

¡Bien Vendido, Luis Echeverría!
LA RAZA UNIDA PARTY & ELECTIONS '72

VIETNAM: La Paz De BOMBAS!



RICARDO CHAVEZ ORTIZ

LA RAZA

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"NUESTRA UNION HARA LA FUERZA"

RAUL RUIZ NEEDS YOUR VOTE

Nov. 7th.

40th.

ASSEMBLY DISTRICT

LA RAZA UNIDA PARTY



LA RAZA


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"Death in Vietnam"



CHAVEZ ORTIZ

Chiapas, Mexico



RAUL RUIZ

Donated By
David Cobin

UCLA Alumnus Class of 1960

1999

LETTERS CARTAS

To the Editor:

I have just finished my first issue of LA RAZA; I enjoyed it very much and hope to read more. I was particularly interested in the article concerning Joel Flores, having been sickened for years by the News-Pilot's careful pleasure in noting daily how many "mexican americans" have been conned, stabbed, robbed, busted or od'd. News-Pilot writers and editors like their Chicanos best when they knock someone out at the Olympic Auditorium or make enchilidas for the Mary Star of the Sea Fiesta.

At any rate, since this was the first issue of the magazine I have read, please forgive me if I deal with a subject you might have already covered. I've been wondering for a while now, exactly what is a Chicano. Media has given me an image of a gusty, beautiful bright, piss-angry people from the barrios of L.A. I think that's beautiful. I wish I had had a picture like that in front of me when I was eight years old, I would not, in all probability, be asking this question of you, and more particularly, of myself.

But what of the people who did not grow up in ELA or any of the surrounding tightly grouped communities?

I am twenty-nine years old. I am married and I have two children. My maiden name was Agualló. I am a free-lance writer—I publish in REDBOOK, GOOD HOUSEKEEPING, SEVENTEEN, INGENUE and other magazines under my maiden name. For years there were people who intimidated that, because my name is Agualló, it was remarkable that I could read, let alone write. I spoke Spanish and English when I was very small. My father's family was very tight when I was little, but my grandmother died, and people scattered and moved away. My mother was the only one of her brothers and sisters to marry a Chicano, and so the Chicano feeling was distinctly absent when I was growing up. My parents taught me I was Mexican and to be proud. But I never had any battles to fight. My father has been fortunate enough to be able to provide for his family, so there was not the simple day-to-day economical problem so many Chicanos face. I was a dreamy-eyed, vague, but fairly intelligent kid. I didn't cause anybody any trouble in school, I just did my work and got out. It has never been a question of my being proud or ashamed of being mexican—as ridiculous as it might sound, the subject quite often just never came up.

Of course, most of it is a matter of circumstances. I think, sadly enough, it was the fact that I just never quite fit into what many people's concept of a mexican was. I wanted to be a writer, and editors don't care what your name is if they want to buy what you

are selling. The revolution, in other words, started without me.

But I'm not a child anymore, you see. And I think it is not enough for me to be living my quiet life. It is easy to come to terms with yourself when your biggest obstacles are explaining to your kids why you happen to know what the Spanish words mean on Sesame Street. By the same token, I would not presume to fight the Chicano fight as someone who grew up in the barrio did. I didn't grow up in the barrio. But I could have. My father got a job as a carpenter for the city and so we didn't move to L.A. after all. And my sister, who is twelve, has assimilated even more than I did, and so have the children of Chicanos I know, and though it might be a minor point among the other struggles of La Raza, I worry about these children who do not know who they are. And I wonder what we can do, the people like me, who have not had their pride and dignity in being Chicano handed back to them in pieces, to help La Raza. I know there is money. But if there are other ways I can help my people of La Raza, then I'd like to do that, too.

Thank you for listening.

Sincerely,
Tommi Agualló Buchan

ESCRIBE MARIO MORENO "CANTINFLAS"

Sr. Ricardo Chavez Ortiz
218 So. Cummings St.
Los Angeles, California

Mi muy estimado amigo:

Recibi su carta la cual me dio gusto, advirtiendole que de ninguna manera me ha molestado, sino todo lo contrario me a gustado saber como se encuentra, pues yo hace poco tiempo que estube en Tijuana, y le mande saludos a travez de unos amigos periodistas que me informaron de su situacion, aunque yo ya estaba enterado por la prensa y otras vias de informacion.

