

ARIZONA CANTO AZ PUEBLO IV

MAY 1-10 1980

## Four Arrows Symposium

"This symposium is designed to bring together a representation of the Chicanos, Hispanos, Latinos, Mexicanos, Sur Americanos and the Indian Tribes of the continent. Based on the historical reality of our present socio-political status as Raza-Indigena. We find it necessary to reintegrate our political, cultural, and spiritual values which have been fragmented. We live with the outcome of cultural alternatives which, after years of trial, have absorbed only a few of us who form a buffer between the Raza-Indigena and the present system.

We are not gathering together to find a force without direction but to find a spiritual vitality to comprehend what is necessary for our survival. History has taught us some harsh lessons which we should not repeat nor should we forget why they happened.

Our youth has not been educated satisfactorily. Our people have been led into social confusion. Politically we are figure heads. Spiritually we must find identity which comes from our cultural roots and heritage, from humanity expressed in terms of Raza-Indigena. Since others have looked down on us, we have learned to look down upon ourselves. To find our roots by looking beyond what has been given to us as the truth may erase the barriers and boundaries between men and women that have been artificially created. Myths have pitted us one against the other. The responsibility of La Raza-Indigena is to our people, all men and women, the Earth, the environment to find a way to harmony. These Raza-Indigena representatives will seek the solid values of the Elders as a form of re-education so that destruction shall stop. There is much to learn and to exchange. If the wisdom of our peers teaches anything, it teaches the necessity to put aside petty personal differences and purely individual desires, to begin to be responsible for thought and articulate speech and discussion. To follow such discipline the direction must be taken to incorporate our heritage and culture intellectually into life. Finding the right direction takes more than speech, it takes the activity of thinking seriously. By thinking new links of understanding will be created between the past and the present, the local community and state, the state and the nation. Survival will depend on the ability to unite thought and leadership, issues and spiritual guidance, mutual exchange and education.

### Tentative Workshops

1. Curanderismo and Amerindian Medicine
2. Evolution of Genocide and Colonialism
3. Raza-Indigena Minority Myths and Social Issues
4. Traditional Medicine Wheel
5. Literary Criticisms
6. Presentations related to the Symposium
7. Documentaries and Ceremonies."

Reymundo Tigre-Perez.

Arizona's Canto al Pueblo procedures and information for  
participants and public attending

Cultural freedom of expression comes/takes many forms and shapes. El Canto Pueblo IV is the spearhead of such a socio-cultural movement. The core and foundation is constructed on the concept of unity via mutual respect and human dignity by the use of artistic and spiritual expressions. We seek to share and expand the best artistic methods our communities have born and produced. Our efforts are geared not only towards unique phrased semantics but the self dedication. The production via the work of the artists and lecturers will be the principal merit by which our committee will select the participants. Many invitations have been sent out but the participants must send in a letter of intent, to confirm their participation. We wish to present the best we can assemble for this Canto. We will share with the international and national media the artist's evolution and maturization of a cultural process who has survived based on its principals and traditional values of La Raza/Indigna. We wish to communicate to everyone the need to share and observe objectively this Canto. We stress the need for artistic/spiritual unity, comprehension, self respect and respect of others. We welcome help, suggestions, contributions, co-operation, criticisms done in a constructive manner and not as detrimental, unbiased irresponsible statements. Therefore we have selected the

requirements for everyone attending. While we realize they may not even apply here, we do not wish to overlook our responsibility to the public, invited guests, participants and the news media.

1. No liquor of any kind or intoxicants will be permitted at any time during the Canto lectures, presentations and performances. Anyone abusing this will be requested to leave. (This does not include get togethers of artists and Arizona Canto Committee.)
2. No firearms or weapons of any sort will be permitted in the Arizona Canto al Pueblo.
3. No abuse in any form or intimidation will be permitted upon the artists, guests, participants and the public.
4. No feuds, disagreements, personal, social or political rivalries in or from out of state will be allowed, leave them at home. If any individual or group can not conduct themselves as requested with others because of resentments, we do not wish their participation. This includes hecklers and brawlers who have no desire to contribute anything to the Canto al Pueblo. We will not be converted into a public arena by immature incidents or negative elements who have no desire to promote the Canto al Pueblo's concepts of unity and group coalition. We request the co-operation of all groups and individuals interested in promoting a constructive, progressive and exceptional Canto for all of us. We have extended invitations to representatives from the national/news and foreign press media.
5. A secondary list of participants will be kept to replace those who cancel out or do not show up. Only registered artists with the Canto will have priority to the open platform for performances.

Once you have confirmed, a letter of intent and one page resume is requested. Not everyone will get the same arrangements due to the distance and artistic merits. We will be a Raza/Indigena Canto composed of Chicanos/as, Puerto Riquenos/as, Mexicanos/as, Sur Americanos/as, and Indigenas.

Hopefully, all the murals for this Canto will be done before or during the Canto is hosted except for one which will be done in a collective effort by the muralists present at the Canto.

The art work to be considered for the art exhibition will be paintings, weavings, sculptures and graphics. Any art work used in previous Cantos will not be considered. Process for selection is as follows:

Please send slides for Art Exhibition screening to committee, (do not send original slides, only duplicates/include titles separately).

- A. Duplicate slides to be screened for art exhibition. Selected artists will be contacted to confirm selection.
- B. Selection from slides sent in will be considered for publication for Anthology.
- C. Slides of art work sold by artists will be considered. Best slides will be used for a Canto slide show and/or will be considered for possible inclusion for a European tour. (Procedure requested)
  - 1. First slide - name of presentation  
Name of artist/group/location.
  - 2. Photo slide of artist/artists.
  - 3. Slide presentation
  - 4. Closing slide

#### Murals Slide Presentation/Photography

- A. Murals slides have same requirements and procedure as above.
- B. Muralists for Canto murals will be selected according to their mastership of muralism.
- C. Consider leaving duplicate slides for proposed European tour with written or recorded history.

#### Poetry Recitals/Proses

- A. Send resume and list of publications
- B. Send photo (to be used for publication or news release)
- C. Send 10 to 15 typed poems/unpublished/new material only/ (no reruns please)

- D. Send cassette with recital of same materials for screening committee.

Singers and Musicians

- A. Send resume and presentations done.  
B. Send photo for possible publication.  
C. Send cassette of presentation, state if its original or not.

Teatros/Dancers

- A. Send resume and news clippings or articles of performances done. Send photo of group or photo of performances.  
B. State if drama work is original or not.

The lecturers, critics, and special guest speakers will be selected by the Steering Committee based on their accomplishments filming of the Canto performances, a fashion show and awards to the best recognized artists by the Canto artists, and finally we share this poem that has been passed on in the oral tradition.

Voice of the White Buffalo Spirit

"I was here before the rains and the violent sea. I was here before the snows and the hail. I was here before the mountains and the winds. I am the spirit of Nature. I am in the light that fills the earth, and in the darkness of nighttime. I give color to nature, for I am in nature's growth and fruits. I am again in nature where themes of mystic wisdom are found. I am in your chants and laughters. I am in the tears that flow from sorrow. I am in the bright joyous eyes of the children. I am in the substance that gives unity, completeness, and oneness. I am in the mountains as a conscious symbol to all mankind when the earth's face is being scarred with spiritual undone. I am in you when you walk the simple path of the Redman. I am in you when you show love of humankind, for I also give love to those who are loving. I am in the response of love among all humans, for this is a path that will find the blessing and fulfillment of the Great Spirit. I must leave you now to appear in another age, but I leave you with the Redman's path."

PROGRAM

Visual Arts.....Mural Slide Show, Photo-  
graphy Exhibition, Mural  
Painting, Art Exhibition

Music.....(Contemporary and Traditional)  
Chicano, Latino, Andean,  
Classical, Mexican, Folk,  
Instrumental

Dance.....Indian, Mexican, Crossfire,  
Ceremonial, others

Drama.....Teatros

Symposium.....Four Arrows Symposium

Other.....Films, Sweats, Rap Sessions,  
Drumming, Get Togethers

Deadlines.....Anthology---2/1/80  
Canto Participants---3/15/80

Arizona Canto al Pueblo IV  
Steering Committee  
563 North Pasadena  
Mesa, Arizona 85201  
(602) 833-1092

Arizona Canto al Pueblo Committee

Steering Committee Report

December 28, 1979

The work session that have ~~xxxx~~ took place recently indicates we still need to adjust our efforts accordingly. Some major changes have taken place and are noted to this effect. Enclosed are the names of people involved directly with this Canto and closer co-ordination is requested for combined effort. An advertisement drive for funding(program booklet) was given to Jim Covarrubias who will make copies to pass on to the others. Mrs. Diane Arvayo from the National Council of La Raza in Phoenix will be working us in this effort.

