido suscitando en B. C., en que se han visto envueltos tanto trabajadores, estudiantes y autoridades corruptas con sus organismos represivos: es necesario hacer las siguientes aclaraciones:

Baja California es un Estado rico en minerales y recursos pesqueros no explotados.

Nuestro Estado es de los más visitados por el turista extranjero a pesar de no contar con las instalaciones adecuadas para un desarrollo turístico sano, debido a la anarquía que existe en los organismos encargados de planificar la dizeq Industria sin chimeneas.

Baja California cuenta con los mayores índices de incremento de población y es notoria la incapacidad de gobernantes para dar empleo a miles de desocupados.

Baja California es uno de los Estados en que más se recauda dinero por concepto de impuestos, y a pesar de ello, existen carencias de lo más elemental: agua, pavimento, fuentes de trabajo, escuelas (miles de niños rechazados año con año).

El pueblo de Baja California es uno de los Estados con más elevada conciencia cívica; muchas veces ha demostrado al concurrir a las urnas, su inconformidad con las tradicionales formas de gobierno, pero una y otra vez ha sido despojado y vejado de la manera más vulgar (asesinatos, cargados, robo de ánforas, etc.).

La incapacidad política, tecnócrata de los gobiernos que se han sucedido en B. C., se ha puesto de manifiesto al verse imposibilitados para sentar las bases de un crecimiento económico sano basado en la explotación al máximo de nuestros recursos naturales: implantación de una verdadera industria extractiva y de transformación y planificación sería de una industria sin chimeneas... que tire por la borda la actual industria de la prostitución, toda vez que se ha dedicado a invitar y a fomentar las inversiones extranjeras y nacionales ofreciéndoles exención de impuestos, y que no cumplen siquiera con los requisitos mínimos de la muy cuestionable Ley Federal del Trabajo... completando el cuadro, el gobierno se dedica a armar cuerpos policíacos para conservar el orden y la paz social que a gritos históricos piden los hambreadores del pueblo, refugiados en las Cámaras de Comercio, de Turismo y Transformación, así como de los centros patronales y bancarios, alentados por los líderes charros que ven en los movimientos independientes la fuga de dineros que ellos recabarían por concepto de entregas del movimiento sindical.

En medio de este mar de contradicciones consecuencia del sistema económico-social que demuestra la incapacidad de la burguesía, de resolver los problemas de fondo que la sociedad requiere.

El pueblo se ve envuelto en maniobras de todo tipo, y es el estudiante el sector más comprometido con el pueblo, el que por su preparación adquirida y colaborando con los trabajadores participa en la defensa de los derechos de un pueblo varias veces mutilado, varias veces vejado.

De lo anterior expuesto surge la ALIANZA OBRERO-ESTUDIANTIL que no tiene otro objeto que luchar por la emancipación de todos los trabajadores explotados por los patronos y hambreadores, con la complacencia amañada de las autoridades laborales, so pretexto de no ahuyentar las fuentes de trabajo.

La presencia del estudiante en las luchas de los trabajadores viene a contradecir la careada tesis de "estudiante a estudiar", como si fuera posible mantenerse ajeno a las contradicciones económicas y sociales que vive nuestro pueblo.

La ALIANZA OBRERO-ESTUDIANTIL ha estrechado el Status Quo de las relaciones líderes-venales-patro-

nes-gobiernos... en que los trabajadores han empezado a tomar conciencia de clase explotada y en unión de los estudiantes luchan por resolver sus problemas de raíz en forma independiente.

El gobierno exhibe su miopía política y ha demostrado su verdadero carácter de (apertura democrática) represión y alternación de demagogia como sucedió en Industrias Beta, S. A., quienes apoyados por estudiantes desata contra ellos una campaña de terror dirigiendo sus huestes policíacas a golpear no sólo a estudiantes y trabajadores sino al pueblo en general... no conforme con golpearlos y vejarnos recurre a la burda maniobra de cargar con drogas carísimas (como la heroína) a compañeros que apenas si tienen para comer, lo más peligroso de todo esto es que hace desaparecer compañeros que destacan en la lucha, con la estéril intención de descabezar el movimiento.