A ellos les hize saber que lamentaba profundamente que usted hubiera tenido que llegar hasta el extremo de cometer un acto de pirateria para protestar por las injusticias de que es victima nuestra raza pobre, en ese pais. Y le digo que lo lamento, porque -- desgraciadamente no toda la gente comprendera las razones del porque usted actuo en esa forma, ya que usted, estoy seguro, que de ninguna manera tuvo la intencion de cometer un acto criminal, pues tambien estoy seguro que usted es un ciudadano honorable y que se vio precisado por las circunstancias a actuar en la forma que lo hizo.

No es que quiera yo tampoco felicitarlo para estimular un acto que no esta dentro de la ley, pero ojala que usted hizo, sirva para agrupar a la raza, y ya unidos (come debieran estar todos los Chicanos) en frentarse a lar situaciones injustas y luchar dentro de la ley por los derechos que les asisten, en cualquier parte del mundo, y que entiendan, que llevar sangre Mexicana en nuestros cuerpos debe ser motivo

LETTERS CARTAS

de orgullo en lugar de sentimientos complejos, pues puedo asegurarle que los Mexicanos que no hemos emigrado, sentimos profundamente todo lo malo que les pasa a nuestros hermanos de raza.

Por lo que respecta al caso de usted, espero que el Gobierno de ese Pais, tome en cuenta que usted ha sido un hombre trabajador, que no es un criminal ni tiene antecedentes -- para que estos sean atenuantes definitivos en su proceso.

Respecto al caso de la nina Rosa Maria Xamudio, desgraciadamente no podria yo hacer una presentacion por haber muchos factores, que por el momento me lo impediria, uno de ellos es tener que salir a Espana dentro de unos dos o tres dias, para filmar una pelicula, sin embargo, no es esa la unica forma en que podria cooperar en este caso, pues pienso que aqui tambien podriamos pedir la ayuda entre algunos companeros artistas -- para con la cooperacion de todos hacer la lucha de salvar la vida de esa nina.

Espero que no obstante las adversidades que usted a tenido, no se deje vencer por el -- destino, pues todos en una forma o en otra luchamos contra las injusticias y deseamos la paz y la fraternidad para nuestros semejantes.

Reciba usted el afecto de su amigo.

MARIO MORENO
"CANTINFLAS"

SIMBOLO DE LIBERTAD

Siendo yo primordialmente Mexicano, y aunque una linia, y demas atributos a este incidente haya dividido nuestro pais en dos, no he dejado de observar por medio de la revista LA RAZA y demas prensa izquierdista como derechista, la politica que se desarrolla en Mexico actualmente.

Es pues mi deseo y el de muchos hermanos, que hoy en la actualidad peleamos a nuestro modo las tierras de AZTLAN; inclusive igualdad ante todo la que se nos a negado, unirnos en un solido sentimiento humano, con familiares y demas hermanos que luchan contra el opresor, por la muerte, inevitable, de Genaro Vasquez Rojas.

Que sin lugar a dudas, fue y seguira siendo, en las mentes de todos los opresionados por el gobierno corrompido, un simbolo de "LIBERTAD."

Porque aunque lo quieran o no, los poderosos, Genaro, Lucios y Brachos, germinaran por todos los estados de Mexico para exterminar lo corrompido de nuestro Mexico y hacer de el lo que Morelos, Zapata y Cardenas siempre desearon que fuera independiente, TIERRA Y LIBERTAD.

Y mad que nada "JUSTICIA" en todo, para los de "ABAJO."

Ya para concluir con esta misiva, quiero hacer patente este aclaracion a Ud. y demas intelectuales Mexicanos; yo, en mi modo de ver y entender las cosas, admiro y respeto el idealismo de Estela, Daniel Zapata, Sandra Ugarte, Jaime Ugarte, Patricia Borjon y Raul Ruiz y en general, casi a todo los in-

telectuales que escriben en LA RAZA MAGAZINE.

Pero, acaso no era este el mismo idealismo, al principio de Genaro Vasquez? Quien lo obligo a tomar las armas? mas claro no puede cantar un gallo.

Es pues, justificativo a nuestro paracer, lo que este hombre sembro en nuestro pais, y digo nuestro porque aunque yo sea de este lado, soy primeramente ante todo "MEXICANO."

Puede Ud. publican en su tribuna LA RAZA MAGAZINE, la presente o ignorarla por completo, que al fin y alcavo no sera la ultima vez que vuelva a oir a mi.

QUE VIVA LA RAZA
QUE VIVA AZTLAN Y LA CAUSA!!!

Atentamente,
Juan Cruz Santos

LOS CARNALES NOS WACHEN

Estimados Carnales,
Recibi los back issues

Estimados Carnales,
Recibi los back issues de su pesado y muy poderoso magazin. Muchisimas gracias. Les dare vuelta para que todos los carnales los wachen. Se estan aventando ustedes como siempre.