.....  
Ernesto Lopez- ASU 9657134/ 265-3799

Ernesto will be looking into the following things for the Canto.

1. Follow up on the developments of the symphony for the Canto  
Between Javier Pacheco (composer) and the ASU Symphony.
2. Reproduction of press release for the Arizona Canto al Pueblo.
3. Confirmation as soon as possible of ASU site for Canto Presentation.
4. Assist-ing in the fund raising-- send list of Foundations in Arizona to be approached for resources.
5. Pull in students from Mecha/ Graduate Students/ Law Students organizations to participate in the development of the Arizona Canto.

Dr. Justo Alarcon 838-7237

1. Send in list of persons involved Anthology screening Committee for LV Canto publication.
2. Send in resume for used of NEA Funding requirement for Grant.
3. Suggestions of persons to contact for sales of Canto Program advertisement booklet.

cont-

Santiago Serna- 253-7656

1. Canto security Committee
2. Neogoiations for Phoenix Union High School for Presentation

Licos Carreras - 254-9865

1. Canto Security Committee
  2. Combined efforts between Licos and Santiago will include mailings, du/plications of printed material for grants, contacts with youth groups for Canto participation, National contact(newsmedia)with other groups with similiar goals.
  3. Arrangements for sweats for the security members for this Canto.
- Geneva Kelly-----

Has withdrawn from the Steering Committee due to internal personal problems which do not concern the Canto. Thank you for you help and assistance, the Canto appreciates all your efforts. May the Great Spirit light you path during your difficult times- The Arizona Canto al Pueblo Steering Committee.

Tlakaelel Jimenez (905) 546-46-66

1. Finalizing 4 Arrows of Mexico Spring Tour to end with the Canto.
2. Will see to the invitations of representatives of the Mayas and Huicholes delegations.
3. will contact other Indigena groups for participation to the Canto al Pueblo 1V 1980.

Rev. Alberto Cordova - 689-5264

1. Need list of area artists who will participate in the Canto.
2. List of resources in the Superior area for fund raising and Canto Program Booklet advertisement.
3. Send in resume for NEA Grant proposal documentation.

Mrs. Diane Arvayo - 252-7101

1. Assisting in contacting groups for sales and promoti-on

of Canto al Pueblo Program Advertisement Booklet.

2. Contribution of typing for Canto mailings.

Contributions of duplication services and some (20) mailings.

3. Director Adan Moreno will head contact to the Governor ~~Exhibit~~ of Az. for Canto al Pueblo - Cinco de Mayo Proclamation of the Raza/indigena.

4. Pepe Martinez will support effort by writing support letter for proclamation. Joe Rodriguez from NEA in Washington , D.C. will also support state effort. Elisa Sanchez from National Council of La Raza will assist the promotion of El Canto from the National level.

Jim Covarrubias ~~92~~ 955-0684

1. Will head committee for the Canto's Art exhibition.

Confirmation of proposed site as soon as possible.

2. Send in list of artists participating ( please follow Canto guidelines for participants-slides not necessary for in-state artists selection) in ArtExhibition for newsmedia publications.

3. List of MARS members who will be participating in Canto.

4. List of Ariztlan artists who will be participating in the Canto.

5. Tentative schedule for T.V. talk shows(contact Aguilar from Channel 8 schedule for presentations to concerned ~~xxxxxxx~~ parties (PBS) for Canto T.V. Documentary.( contact interested Film-makers)

6. Duplication of Canto Program Advertisement Booklet and price sheet for other committee members.

7. Assist in handling of Proclamation for Cinco de Mayo.

.....  
All committee members are reminded to send in to the Mesa office copies of letters, memos, proposals, invitations, or printed material of this Canto. Please avoid duplication, if not sure check file here on material send out already. Thirty days will be used, finalize mailing list from the date of this memo (December 29, 1979) please check or call to make

sure no one has been over looked. Many invitation have been send out but not all have been answered. We must keep to our guidelines.

Anthology deadline February 1, 1980

Participation deadline March 15, 1980

~~A~~

Armando and Amalia Morado from Tolleson must be kept up to date on the Canto Developments. Due to the distance it may be difficult for them to attend the Canto meeting. Their home number is 1-936-5418 keep them posted to the developments. Molly Lopez from the Mesa Library has some space for exhibitions and films for the Canto. She is presently looking into the possibility of having other Libraries host some art work in the area for exhibition. Security please check with them for familiarization of area for program, ~~xxxxxxxxxxxxxxxxxxxx~~ Confirm tentative walls for murals as soon as possible, option will be portable murals as last resort. ( Mesa has sign ordinance which has to be observed). Molly Lopez 834-2207 public library. Any wall confirmed for a mural must have a written agreement to avoid any legal difficulties later-----~~children and youth participation~~  
s  
~~tion~~ . Muralist confirmed for Canto murals are Carlota Espinoza (Colorado and Enriqueta Vasquez (New Mexico) combined for a mural theme of Health for La Raza. Ray Patlan (California) theme open. Patricia Rodriguez (CA. theme open. Armando Estrella (Minnesota) theme youth. Mario Torero Acevedo theme either obrero or unity. Jose A. Burciaga (Ca.) theme open. Please confirm Arizona muralists as soon as possible. Children and youth participation is encouraged for this cultural exchange.

The year of 1979 has been a difficult year for the Canto in Arizona but regardless of the problems, the Committee stuck together with a exceptional internal unity that will make this Canto a success. No ~~xxx~~ Canto has been easy and the evolution this Canto has attained in Arizona reflects the inner strengthen of the Steering Committee. Many changes

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will happen in the near future with some constructive results. The efforts of everyone in this committee are of a historical nature. I wish to thank all of you who have had faith and co-operated in your own way or form to keep the Canto alive. There are four major Festivals in the United States. The Puerto Ricans have one in New York City. (Drama) The Cubans have one in Miami, (literature). The Teatro Campesino has one in ~~the~~ California (Teatros) and last the Canto al Pueblo <sup>has</sup> which the potential of being the exceptional Cultural Festival. The bleeding Rose has bloomed in this desert/mountain state. You have made it bloom, this is your Canto. What else can the rose do, it can not speak but it can bleed to reach the minds and souls of El Pueblo whose ~~was~~ suffering and dehumanization has gone beyond our wildest imaginations. Thank you for your assistance, co-operation, time and attention, I remain.

Como siempre  
Atentamente

*Reymundo Tigre-Perez*  
Reymundo Tigre-Perez  
Arizona Canto al Pueblo  
833-1092

# CANTO AL PUEBLO IV

## MAY 1st to MAY 10th 1980

563 N. PASADENA  
MESA, AZ. 85201



1/29/80

### STEERING COMMITTEE

REYMUNDO TIGRE-PÉREZ  
CHAIRMAN

DR. JUSTO ALARCON  
GENEVA KELLY  
JIM COVARRUBIAS  
ERNESTO LOPEZ  
REV. ALBERTO CORDOVA

Press Release  
For Immediate release

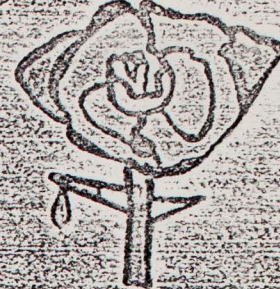
The Arizona Canto al Pueblo Festival, to be held in the Phoenix Metropolitan area, is the culmination of continuous efforts on behalf of the Raza-Indigena Community to allivate themselves from pre-set, insensitive values. Canto al Pueblo is the cultural declaration of freedom of expression by the Artistas del Pueblo. Artists who have maintained the traditional ways regardless of the obstacles and sacrifice. This will bridge across the barriers which have isolated our barrios/reservations, our gente, nuestra Raza-Indigena.

The Canto al Pueblo is a historical event which reaffirms our self- detemination. Together we shall present la belleza de nuestra Raza Indigena. This Canto has spearheaded such a socio-cultural movement. Its foundation constructed on the concepts of unity, trust, respect and dignity via artistic and spiritual expression. We seek to share this Festival/ Symposium with all communities. Our efforts are geared towards the realization of these ideas and not only unique, phrased semantics. This Canto is the evolution and maturiza-

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STEERING COMMITTEE  
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Press Release  
For Immediate release  
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tion of La Raza Indigena's struggle which has survived by embracing the traditional values and principales. This 1980 Canto al Pueblo will be dedicated to a very special Canto Artist, Chicano Muralist/Activist Armando Estrella whose premature death was deeply felt by Canto al Pueblo Organizors and Committe members.