Todas estas arbitrariedades cometidas con los sectores más explotados, han sido respaldadas en forma amañada por CONCANACOS, CONCANINES, centros patronales, y sectores reaccionarios de la clase trabajadora; a pesar de que hace algunos días en la Cd. de México rechazaban la actitud titubante del gobierno federal, en el sentido de ejercer un control de precios y evitar la carrera alcista de precios propiciada por los sectores más reaccionarios, lo cual demuestra que cuando se afectan intereses de clase olvidan sus pequeñas diferencias (discrepancias).

Ante esta situación de terror, en que decenas de compañeros estudiantes y trabajadores han sido golpeados, algunos encarcelados y otros desaparecidos hacemos responsables a las autoridades de todas las arbitrariedades que se sigan cometiendo en perjuicio de la clase trabajadora, y concluimos en lo siguiente:

RECONOCEMOS: que la industria de maquila proporciona empleos en forma preferente solo al sector femenino, que no cumple con los requisitos mínimos señalados en la cuestionable Ley Federal del Trabajo; pero,

NEGAMOS: rotundamente que esa industria pueda propiciar el desarrollo de una economía sana, toda vez que no se promueve la industria básica y las pocas que existen no han llegado a ser determinantes en la vida económica del Estado.

NEGAMOS: que sean los comerciantes industriales los que sostienen la economía de la región, pues el enriquecimiento de ellos ha sido fundado en la explotación de las obreras, evasión de impuestos y por el mercado cautivo que el gobierno les propicia, en subsidios que les otorgan y en el escamoteo de las conquistas de los trabajadores, y aclaramos que los relativos impuestos que pagan, lo único que hacen, es repercutir el gasto directamente al pueblo, con la complacencia de las autoridades encargadas del ramo.

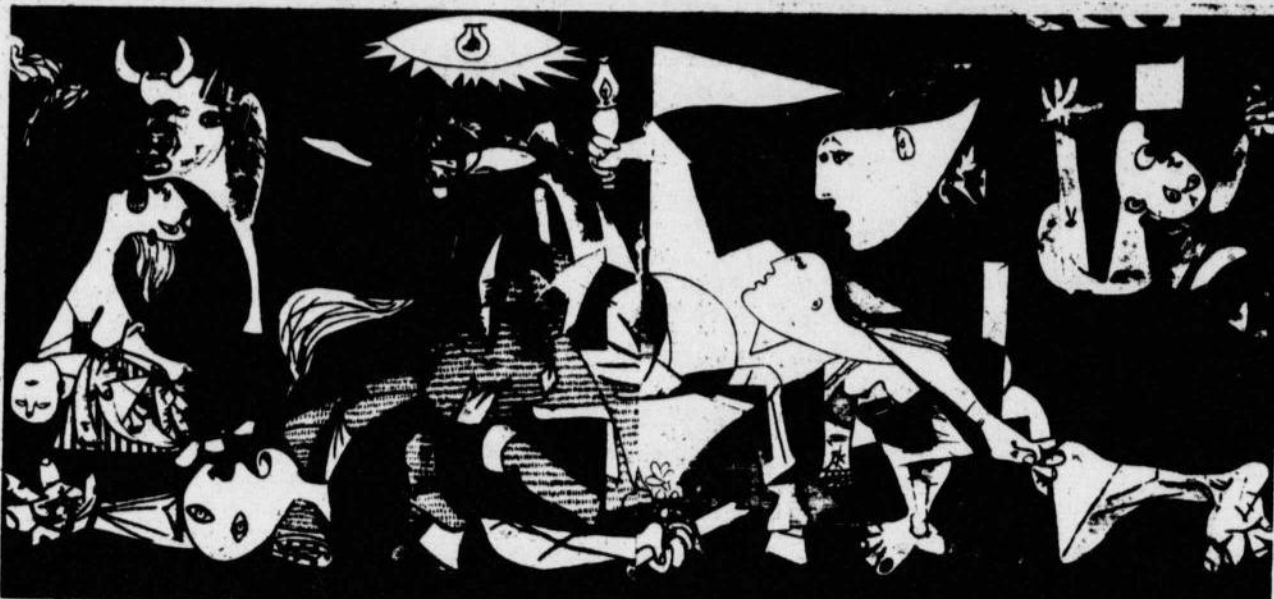
REPUDIAMOS: que se pretenda desviar el problema de los trabajadores explotados apelando a la presencia de supuestos agitadores profesionales cuando la verdad, no hay más agitadores en Baja California que el HAMBRE, la DESOCUPACION, el ANAFABETISMO, los FRAUDES ELECTORALES y el SISTEMA CORRUPTO DE GOBIERNO.