Aqui en el ONCE, los carnales tambien le estan poniendo y alivianandose de aquellas. Pienso que va haber bastantes buenos soldados.

Orale, hasta entonces, buena suerte en todo y un abrazo de carnalismo de parte de todos los Pintos chicanos de C.O.R.A./AZTLAN/Leavenworth.

Hasta la Victoria, Siempre!

Ruben Estrella
C.O.R.A. Member

We want to here from you. Let us know what you think about the issues we raise. Your opinion is valuable to us and to your fellow Chicanos.

Send you letters to LA RAZA MAGAZINE; P.O. BOX 31004; L.A., Calif. 90031

FRANCISCO A VILLA CABALLO

RICARDO CHAVEZ ORTIZ EN AVION

por Arturo Sanchez

Debemos de analizar los motivos por que un acto de piratería aerea, como el ocurrido el 13 de abril, en el vuelo 91, de Albuquerque Nuevo Mexico; con destino a Phoenix, Arizona y que fue desviado rumbo a Los Angeles a punta de pistola, por el mexicano Ricardo Chavez Ortiz.

Este acto conmociono, no solamente a la gran comunidad hispana de la ciudad de Los Angeles, sino a la nacion y el mundo entero y en el se multiplicaron sus simpatizadores.

Estimado lector, si usted es de los que creen que con golpes de pecho es nuestra salvacion, o le preocupa mucho quien obtenga el galardón de la serie mundial de baseball, la salud de Viruta y Capulina o es usted miembro del club de admiradores de Raphael, si sus conocimientos idiotizantes los acumula por medio de "Lagrimas y risas" "Simplemente Maria" si usted, lector, esta encerrado en este circulo vicioso del CLUB DEASESINOS del tiempo ya ni me lea mas, por que yo no le voy a decir su horoscopo del día, sino nuestra tragedia y que por ingenuos y agachones le estamos heredando a nuestra nueva generacion, una vieja cadena de esclavos, mas bien dicho un mundo vil y cruel que es un basurero y este es el vergonzoso legado que dejamos a nuestra juventud, las victimas de nuestra putrefacta sociedad, la misma que tolera que se graduen de escuela superior sin saber leer ni escribir y esta desgracia nacional, que es la insignia de la infamia para los niños hispanos, nuestros hijos, las peores victimas del genocidio mental y perpetuado por el racismo que es el cancer en nuestra decadente nacion; este horrible crimen lo contemplamos petrificados en silencio y el silencio otorga.

Volviendo al tema, de por que simpatizamos con el acto heroico de Ricardo Chavez Ortiz, en primer lugar aqui en Norteamerica, se tiene concentrada la atencion por el ambiente de odios en que vivimos por la discriminacion y la super-explotacion domestica e internacional a los paises subdesarrollados al mismo tiempo a gran parte de la humanidad la tienen apantallada con su gran despilfarro por su insipida coleccion de piedras de la luna, los 121 billones en su sangriento desgarrate en Indochina y mientras el pueblo apretandose el cintó y recortando maestros por el deficit en el sueldo de los profesores y al mismo tiempo estancando el ya de por si deficiente sistema destructivo educativo, por esto e innumerables problemas irresueltos, nos encontramos contemplando la caída de la nueva Roma y su asquerosa sociedad de sociedad patinando en el fango.

Ricardo Chavez fue una de tantas victimas y su acto fue uno de esos sintomas de desesperacion y decepcion del cacarakeado "sueno de vida americano", pero resultado que los problemas, las condiciones de vida intolerables, la opresion economica, la abominable educacion para los niños hispanos, la brutalidad policiaca con que nos sofocan los anhelos de justicia, en sintesis, una vida pauperrima y denigrante, pero resultado no ser un caso aislado el de Ricardo, sino una frustracion colectiva y del sueno americano, salio el "peine", y resultado una triste y amarga pesadilla.

SOFOCADOS DE RACISMO

Actualmente, solo los ingenuos refutan el desgraciado estado de aniquilamiento a que estamos condenados en vida los grupos minoritarios por la constante opresion y la horrible y descarada discriminacion en este pobre pais rico.