### Tentative Program

1. Visual Arts..... Mural slide Show, Mural painting, Photography exhibitions, Art exhibition
2. Music... Chicano, Latino, Classical Andean, Mexican, Folk.
3. Dance..... Indian, Mexican, Crossfire Ceremonial, others.
4. Literature..... Poetry recitals, Proses recitals, Critics Circle Anthology
5. Symposium..... Speakers, lectures, workshops.
6. Drama..... Teatros, films.
7. other..... Artists get together rap sessions.

Deadline for participants is March 15, 1980

# CANTO AL PUEBLO IV

## MAY 1st to MAY 10th 1980

563 N. PASADENA  
MESA, AZ. 85201



1/29/80

STEERING COMMITTEE  
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CHAIRMAN  
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Dear Four Arrows Symposium participants,

This symposium is designed to bring together a representation of the Chicanos, Hispanos, Latinos, Mexicanos, Sur Americanos and the Indian Tribes of the continent. Based on the historical reality of our present socio-political status as Raza-Indigena. We find it necessary to reintegrate our political, cultural and spiritual values which have been fragmented. We live with the outcome of cultural alternatives that after years of trial have absorbed only a few that form a buffer between the Raza-Indigena and the present system.

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# CANTO AL PUEBLO IV

## MAY 1st to MAY 10th 1980

563 N. PASADENA  
MESA, AZ. 85201



### STEERING COMMITTEE

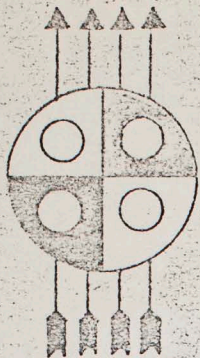
REYMUNDO TIGRE-PÉREZ  
CHAIRMAN

DR. JUSTO ALARCON  
GENEVA KELLY  
JIM COVARRUBIAS  
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cont-

as the truth may erase the barriers and boundaries between men and women that have been artificially created. Myths have pitted us one against the other. The responsibility of La Raza-Indigena is to our people, all men and women, the Earth, the environment to find a way to harmony. These Raza-Indigena representatives will seek the solid values of the Elders as a form of re-education so that destruction shall stop. There is much to learn and to exchange. If the wisdom of our peers teaches anything, it teaches the necessity to put aside petty personal differences and purely individual desires, to begin to be responsible for thought and articulate speech and discussion. To follow such discipline the direction must be taken to incorporate our heritage and culture intellectually into life. Finding the right direction takes more than speech, it takes the activity of thinking seriously. By thinking new links of understanding will be created between the past and the present, the local community and state, the state and the nation. Survival will depend on the ability to unite thought and leadership, issues and spiritual guidance mutual exchange and education.

Sundancers who wish to participate must meet this requirements, four consecutive years of Sundancing (Traditional vow) with 8 pierces. *they* will be allowed to speak as Sun-



# KALPULLI KOAKALKO A.C. CUATRO FLECHAS de MEXICO

OFICINA CENTRAL cont-

TLAKAELEL JIMENEZ  
ALLENDE #27  
COACALCO EDO. de MEXICO

REPRESENTANTE EN E.U.

REYMUNDO TIGRE-PÉREZ  
563 N. PASADENA  
MESA ARIZONA 85201

dancers, if they wish to speak at the Symposium.  
Women Sundancers are invited also. The symposium  
is open to the public and all interested parties.

## Tentative Workshops

1. Curanderismo and Amerindian Medicine
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3. Raza-Indigena Minority Myths and Social Issues
4. Traditional Medicine Wheel
5. Literary Criticisms
6. Related Presentations to the Symposium
7. Documentaries and Ceremonies

Thank you for your time and attention, we remain.

cc: file

Como siempre  
Atentamente

*R. Cabrera de Tigre-Pérez*  
R. Cabrera de Tigre-Perez

# CANTO AL PUEBLO IV

## MAY 1st to MAY 10th 1980



Vancouver, 2.18.1980

Dear Sir/Madam,

The international intercultural festival El Canto al Pueblo will be held in Arizona from May 1st to May 10th, 1980. On behalf of the steering committee of the Arizona Canto I have the honor and pleasure of inviting you and/or your representative(s) to attend and observe this festival.

I am including information on the Canto al Pueblo concept in general, on El Canto al Pueblo I, II and III, and, in particular, on the up-coming festival.

If you would like to receive more information and/or have questions, please do not hesitate to contact Maluca van den Bergh at 1838, W 3rd Avenue, Vancouver V6J1K8, B.C., Canada, telephone (604) 738-2367, or Reymundo Tigre-Pérez at 563, N Pasadena, Mesa, Arizona 85201, telephone (602) 833-1092.

Thanking you for your time and attention, I remain,

respectfully,

*Maluca van den Bergh*

Maluca van den Bergh

Public relations committee  
Canto al Pueblo IV.

## EL CANTO AL PUEBLO

"Chicano culture developed in a space where two cultures and languages are in contact: Mexican culture, which is in itself a mixture of Spanish and Mexican elements, and Anglo culture. This has produced a rich bilingual linguistic and artistic experience."

"Mexican-American, Chicano, culture has entered its renaissance. It was silenced as a result of the United States take-over in 1848 of what is now known as the South-West of the United States. The last decade witnesses its rebirth."

Justo Alarcon, Professor in Chicano Literature and Linguistics at Arizona State University and steering committee member for Canto al Pueblo IV.

Chicano muralists, painters, sculptors, graphic artists, weavers, silkscreen artists, ceramists, musicians, dancers, singers, poets, writers, playwrights, theater groups, film makers, critics, historians, lecturers, have emerged into focus. This process is beginning to receive international attention and recognition: In 1977 Rolando Hinojosa was awarded the Premio de las Americas in a Cuban sponsored literature competition, involving writers from all of Latin America. Hinojosa's works reflect the soul of the Chicano people living in Texas. Literary journals from Czechoslovakia, West Germany, Brazil and Argentina have requested and published Chicano poetry and prose.

El Canto al Pueblo developed as a concept to bring together all of these forms of cultural expression in one national festival. This would be an open festival: open to all Chicano cultural groups and persons; open to all other ethnic cultural groups - Puerto Rican Latino, Native American, Black and White - from inside the United States and from outside of the United States.

There is an underlying focus: to give a voice to those who don't have a voice; to pay tribute to El Pueblo; to help build a better world or society for El Pueblo. El Pueblo, the people, is defined as follows "...the faces of El Pueblo are of many colors and walks of life...", "...El Pueblo is all of you, wherever you may be..." (Reymundo Tigre-Pérez, chairman of Canto al Pueblo I).

Canto al Pueblo presents a certain vision of art and artists. Artists are seen as cultural workers committed to expressing their people's culture; to giving voice to its plight; to, without reservations, sharing their ideas and knowledge with their people. Canto al Pueblo is not intended for use as a platform for personal glorification, nor is it intended as a springboard for personal political ambitions.

Artists wishing to participate, as artists, in the Canto al Pueblo have to meet certain requirements: they have to agree with the above-mentioned concepts of the Canto; they have to give proof of their intent and their ability to contribute to the festival; all work presented has to be original, that is, not presented, published or exposed previously. There are provisions for a process of literary and artistic review of work presented at the festival. Work is judged on literary and artistic merits and not on a personal basis.

Canto al Pueblo I was held in Milwaukee, Wisconsin, in the spring of 1977. The festival was funded by a government grant (NEA), via the University of Wisconsin; by personal contributions; through community fund-raising efforts. Invitations were sent to all Chicano and Puerto Rican/Latino cultural organizations in the country. These were well received. Several groups from surrounding areas attended the festival. Unfortunately many others could not attend due to a lack of travelling funds. A Black artists coalition in Milwaukee was invited and attended. The American Indian Movement was invited and sent representatives. Several White families from the area were invited and did representations. Between 80 and 120 artists participated in the festival. Some were well-known writers, critics, poets, musicians and artists from all over the United States. Others were local talent from the Milwaukee area. Several thousand people attended.

Canto al Pueblo I started on April 29, 1977. It consisted of poetry readings, art exhibits, slide show presentations, workshops, music and theater performances, critical readings on Chicano literature; an outside mural was painted in the Chicano/Puerto Rican/Latino area of Milwaukee; a Women's Conference was held as well as a "Solidarity Art Festival" in which the various ethnic groups attending participated; there was a Senior Citizens Day, a Chicano Music Marathon, social gatherings and dances. The festival closed on May 8th.