SEÑALAMOS: responsable de cuantos atropellos se cometan en contra de compañeros estudiantes y trabajadores y de las presiones futuras, encarcelamientos, desapariciones y "cargados", al gobierno del Estado y a las autoridades que resulten responsables.

SENTENCIAMOS: que mientras siga habiendo explotación no sólo en las maquilladoras sino en cualesquier centro de trabajo la ALIANZA OBRERO-ESTUDIANTIL estará presente para orientar y asesorar a los trabajadores, y LLAMAMOS: a los trabajadores, estudiantes y al pueblo en general, a rechazar la demagogia electorera y violencia oficial... y a luchar unidos hasta acabar con la miseria, el hambre y la explotación.

POR LA LIBERACION DEL PROLETARIADO OBREROS Y ESTUDIANTES: UNIDOS VENCEREMOS!
CONSEJO ESTUDIANTIL DE TIJUANA

One Picture Worth 1,000 Heros



Picasso's famous painting "Guernica," which depicts the fascist bombing of a Basque town during the Spanish Civil War.

cumstance but master of his own destiny while being able to remain alone. Through hard work and long periods of suffering the hero becomes "free" to make a limited number of minor choices within the economic system. The dominant classes in the country applaud popular heroes who teach that reforms are possible. These heroes do not address themselves to the need for fundamental changes in the society.

Thus while these heroes do focus the attention of the people on problems facing the nation or culture, they also serve to promote the glory of unity within the existing structure.

Father Miguel Hidalgo is usually pictured as an early leader in Mexi-

co's fight for independence but few people realize that he is actually a symbol for class oppression.

Hidalgo did not begin a revolution for independence but a class war to see which one - the upper class Spaniards or the middle class Creoles - would gain control of Mexico. It was not a revolution to free the masses or indeed even to help them but it was a way to insure that the Creoles would be allowed to progress further within the Spanish institutions in Mexico.

Hidalgo used the Mexican peasants to act out his personal dreams without understanding the very real and savage nature of revolution. He was not a revolutionary but a self-righteous priest fighting for person-

al advancement and gain. He is like many of the leaders of many popular movements who hide behind the names of revolution and change while seeking power, not radical change.

Emiliano Zapata is a historical image that is a confused symbol of land reform and land for the peasant but he did not understand that reform is not the answer by itself. Zapata came from the middle class, was relatively well off, from a well known family who had a long history in village government. He understood the nature of the struggle but his view was limited to one issue - the legal ownership and use of village lands.

He was not fighting to give every peasant land nor did he wish to change the economic system or the social structures of the society.

He wanted the villages to regain control of lands that they had lost and to continue as a semi-independent political institution. What Zapata failed to realize was that to achieve this he would have to change not only the political institutions and social structures but the whole economic system. Yet the idea of returning the land back to the villages and people was and is revolutionary because it could be used as a base for economic change.

While the worship of heroes could be used to politicize a mass segment of the population in its initial stages, it could also be counter-revolutionary and serve as a means to maintain an existing system that oppresses workers and Third World people.

... Deportations

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PRENSA POPULAR: Why was the Charter Revision meetings boycotted by Chicanos?