Analizando las circunstancias que obligaron a Ortiz, a esta arriesgada aventura en la que despertó conciencia y simpatia, en todas las esferas socia-

les que lo comprendimos y nos unimos a su defensa, porque hemos sentido en carne propia la misma infamia insolente y su obsesion arrogante de despotas hostiles; es que en realidad, hemos llegado a un punto en que nos encontramos sofocados de racismo y padecemos una sicosis general que nos ha amargado la vida y cambiado el rumbo de ella. Yo por ejemplo, me dedicaba a hacer flores con los rizos con las rimas, a las sonrisas de las niñas, a los glaciales andares de las despampanantes gueras locas o las morenas garbosas y su salero imperioso, pero de esa envidiable actividad que la quisiera Aristoteles Onasis, se llego la hora tragica para los debiles; y debe anunciarse que es el momento bruto, por que triunfa la triste victoria de la animalidad domestica por la fuerza... por que permanecer sordos al grito de la raza que muere, aun hay algo mas que rebanos y son almas de heroes de pensadores; tenemos solo una alternativa, defendernos o declararnos francamente sus esclavos; en caso de decidirnos por la esclavitud, tener siquiera el valor de proclamar altamente nuestra infamia, aqui tenemos el dilema de la union o la desaparicion.

Yo amo el heroismo, mas alla de los limites del amor, quizas por eso deje de escribir poesias y musica para declarar un duelo contra los barbaros, los blancos de alma negra, a los que quiero abrir una brecha, con el hacha de mi verbo; Ricardo tuvo las agallas de decirle al mundo en un acto heroico, nuestros sufrimientos y la opresion a nuestra raza.

LAS PANTERAS BLANCAS

Si nos remontamos al pasado, encontramos todos los caminos de la historia, humedos de sangre, por sus luchas en la emancipacion, por ejemplo; el anglo sajón se siente orgulloso de sus antepasados, logicamente, cuando antes de la declaracion de su independencia, cuando se encontraba la Union Americana bajo el dominio de Inglaterra, al gringo le encanta recordar aquella noche fria de un 16 de Diciembre de 1773, unos rebeldes patriotas, como Samuel Adams y Patrick Henry que en Boston, Nueva York, hicieron un gran sanfarrancho y gritando a los cuatro vientos "viva los panteras blancas" que tiene el mis-

mo significado de "VIVA LA RAZA" y esos heroes reconocidos, sin ningun respeto a la propiedad privada, hicieron lo que celebrenmente se le llama "la fiesta de te". En este pasaje historico los norteamericanos se disfrazaron de indios y tiraron de un barco Ingles, todo el te para dramatizar la falta de representacion que tenian, o sea mucho menos de la situacion insoportable nuestra.

El amor a la libertad se haya arraigado por naturaleza, en el pecho de todos los hombres, lo mismo protestantes que guadalupanos, rubios que morenos, ojos azules que negros; la razon porque Chavez Ortiz no se disfrazo de indio, sino de mexicano y accuo como viril chicano.

JUSTICIA Y LIBERTAD PARA TODOS, O JUSTICIA Y LIBERTAD PARA NINGUNO

Los paises libres son aquellos en los que son respetados los derechos del hombre sin distincion de color o raza, y las leyes por consiguiente son justas. Pero cuando se introducen leyes como la del barbaro Dixon Arnett, se multiplican los Nacho Uribe, Bert Corona, Maria Gaitan; cuando a los adultos nos discriminan en todas las esferas sociales, quiza lo soporten los agachones o la clase enchufada de todos los clubes sociales; pero cuando a los inocentes niños, la nueva generacion, el futuro de nuestra raza, nuestros hijos. Sicologicamente se les martiriza dia tras dia y se les gradua iletrados. Literariamente se puede decir que su escuela fue una prision y su aula celda; pero esta crueldad nadie debe soportarla, ni la conciencia debe permitirnos tolerar semejante vergonzoso comportamiento de poca monta.....

Este horrible legado que es un mar de fango, que es ni mas ni menos que una desgraciada existencia sin futuro y debemos de trazar una linea, declarando JUSTICIA Y LIBERTAD PARA TODOS O JUSTICIA Y LIBERTAD PARA NINGUNO. Miguel Hidalgo, Emiliano Zapata, Benito Juarez, Francisco Villa y nuestro contemporaneo hombre superior Ricardo Chavez Ortiz, sabian bien que la libertad no se brinda, sino se obtiene y en este momento el aguila azteca tiene ya una ala rota y aprisionada en el pico del aguila sajona y a los hijos de la aguila azteca, nos tiene de palo de gallinero.

INFORMACION DEL COMITE LIBERTAD DE RICARDO CHAVEZ ORTIZ:

Currently, Mr. Chavez Ortiz is being held at McNeil Island Federal Penitentiary in Steilacoon, Washington.