Reviews of the festival ranged from "a successful effort" (AGENDA) to "a historic occasion" (Tonatiuh). From personal conversations Reymundo Tigre-Perez concluded: "The festival created a tremendous drive on the national scale and had international acknowledgement."

Out of the writers, poets, artists and critics who had participated in Canto al Pueblo I a national board of directors was formed. This board, co-ordinated by its chairman, would further develop, guide and supervise the Canto al Pueblo. Priorities were the development of national guidelines and policies, and incorporation of El Canto al Pueblo as an independent legal entity.

Due to a change of leadership priorities changed and Canto al Pueblo concepts shifted.

Canto al Pueblo II was held in Corpus Christi, Texas, from June 2 to June 9, 1978. It was sponsored by the Texas Committee on the Humanities, by the Texas Commission for the Arts, by the City of Corpus Christi and by several smaller sponsors, via Corpus Christi State University. Two hundred and forty-three artists participated. Some events were attended by several thousand people.

In the mornings the festival featured academic lectures and workshops, as well as poetry, prose and literary criticism readings. In the afternoons childrens' workshops were held in community centers in the city. Children participated in activities ranging from papier mâché work to Aztec dancing and mural painting, culminating in a childrens' exhibit. In the evenings literary readings, films, music and theater performances were presented. During the festival period exhibits of photography, weaving and other art forms were held throughout the city. The festival ended with an all-night, outdoor marathon dance to the music of a number of orchestras.

Canto al Pueblo III was held in St. Paul, Minnesota, from July 1st to July 7th, 1979. It was sponsored by the organization Compas/Intersection of the St. Paul Ramsey Arts and Science Council. The festival brought together the Chicano and Puerto Rican communities of St. Paul and Minneapolis, as well as Chicanos/as and Puerto Ricans from throughout the United States.

Over fifty nationally noted and local artists participated in the execution of murals, poetry readings, slide and film presentations, music and dance performances, a local senior poets recital, a photography workshop, a workshop on the struggle for Chicano/Latino recognition in arts administration. The annual Fourth of July Mexican-American picnic on Harriet Island, featuring a softball tournament, music, food and fireworks, was included as part of the Canto al Pueblo festival.

#### CANTO AL PUEBLO IV

Canto al Pueblo IV marks a return to the original Canto al Pueblo concept. It will be held in the Phoenix Metropolitan area of Arizona from May 1 to May 10, 1980. The festival will be funded by the NEA Folk Arts Program and by the Arizona Humanities Council.

Canto al Pueblo will be a Raza/Indigena Canto, composed of Chicanos/as, Native Americans, Puerto Ricans, Mexicans and South Americans. A Raza/Indigena Symposium will be held as part of the festival's program. Festival and Symposium will be open to the public and all interested parties.

Canto al Pueblo's steering committee is composed of Reymundo Tigre-Pérez, chairman, Dr Justo Alarcon, Geneva Kelly, Jim Covarrubias, Ernesto Lopez and Rev. Alberto Cordova. They have issued the following statement:

" The Arizona Canto al Pueblo Festival is the culmination of continuous efforts by representatives of the Raza-Indigena Community to develop the ability to overcome pre-set, insensitive values. Canto al Pueblo is the cultural declaration of freedom of expression by the Artistas del Pueblo. Artists who have maintained the traditional ways regardless of obstacles and sacrifices. This festival will bridge across the barriers which have isolated our barrios/reservations, our gente, nuestra Raza-Indigena.

The Canto al Pueblo is a historical event which reaffirms our selfdetermination. Together we shall present la belleza de nuestra Raza Indigena. The Canto has spearheaded this socio-cultural movement. Its foundation is constructed on the concepts of unity, trust, respect and dignity via artistic and spiritual expression. We seek to share this Festival/Symposium with all communities. Our efforts are geared towards the realization of these ideas and are not only unique phrased semantics.

This Canto is the evolution and maturization of La Raza Indigena's struggle which has survived by embracing the traditional values and principles.

This 1980 Canto al Pueblo will be dedicated to a very special Canto Artist, Chicano Muralist/Activist Armando Estrella, whose premature death was deeply felt by Canto al Pueblo Organizers and Committee members."

### Tentative Program

1. Visual Arts .... Mural slide show, Mural painting, Photography exhibitions, Art exhibitions.
2. Music..... Chicano, Latino, Classical, Andean, Mexican, Folk.
3. Dance..... Indian, Mexican, Crossfire, Ceremonial, others.
4. Literature ..... Poetry recitals, Prose recitals, Critics Circle, Anthology.
5. Symposium ..... Speakers, Lectures, Workshops.
6. Drama ..... Teatros, Films.
7. Other ..... Artists get together rap sessions.

### List of participants as of 2/1/1980

Dr. Yolanda Broyles..... Critic  
Alicia C. Aguirre ..... Muralist  
Ina Castillo ..... Poetess  
Susana Friedman ..... Poetess  
Patricia Acevedo ..... Photographer  
Ric Blackerby ..... Sculptor  
Jose de Molina ..... Musician  
Joe Rodriguez ..... Painter  
Fernando Camplis ..... Photographer  
Sharon L. Burch ..... Folksinger  
Rumisonko ..... Andean Musicians  
Neftali de Leon ..... Poet  
Abelardo Delgado ..... Poet  
Enriqueta Vasquez .. Writer Muralist  
Armando Vallejo ..... Poet  
Juan Rodriguez ..... Critic  
Cecilio Camarillo ..... Critic  
Alivia Nada ..... Poetess  
Javier Pacheco ..... Poet/Musician  
Jose Armas ..... Critic  
Judge J.A. Gutierrez ..... Activist  
Four Arrows of Mexico ...Indigena Ceremonial group composed of Aztecas,  
Huicholes and Mayas  
Indigena Traditional Medicinemen.

Raquel Bustillos ..... Video  
Chuy Negret ..... Musician  
Nora Mendoza ..... Muralist  
Kathy Apodoca ..... Photographer  
Fernando Alegria ..... Writer  
Jose A. Burciaga .. Poet/Muralist  
Leonard Crowdog .... Spiritualist  
Floyd Westerman ..... Folksinger  
Emerson Jackson ..... N.A. Church  
Ayocuan ..... Music group  
Mario Torero Acevedo ... Muralist  
Ray Patlan ..... Muralist  
Carlota Espinoza ..... Muralist  
Patricia Rodriguez ..... Muralist  
Shifra Goldman ..... Art Historian  
Naul Ojeda ..... Wood cuts  
Tlakaheel Jimenez .. Spiritualist  
Carmen Tafolla ..... Poetess  
Oma Sandoval ..... Dance  
Jose G. Gonzalez ..... Muralist  
Alfredo Zitarrosa .... Folksinger

March 15, 1980, is the deadline for all participants and a complete list of out-of-state and in-state participants for the Arizona Canto al Pueblo will be officially released to the national news media.

The in-state participants' list will not be released until the deadline.

## Seminar Leaders

**Dr. Jorge Bustamante**, Colegio de Mexico, Mexico City; Internationally recognized authority on U.S.—Mexican Border

**Dr. Milton Jamail**, Dept. of L.A. Studies, Univ. of Ariz.; Political Scientist, specializing Mexico, Central America; writer and researcher on U.S.—Mexican Border.

**Dr. Gary MacEoin**, writer, lawyer, linguist; specialist on U.S.—L.A. relations within human rights perspective

**Ruben Sandoval**, Attorney, San Antonio, Texas, specializing in civil rights, criminal and constitutional law; General Counsel to League of United Latin American Citizens (LULAC)

**Marguerite B. Bernal**, Attorney at Law, Legal Aid, Tucson

**Maria Borrel**, Doctor of Psychology; author of Studies on Social and Psychological Problems of Mexican Workers in the U.S.

**Hector Campoy**, Law Graduate, Codirector Tucson Coalition for Justice

**Margo Cowan**, Director El Concilio Manzo, the first outreach center for the undocumented in the U.S.

**Robert D. Fuller**, pastor, St. Pius X Church, Tucson,

**Raquel Goldsmith**, L.L.M. Law Degree from Natl. Autonomous Univ. of Mexico, Pima College History Dept., Tucson

**Erica Kreider**, Codirector Tucson Coalition for Justice and member of Tucson Committee for Human Rights in L.A.

**Richard Miller**, Director of Hispanic Community Ministry — Lutheran Church, Tucson

**Tom Miller**, writer, specializing on U.S.—Mexican Border

**Steve Mumme**, Political Scientist, Univ. of Ariz.

**Virginia Rodriguez**, outreach worker for El Centro Adelante Campesino, El Mirage, AZ

**Lupe Sanchez**, Founder and Director of Arizona Farmworkers Union

**Mike Smith**, associate pastor of St. Mark's Presbyterian Church, Tucson

**Anastasio Tello**, farm laborer and organizer with AFU, El Mirage

**Nivita Riley Yothment**, ACCORD Executive Coordinator

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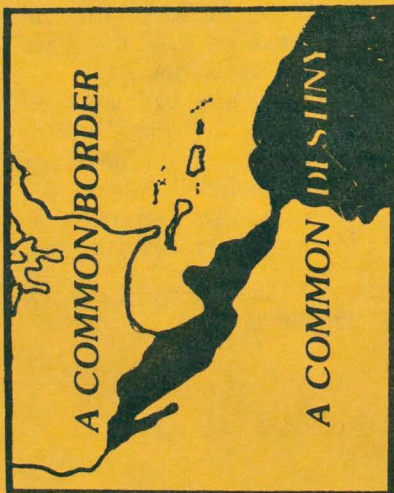
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URGENT!  
TIMELY!