HERMAN BACA: The Charter Revision was the updating of the San Diego Charter, which would have given San Diego a strong Mayor from of government--- a Mayor Daley type of government. The position of the Ad-Hoc Committee for Chicano Rights was that as long as the government of San Diego, and Mayor Wilson, could not respect Chicanos out in the streets, how where they going to respect any input that our community priposed.

PRENSA POPULAR: Do you consider the defeat of Proposition B, the product of the Wilson controlled Charter Revision meetings, a victory in the struggle against mass deportations?

HERMAN BACA: Yes, because it's the first time in the history of San Diego that the Chicano Community organized and worked against a major political issue and won.

PRENSA POPULAR: In an article printed in the San Diego Union (12-24-73) picketing and acts of civil disobedience, like blocking the checkpoints, were mentioned. Are they still being considered as ways to fight mass deportation?

HERMAN BACA: Many Chicano Organizations have come to the conclusion that as long as no major change is made in the immigration policy, now governing the U. S. and the Mexican Border, which has resulted in the violation of civil and constitutional rights, that we are left with no other recourse but to carry out a major campaign of civil disobedience against this policy.

PRENSA POPULAR: How does the Ad-Hoc Committee onfor Chicano Rights plan to fight future mass Deportations? Does the organization expect major Deportations this coming Spring and Summer?

HERMAN BACA: We intend to fight them with the tactics which we have persued in the past: demonstrations, pickets, etc.. There will be political opposition to those candidates which support the oppressive immigration policy as it now stands. We will use legal action and civil disobedience if need be.

The basic thrust of the immigration policy is to initiate massive Deportations in order to break down the organizing efforts now being carried out in the Chicano Community. Therefore, we do expect massive raids and Deportations to take place not only this coming Spring but Autumn and Winter.

PRENSA POPULAR: Did members of the Ad-Hoc Committee for Chicano Rights attend the recent RAZA SI—MIGRA NO conference in Chicago, Illinois?

HERMAN BACA: Yes, certain members did attend. The major impact of the conference is that Chicanos are getting together to deal with this major problem that confronts all of us and which will lead to a national conference in Los Angeles on March 1974.

PRENSA POPULAR: What do you think of Mario Cantu's, a member of TU-CASA in San Antonio, explanation that it is imperialist exploitation of Mexico that is directly responsible for driving people to the U. S. to escape poverty?

HERMAN BACA: A very correct analysis. I am of the opinion that the same economic interests which exploit Mexico are the same that continuously exploit Chicanos daily in the U. S., for example Bank of America, ITT, Del Monte, Van Camps and others.

PRENSA POPULAR: What do you think of the Republican or Democratic Party using the plight of Deportations as a vote getter?

HERMAN BACA: We believe that they are both responsible for the oppressive immigration policies that now govern us.

This is due to the fact that both are manipulated by those economic interests that we have pointed out.

PRENSA POPULAR: What does the Ad-Hoc Committee for Chicano Rights think of the present immigration laws? the Walter-McCarran Act of 1952?

HERMAN BACA: The Walter-McCarran Act is the Immigration laws. The The Walter-McCarran Act is responsible for the great number of problems that now confront all fo us in the area of immigration.

PRENSA POPULAR: How can Chicano student organizations across the U. S. mobilize to fight possible mass Deportations this coming Spring and Summer? Or do student organizations have any responsibility in becoming active against this terrorism?

HERMAN BACA: They have a large responsibility due to the fact that it affects not only them but all members of their families and evey person of Mexican descent. They can carry out the following: 1) becoming educated to what the immigratin policy has done to our communities, 2) by joining other independent organization/which are fighting the present immigration policy, and 3) by a carrying out campaigns against oppressive laws like the Rodiao Bill.



MAYOR PETE WILSON has angered San Diego Chicanos by refusing to fire Chief of Police Ray Hoobler. Hoobler, whom Chicanos want fired, has issued a Memorandum which has resulted in the harrassment of and intimidation of Chicanos on the street.



The emblem of the Border Patrol has come to mean for Chicanos terrorism, violence and death.