**ACCORD**

P.O. Box 41028

Tucson, Arizona 85717



# the UNDOCUMENTED: Victims of Oppression

ACCORD  
presents a Seminar on

"If a stranger lives with you in your land, do not molest him. You must count him as one of your countrymen and love him as yourself — for you were once strangers yourselves in Egypt. I am Yahweh your God."

Lu. 19:34

**ACCORD is an association of  
St. Mark's Presbyterian, St. Philip  
in the Hills Episcopal and  
St. Pius X Catholic Churches  
united in social concerns.**

**This seminar is presented  
without charge and is funded  
by a grant from the  
American Lutheran Church.**

**All Sessions  
at  
St. Pius X Church and Halls  
7600 E. Pima  
(2 blocks west of Pantano)**

## **Friday, March 21, 1980**

### **Evening**

- 7:30 — Introduction and Direction
- 7:40 — Focus on the Issues  
Moderators: Hector Campoy  
and Erica Krider  
Speakers: Virginia Rodriguez  
and Anastasio Tello
- 8:00 — PLENARY SESSION  
"The Problem in Perspective"  
Dr. Jorge Bustamante
- 8:25 — PANEL  
responding to Dr. Bustamante  
Gary MacEoin  
Ruben Sandoval  
Maria Borrel  
Tom Miller
- 8:45 — Questions from the Audience
- 9:00 — BREAK
- 9:10 — PLENARY  
"Justice for Whom?"  
Attorney Ruben Sandoval
- 9:30 — Questions from the Audience
- 9:40 — "The Christian Perspective"  
Msgr. Robert D. Fuller
- 10:00 — Closure

## **Saturday, March 22**

### **Morning**

- 8:30 — Informal Sharing with Coffee  
& Donuts
- 9:00 — PLENARY  
"Immigration Policy and Economic Factors: a historical and political analysis"  
Dr. Jorge Bustamante
- 9:25 — PANEL  
responding to Dr. Bustamante  
Raquel Goldsmith  
Steve Mumme  
Andy Silverman  
Margo Cowan
- 9:45 — Questions from the Audience
- 10:00 — BREAK
- 10:15 — STUDY SESSIONS  
"Immigration Law and Policies"  
— Marguerite B. Bernal  
"Unionizing Undocumented Workers" — Lupe Sanchez  
"Rights of Persons: the Undocumented and the Law"  
— Ruben Sandoval  
"Economic and Cultural Contributions by the Undocumented" — Maria Borrel and Gary MacEoin  
"Obteniendo sus Derechos" —  
Moderator: Hector Campoy
- 12:00 — Brown Bag Lunch (Beverage provided)

## **Saturday, March 22**

### **Afternoon**

- 1:00 — PLENARY  
"Need for Systemic Change"  
Dr. Milton Jamail
- 1:25 — Panel responding to Dr. Jamail  
Jorge Bustamante  
Margo Cowan
- 1:25 — PANEL  
Responding to Dr. Jamail  
Jorge Bustamante  
Margo Cowan
- 1:45 — STUDY SESSIONS  
(Repeat of morning schedule)
- 3:20 — BREAK
- 3:30 — PLENARY  
"Synthesis and Conclusion"  
Rev. Michael Smith
- 3:50 — Closure  
Rev. Richard Miller

*"The Spirit of the Lord has been given me,  
For he has anointed me.  
He has sent me to bring the good news to  
the poor,  
To proclaim liberty to the captives and  
To the blind new sight,  
To set the downtrodden free,  
To proclaim the Lord's year of favor."  
(Isaiah 26; Matt. 25)*

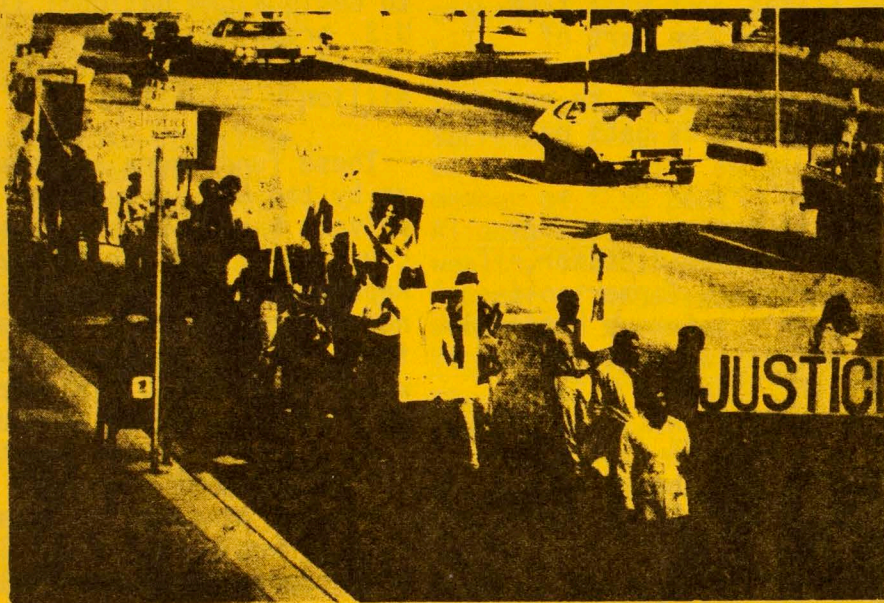
MARGO COWAN

# ***Tucson Committee for Human Rights in Latin America***

No. 26

P.O. Box 42,461, Tucson, AZ 85733

August 1979



People unite and protest injustices of Hanigan and Sinohui cases.

# EDITORIAL

The U.S. government may be considered as "on probation" with respect to the new government of Nicaragua. This is so because of the U.S. record of underwriting nearly 50 years of tyranny over the people of that country.

Every gun that is or could be pointed at the new regime in Managua, somehow or other has its butt end in the United States. It will take a lot of vigilance on the part of U.S. citizens interested in fair play for the new government, to see that none of the triggers gets pulled.

Item: Anastasio Somoza Portocarrero, son of the deposed dictator, was reported regrouping former soldiers of his father's infamous National Guard, for an effort to retake the country. This can't happen without help from this country, which founded, trained, and equipped the Somoza family's force. Young Somoza's headquarters for the time being is reported in Honduras.

Item: A former National Guard officer named Bravo gave out the news in Miami that he is organizing a force of 7,000 men to launch a counter-attack against the new government.

Although it was lavish in furnishing arms to the Somoza's when they were in power, the U.S. government so far has been silent about a policy on arms for the new defense forces.

The new government wishes to

create a popular army of 100,000 "to defend the revolution from those outside the country and from those within who don't accept the fact that Somocismo is ended," said a member of the currently ruling committee, Daniel Ortega Saavedra.

Mountainous difficulties face the Nicaraguan people as they rebuild their war-ravaged land and try to begin a new national life. The U.S. press in discussing Nicaragua's "foreign debt" of one and a half billion U.S. dollars.

These funds were advanced to Somoza by the U.S. government and private banks, partly to help him crush the fight for liberation. Repudiation of the "debt" by the new government would be no offense. Its cancellation by the U.S. would be a move of genuine friendship to Nicaragua's people.

Another proof of honest concern over past mistakes in Nicaraguan policy, would be U.S. willingness to extradite Somoza the elder, back to his own country, to stand trial for crimes against his people.

Precedent for this exists in the case of the former war-lord and looter of Venezuela, Col. Marcos Perez Jimenez, who was derricked from a soft berth in Miami and sent home to answer to the judge for his sins. It can and should be done again.

The demand should be heard on all sides, that the U.S. start afresh with Nicaragua, this time on the right foot.

# REBUILDING NICARAGUA

3

The five-person Junta of the new government of Reconstruction was formally installed on July 20, 1979 when they triumphantly entered Managua. The Somoza constitution was immediately abolished and the National Assembly dissolved.

Decree number one of the new government authorized legal action seeking the extradition of former President Somoza. Number two wiped Somoza's name from public buildings and number three expropriated the immense holdings and property of Somoza and all who fled with him.

In a major effort to stabilize the economy and the country in general, the Junta has announced the nationalization of the five domestic banks of Nicaragua and the banning of deposits by Nicaraguans in the three foreign banks operating within the country. Of the \$5.2 million still owed by Somoza on his purchase of Israeli aircraft and Argentine weaponry, the Junta has announced that "not a cent will be paid."

The FSLN has announced plans to form a Sandinist Popular Army to be headed by Minister of the Interior Tomás Borge, one of the founders of the FSLN, Luis Carrion Cruz, and Daniel Ortega Saavedra.

The new government has been left virtually bankrupt by the Somoza regime. Checks for as much as \$1 million to a military attache in the Guatemalan embassy, and two checks totalling \$169,000 made to the ex-dictator himself were drawn on banks during the final days of the regime.

With 600,000 left homeless and the country totally devastated, the Government of National Reconstruction and the Nicaraguan people need our solidarity to insure that they can rebuild their country free from imperialist intervention, and defend themselves against the mounting threat of counterrevolution.

VIVA NICARAGUA LIBRE!

The new government consists of the five member Junta, and a cabinet of eighteen, with a 36 member State Council.

JUNTA:

Sergio Ramirez Mercado: 34, former Secretary General of the Central American University in Costa Rica, member of "Los Doce" (The Twelve).

Alfonso Robelo Callejas: 39, wealthy industrialist, founder of Nicaraguan Democratic Movement.

Violeta Barrios de Chamorro:

49, widow of Joaquin Chamorro, murdered editor of opposition newspaper "La Prensa".

Moises Hassan Morales:

36, leader of the National Patriotic Front.

Daniel Ortega Saavedra:

35, member of the nine-man Sandinist National Directorate.

Augusto Cesar Sandino, patriot and inspiration for the Sandinistas. 1930's



# LANDGRABBING IN BRAZIL

Brazil's military dictatorship is planning to organize colonization of the vast Amazon region. The Amazon, covering 5 million square kilometers (2 mn. sq. miles) has been victim to a rapid and chaotic process of colonization and land speculation, benefitting only a few.

Conflicts have arisen when big landowners who purchased "un-occupied" land in the cities found peasant squatters had already begun working the land. Only those peasants who are organized have been able to fight eviction. Wealthy rancher-landowners have fought the influx of squatters by means fair and foul.

In 1971, the government expropriated (from the states) all land lying 100 kilometers either side of federal roads in Amazonia. This is the land most often occupied by squatters. It was to be distributed to squatters, and INCRA, the government's land agency, was to supervise orderly occupation of remaining lands. This has not happened.

Today, Brazilian officials are encouraging private colonization companies, which they claim obtain better results than government projects, at a lower cost. Brazilian businessmen already have plans ranging from cattle ranches to colonization projects, to be set up in this stretch of land under INCRA control. New settlers will be sent to a private project or back to their

home state.

The companies' model is Indeco, a land speculation outfit owned by Ariosto de Rivas. In 1973 he bought 400,000 hectares (one million acres) at 50 cruzeiros/acre. In 1979 he is selling the same land at 6,000 cruzeiros/acre! (If only 3/4 of the land is sold, the initial investment of US \$3.2 mn. will be returned at US \$75 mn.)

Indeco offers squatters little assistance. However, many of the large landowners receive money from Sudam, the Amazon development agency. Tax rebates totalled US \$950 mn. from 1966-1978. As is the case with Brazil's urban technological development,



# EL SALVADOR PEASANTS 5

benefits are reaped only by a tiny minority of the population. Development in Amazonia is no exception.

Finally, not only do the corporations take land from peasants, but that land is used for growth of export crops rather than for much-needed food for the Brazilian people.

Some government officials recognize the importance of a token land reform. Considering Brazil's vastly inequitable distribution of wealth, politicians fear that further exploitation of peasants will do nothing but radicalize the common people. Thus reforms planned are undertaken to eliminate the most blatant instances of exploitation without altering substantially the system, or who benefits from the dictatorship.

Other aspects of military rule--torture, repression of the labor movement, hazardous working conditions, high unemployment, malnutrition, urban slums, threats to the few remaining legal rights of the Indians, and so on--can not be touched on in this article. We intend, rather, to portray a picture of one glaring injustice typical of the Brazilian way.

Sources: Latin America Economic Report 6/15/79, 6/22/79; Latin America Political Report 6/22/79; WOLA 2-3/79.

In 1932 El Salvador was considered a primarily Indian country, with most of the landless peasants slaving for wage labor on large coffee plantations. During the capitalist economic crisis of the early 1930's (Great Depression) the international market collapsed and the landless peasants were expelled. This led to a peasant revolt in 1932 which was crushed within 48 hours, leaving an estimated 30,000 peasants (3% of the population) killed in retaliation for the uprising.

The 1932 massacre can be labelled genocide. Contemporary sources reported that peasants in Indian dress or speaking Indian were singled out for execution. The result was the end of Indian dress among the peasantry and the end of the teaching of the Indian language to the children. El Salvador ceased to be an "Indian" country and became known as a "mestizo" country, although there was no racial change among the peasantry.

Perpetrators of the massacre, fearing a second generalized peasant revolt, banned all organizations of agricultural laborers and developed several specialized rural police forces, among them ORDEN. The legal ban and intimidation prevented the formation of any peasant labor organizations until the late 1960's.

The rural situation has not changed dramatically since 1932. Sixty percent of the Salvadorean people are today peasant farmers, and the extreme poverty of most of the Salva-

cont.on p.10...

# "With Liberty and Justice For Some"

On August 18, 1976, 3 undocumented Mexican farm workers were kidnapped as they hiked through the desert near Douglas, AZ, on their way to work. The abductors were prominent area cattlemen, George Hanigan and his sons, Pat and Tom.

Witnesses said that the ranchers bound and tied the workers, and brutally tortured the men. As they fled their persecutors, the men were sprayed with shotgun blasts.

The Hanigans were indicted for the atrocities by the State of Arizona. However, the judge and county prosecutors refused to bring them to trial. Thirteen months after the incident, after

public pressure, the defendants were tried.

Despite the overwhelming evidence against the ranchers, an all-white jury acquitted the Hanigans on all 22 felony counts of kidnap, assault, robbery and conspiracy. Public protest was immediate. Mexican Consul Raul Aveleyra charged, "The cynical jury has just declared open season on all illegal aliens."

What is perhaps most shocking is that members of the jury told reporters they felt the Hanigans were guilty! However, getting a conviction against influential ranchers for merely having "roughed up" some "wetbacks" was more than could be expected in Cochise Co.

Southern Arizona ranchers in Douglas and elsewhere have been known to shoot Mexicans who unwittingly trespass on their property, and the corpses of aliens have mysteriously been discovered in the desert from time to time. As with the Hanigan incident, these abuses against economic refugees have gone unchecked by the legal process. The unbridled cynicism of the Hanigan jury was the last straw.

Frustrated and outraged, the Chicano community organized an economic boycott of Douglas business establishments in an effort to call attention to the injustice of the Hanigan case, and to force local merchants to urge the US Justice Dept. to re-try the

ranchers for violation of federal law. The boycott was called off because of 1) threats to lay off Chicano employees, 2) threatened legal action against boycott organizers by the city government, and 3) hate calls and bomb scares against a prominent boycott advocate.

Because the Justice Dept. refused to intervene, the Antioch School of Law and the Mexican American Legal Defense and Educational Fund (MALDEF) are serving as legal counsel to the National Coalition on the Hanigan Case.

Jose Sinohui was shot fatally by South Tucson policeman Christopher Dean on July 2, 1977.

Jose Sinohui was shot as he drove his '53 pickup into the street. Despite the fact that numerous witnesses testified that they saw nothing to warrant the shooting, Dean was acquitted of involuntary manslaughter on grounds of self-defense.

After the acquittal, Sinohui's family asked for an FBI investigation of deprivation of civil rights. By September, 1978, there had been no response and the Sinohui family began prayer vigils before the Federal Building which continued for 26 weeks.

On June 21, 1979, the Justice Dept. announced that a grand jury would take up the Sinohui and Hanigan cases.

After long delays, the wait for justice goes on. All over the United States, people look for reversals of the farcical Sinohui and Hanigan verdicts to prove the credibility of the US system of justice.

\* \* \* \* \*

Your help is needed. Although grand juries are to be convened, true justice will not come about without continued pressure from the people. Call 791-4683

We urge you to send the enclosed letter, with your personal comment, to the Attorney General.

The TCHRLA supports human rights not only in Latin America but right here in Arizona.



Lupe Sinohui

Shrine at Federal Building for Jose Sinohui.

# ASYLUM FOR MARROQUIN!

Six days following Hector Marroquin's deportation hearing in Houston, Texas, judge James Smith handed down his decision to deport Marroquin to Mexico.

Experts on repression presented documentation and sworn affidavits by political prisoners in Mexico to the judge. Among these experts were Rosario Ibarra de Piedra, leader of the Mexican Committee to Defend Political Prisoners, the Politically Persecuted, Exiled, and Disappeared, and Robert Goldman, dean of the American University Law School. Ibarra's son disappeared four years ago and has not been seen since. She presented affidavits dealing with the torture and suffering of those detained and the torture of children in front of their parents in order to get them to sign false confessions, or give information pertaining to "subversive" groups or persons. Prof. Goldman's testimony was concerned with the denial of due process in Mexico. Both testified to the gross violations of human rights in Mexico despite the "amnesty" passed last fall.

Marroquin presented irrefutable evidence that he was incapacitated during the time he supposedly jumped a fence to rob a bakery. He produced pay stubs, rent receipts, hospital bills, and even his x-rays of his broken leg and pelvis. But because he is an admitted socialist, the U.S., as well as Mexican governments want to have him put away where he will not cause any more "trouble". Daniel Kahn, prosecuting attorney in the case, said "Marroquin has admitted from his own mouth

that he is a Marxist. The U.S. does not grant asylum to Marxists."

The U.S. government has set forth the standard that anyone who faces persecution for their political opinion in their native country will receive asylum in the U.S. How is it then that Marroquin has been denied this right? He has proven beyond a shadow of a doubt what will happen to him if he returns to Mexico.



This case reflects not only one persons right to freedom of speech and political opinion, but all refugees who are fleeing politically repressive governments, such as Pinochet and Stroessner. The U.S. government opens its arms to anti-Castro Cubans and Vietnamese, and with its feet kicks the door closed in the faces of the refugees from Nicaragua, Chile, Haiti, and Mexico, as well as many, many more. It is up to the American people to be sure that all refugees be given the same right of asylum. The U.S. human rights policy must be made consistent with all nations, not just those that bow to U.S. economic interests and pressures.

# OPEN LETTER FROM CHILEAN PRISONERS 9

(The following excerpts are from a letter received directly from Chile )

TO THE WORKING CLASS & TO THE PEOPLE  
TO NATIONAL & INTERNATIONAL PUBLIC OPINION  
TO THE INTERNATIONAL INSTITUTIONS

In recent times we, the political prisoners in the Santiago, Chile, Penitentiary, are suffering a greater degree of the repression we have undergone on a constant basis in the jails and prisons across the country.

Since the end of 1978, the local repressive prison guards, under the warden Lt. Col. Alberto Herrera Feliu and other officers, have tried to isolate the political prisoners from the other inmates, and have carried on constant harassment of us and our families....

On June 19 a detail of guards headed by a sargeant, brought out six of the compañeros that had been arrested on May Day and had been held isolated from the rest of the political prisoners by order of the warden. The officer in charge then proceeded to punish them simply because they had gone to the visiting area at the same time as the other prisoners. When the political prisoners Internal (Well-being) Committee sought an explanation for the constant punishment and harassment, the members were received in an arrogant and gross manner by Lt. Luis David Muñoz Parra, who proceeded to mistreat them the same way as the others.

After that some guards with sub-machine guns cut off Corridor No.5 --where the political prisoners are kept--and provoked the prisoners by firing at Miguel Angel Miranda Brosar and Carlos Cortez, just missing them, as they were on their way to

inquire about our compañeros that had been taken away earlier. We denounce this criminal attempt on the lives of political prisoners perpetrated by order of Lt. Muñoz Parra !

We want it known that the warden Alberto Herrera Feliu has repeatedly and systematically violated agreements made with international organisms, such as the International Red Cross and the United Nations Ad Hoc Commission set up to investigate human rights violations. He has also violated regulations established by the Chilean Justice Department and the Prisons Division that were to safeguard political prisoners, but have not stemmed repression against them. He has gone so far as to disregard instructions from the Court of Appeals and the military tribunals concerning political prisoners.

.... We call on the working class and all solidarity groups to help us demand strict compliance with the signed agreements between the Justice Dept. and the international organisms.

.... We call on you to foster awareness of our situation of repression, that now includes shooting with obvious criminal intent.

Fraternally,

Political Prisoners  
Santiago Penitentiary  
CHILE

# 10 UFW lettuce strike

The lettuce workers of the UFW went on strike in January for survival wages. Today, the vegetable growers still refuse to bargain in good faith. The growers have increased their profits by 110% since last year, yet insist that the workers receive 2.4 cents on a head of lettuce. In mid-January 4,500 workers at 12 of the 28 companies went on strike. Counting children, more than 21,000 persons are involved.

THE WORKERS' SHARE of the cost of lettuce is very small. Whether lettuce is selling for 59 cents or 89 cents per head, only 2.4 cents goes to farm workers.

THE FARM WORKERS UNION has suffered greatly during this strike but remains strong in its nonviolent resolve that social love and justice will be attained. They need YOUR HELP.

UNITED BRANDS owns SUN HARVEST, which is the largest lettuce grower with whom they must bargain. CHIQUITA BANANAS are produced by UNITED BRANDS.

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..."El Salvador" from p.5  
dorean people is a direct result of the distribution of land.

Agrarian reform measures, intended to ease the peasants' plight, were proposed at the end of the presidential term of General Arturo Armando Molina, but were reversed in 1976 at the insistence of landowners' associations. Subsequently, the peasant organizations became increasingly active in their struggle in win concessions.

Despite the continued ban on peasant organizations since 1960, several large unions have been formed. The princi-

THE FARM WORKERS ask you not to buy CHIQUITA BANANAS until a contract has been negotiated with the UFW.



## ANNOUNCEMENTS

Sergio Gajardo is no longer a member of the TCHRLA.

Norindo Angel is no longer a member of the TCHRLA.

The TCHRLA is no longer sending funds to Jesus the Carpenter Health Center in Santiago. The sole fundraising activity at present is relief to Nicaragua through Humanitarian Aid for Nicaraguan Democracy. We will notify readers of future fund drives through the newsletter.

Thank you for your support.

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ple federations include the Federacion Cristiana de Campesino (FECCAS) and the Union Trabajadores del Campo (UTC).

Since 1976, the detention, torture, disappearance, and murder of peasant leaders has reached alarming proportions. In 1977, the violence was turned against the peasants' supporters in the clergy, with the expulsion of priests, while this repression continued unchecked. And the spectre of the 30,000 dead of 1932 persists, with the landowners using their control of the mass media to attack the "peasant hordes" of the rural unions such as the "Indian hordes" of 1932 were once reviled.

# Urgent Action

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## Chile

Cesar Oscar Fredes, 35, and Ana Luisa Penailillo, 28, were arrested Aug. 4 in Santiago. Jose Manuel Hidalgo was killed in the same police raid.

Penailillo was wounded and initially taken to a hospital. Both she and Fredes are now in the custody of the CNI, and were taken to an unknown location for interrogation.

Letters demanding the immediate release of Fredes and Penailillo, and protesting the Anti-Terrorism Law (Decree Law 2621) as violating the fundamental rights of all Chileans should be sent to:

Gen. Augusto Pinochet  
Edificio Diego Portales  
Santiago, Chile

Sergio Fernandez  
Minister of the Interior  
Edificio Diego Portales  
Santiago, Chile



## Argentina

Argentine security officers raided human rights organizations on Aug. 10, confiscating documentation on the disappeared. The raid was authorized by Federal Judge Martin Anzoatagui. It is believed this was done to intimidate those who will present information to the Organization of American States (OAS) mission Sept. 6-20.

The organizations raided are: the Asamblea Permanente por Los Derechos Humanos, the Liga Argentina por Los Derechos del Hombre and the Comision de Familiares de Desaparecidos por Razones Politicas.

Demand that all documents be returned, and that the Argentine government guarantee there will be no retaliation against anyone testifying before the OAS mission.

Write:

Gen. Jorge Videla  
Presidente de la Republica  
Casa Rosada  
Buenos Aires, Argentina

# Calendar of Events

Sept. 8 Coffeehouse/peña at Campus Christian Center, 715 N. Park  
Sat. Celebration of the victory in Nicaragua & solidarity  
with Chile. Latin American folklore music, refreshments.  
7 - 11 p.m.

Sept. 11 Commemoration of the 6th anniversary of the military coup  
Tues. in Chile. Film "Chile with Poems & Guns", discussion,  
refreshments. El Pueblo Neighborhood Center, 101 W.  
Irvington. 7 - 10 p.m. Donations accepted.

Sept. 22 "La Jefita" play by Teatro Libertad. Fundraising event.  
Sat. (Place and time to be announced in September newsletter.)

Boycott Nestlé - picket at Rusty Scupper Restaurant  
(Broadway & Wilmot), owned by Nestlé. 8/24, 8/27, 8/31  
from 4:30 - 8:00 p.m. Thereafter on Fridays and Satur-  
days. For information, call Ellen, 881-0349.

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Name _____
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<input type="checkbox"/> Please put me on the mailing list to receive your mon- thly newsletter. Enclosed is a \$3.00 donation to help with printing and mailing costs.
<input type="checkbox"/> I would like to be active in the work of the Committee. Please notify me of the next meeting.
<input type="checkbox"/> I can help out occasionally. Contact me when needed.

Boycott  
Chiquita  
Banana!

ADDRESS CORRECTION REQUESTED

Ray Chavaria  
437-6192



## ¡El Concilio Manzo!

March 28, 1980

EDITORIAL POSITION: FOR IMMEDIATE RELEASE

The United States Census Bureau is encouraging undocumented workers to complete and return census forms. The Census Bureau argues that undocumented people should register in order to be better represented and receive expanded social services.

Although Manzo unequivocally believes that persons in this country lawfully should make their identity known to the Bureau, no argument can be made to support the participation of undocumented people in the 1980 Census.

Historically, and contemporary evidence supports, the contention that the undocumented workers have created the wealth in our country, built the cities, harvested the food, constructed the railroads, mined the natural resources and provide the bulk of the labor force to work our factories.

Despite this rich heritage of economic contribution, undocumented people are absolutely and categorically excluded from basic social services, although their tax dollars support these services, just as ours do.

Undocumented people enjoy no access to basic health care; life and death cases are turned away daily from Tucson emergency rooms.

United States' citizen children of undocumented people are barred from attending public school, although their undocumented parents pay school tax.

Since the days when lynchings of undocumented workers were prevalent in Arizona, elected officials have avoided raising or representing the issues of undocumented people.

Under close scrutiny, the arguments made by the Census Bureau clearly have no validity.

The bottom line in this discussion then becomes whether undocumented people can believe the Census Bureau in their ~~will~~



## ¡El Concilio Manzo!

page two of two

March 28, 1980

Editorial Position: For Immeidate Release

The 1980 Census and Undocumented People

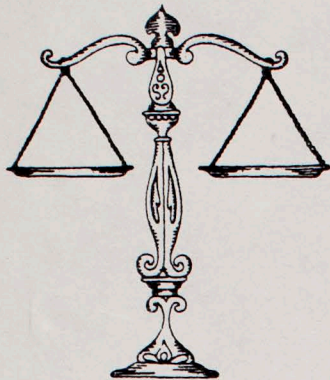
claim that all Census returns will remain confidential. There is no doubt that collective data gathered, regarding total numbers and areas of residence, will be used by individuals like the Secretary of Labor, Ray Marshall, in ~~effor~~ enforcement efforts against undocumented people in the United States.

Finally, it is absurd for the United States government, the same government that is involved daily in an intense, armed battle against the unldocumented community, to ask those same victims to voluntarily make their presence known.

It is a moral imperative, that the United States deal with the undocumented community on equal terms, in light of their actual contributions and role in our modern society.

Using the undocumented community to artificially inflate Census figures, to fraudulently affect revenue sharing allocations or buoy claims for legislative redistricting, does not achieve this just goal.

For further information contact Margo Cowan or Rafaela Valenzuela at 746-1416.



# Tucson Coalition For Justice

P.O. Box 5279  
Tucson, Az. 85703

## STATEMENT OF PURPOSE

The TUCSON COALITION FOR JUSTICE has organized to combat the growing use of the judicial and law enforcement systems to attack poor people, especially minority poor people. In a number of recent cases such as Hanigan, Sinohui, Logan, Montenegro and Abrego, brutality and injustice and institutional racism have taken on alarming proportions. Therefore, our purpose is to struggle for justice and for the human dignity of persons who have been subjected to violence at the hands of individuals or institutions.

Day by day, evidence is mounting that the police and the courts exist to protect the interests of the rich. Justice and equal protection are only for those who can afford it. People have been watched, harrassed, beaten and murdered, only to find that they, the victims, become the accused and the criminals go free.

This situation cannot merely be written off as the excess of a few in unusual circumstances. It is systematic brutality and systematic injustice, whose ultimate purpose is to keep people afraid, isolated and unorganized. Who are the victims of this brutality and injustice? They are the undocumented workers, economic refugees abused in their home countries and exploited in their adopted one. They are young and poor, minority and poor, or simply white and poor. What they share is a lack of economic power to gain access to a judicial system which does not serve their interests.

Therefore, as a Coalition, we demand an end to this injustice in our community. To this end we have adopted the following objectives, namely, to:

- 1) Get justice wherever we can, within our present judicial system.
- 2) Work to give concrete support to specific community efforts on behalf of victims of police and judicial brutality.
- 3) Make the police and judicial systems accountable to the community for their action or inaction.

IF YOU WOULD LIKE TO ASSIST US IN OUR EFFORTS, OR WOULD LIKE MORE INFORMATION REGARDING THE COALITION WRITE TO US AT OUR POST OFFICE BOX ADDRESS. THANK YOU.

### OFFICERS

Hector E. Campoy, Co-chairperson  
Erika Kreider, Co-chairperson  
Patty Moreno, Secretary  
Joe Robles, Co-treasurer  
Peggy Hutchison, Co-treasurer

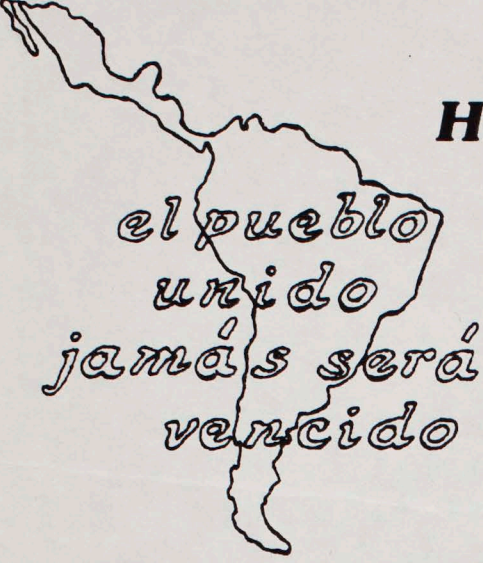
### MEMBERS

#### ACCORD

Alerta  
Amigos de Cuba  
Barrios Unidos - El Rio  
Center for Social Change  
Clergy United for Justice  
Cochise County Committee for Justice  
on the Hanigan Case  
Design Center  
El Rio Neighborhood Center  
Hispanic Community Ministry -  
Lutheran Church  
Iglesia Luterana - San Juan Bautista  
La Raza Legal Alliance  
Manzo Area Council  
MEChA, University of Arizona  
National Coalition on the Hanigan Case  
Nuclear Free State  
San Ignacio Yaqui Council  
Social Justice Commission.  
W. Prov. Redemptorists  
Southern Arizona Chapter  
National Lawyer's Guild  
Spanish Speaking Apostolate of Catholic  
Diocese of Tucson  
Teatro del Pueblo  
Traditional Indian Alliance  
Tucson Committee on Human Rights  
in Latin America  
Tucson Consortium for Chicano Issues  
Tucson Friends of the Farmworkers  
Tucson Metropolitan Ministry  
Women's International League for  
Peace and Freedom  
Worker's World Party  
Young Worker's Liberation League

### LEGAL COUNSEL

William Risner, Tucson  
Ruben Sandoval, San Antonio



# **Tucson Committee for Human Rights in Latin America**

**P.O. Box 42,461, Tucson, AZ. 85733**

## OBJECTIVES

- to create awareness in this country of the state of human rights in Latin America
- to point out the role played by the U.S. government, military and multinationals in the suppression of Latin American people
- to generate support for the struggle against repressive regimes in Latin America through education and, when approved, through concrete aid
- to extend our solidarity to peoples of Latin American origin living in the U.S., regardless of citizenship
- to cooperate with other organizations sharing similar interests, especially on the local level