The COMITE LIBERTAD DE RICARDO CHAVEZ ORTIZ requests you, the public, write letters of protest demanding that justice and freedom be given Ricardo Chavez Ortiz. Mail letters to:

Federal Judge Charles Carr
U.S. Federal Court Building
Los Angeles, California

The appeal trial for Mr. Ortiz will take place in October of this year. Donations for the defense of Ricardo Chavez Ortiz are being accepted by the defense committee. Please mail donations and inquiries to:

Comite Libertad de Ricardo Chavez Ortiz
P.O. Box 33255
Los Angeles, California 90033

PRISION PERPETUA PARA RICARDO CHAVEZ ORTIZ



PRISION PERPETUA PARA CHAVEZ ORTIZ
por: Arturo Sanchez

Ricardo Chavez Ortiz quien se apodero de un aeroplano el 13 de Abril y a punto de pistola lo desvio con destino a Los Angeles, esta condenado a cadena perpetua.

El lunes 24 a las 3:10 p.m. el jurado federal entrego el veredicto culpable y el Juez federal del distrito Charles H. Carr, le dicto la sentencia que lo condeno a cadena perpetua.

El delito que cometio Chavez Ortiz, fue desmasarar ante la opinion mundial las condiciones insoportables en que vive el hispano en Norte America, pero antes de castigarlo era indispensable limpiar la imagen en la sociedad Anglo Sajona y oara ello tiene todo el poder, fue facil en solo cuatro horas seleccionar el jurado popular y por supuesto sin contar con un solo hispano como es su costumbre: Comparando el caso de Daniel Ellsberg y Tony Russo para ellos se llevo diez dias solo para seleccionar el jurado en comparacion a Ricardo de solo cuatro horas y el proceso un total de solo cuatro dias que mas bien fue un proceso instantaneo y de los mas cortos en la historia pero para ellos nosotros los hispanos que no merecemos nada, ni siquiera una farsa para que continuemos con ilusiones sonando en que la justicia tambien es nuestra, aunque no tengamos ojos azules ni pelo rubio.

Durante el proceso, el juez hizo un derroche de bromas pesadas en las que al fiscal Richard Rosenfield se le brindava la simpatia con el jurado por los mismos chistes, pero cuando se dirigia a los abogados de la defensa, especialmente al abogado mexicano Miguel Garcia, sus frases eran severas, mas bien humillaciones para Miguel, al mismo que bajo una tempestad de sermones con los que acomplejo y desinflatos los argumentos de Miguel, en los dos primeros dias del proceso; Fue tanto el despotismo que llego al grado de recalmarle una foto de Miguel en el periodico por la que lo amenazo de castigarlo si salia en alguna otra foto de otro periodico.

Para la prensa tambien tuvo insultos y declaro que para el era basura, y que los que quisiera ver bajo tierra, pero todos estos actos de despotismo los callo la prensa institucional, y los comprendo pues sus patrones son Anglosajones y el estado facista se encuentra floreciendo.

ESCLAVOS SIN CADENAS

El acto de protesta donde se jugo la vida Ricardo Chavez Ortiz, trataron de juzgarlo demente, solo para quitarle meritos a su acto de heroismo, pero a la hora de sentenciarlo no lo aceptaron como demente, porque quisieron detener la furia popular con sus tribunales en los que solo brilla su falta de justicia.

Pero el juez y su valet, no pueden encontrar a todo un pueblo demente y si algo afecto a todo ser que es esclavo disfrazado de hombre libre y es el trauma colectivo que padecemos, son los sintomas de la degradacion social, opresion, descriminacion, pero lo que nos afecta mas es ver como se asesina la mente de nuestros hijos en las fabricas de peones, sus escuelas que son prisiones y los mismos barrios que solo sirven de celda, la misma mente de esclavos que nos ha acondicionado la triste razon, porque infinidad de veces no encontramos ser nosotros mismos nuestros peores enemigos.

El caso se apelara y nosotros el pueblo podemos ser esclavos, pero no debemos pensar como esclavos y solo asi unidos en convicciones podremos ser libres.

CALIFORNIA

ELECTION

CODES



**DETERRENT
TO LA RAZA
UNIDA**

presented the most pressing deterrent to La Raza Unida Party.

To many, the inability of El Partido de La Raza Unida to qualify as a recognized California political party in time for the 1972 general elections wielded a piercing blow. Between the beginning of summer, 1971, and the last day of the year, December 31st, nuestra raza was witness to one of the most intense and enthusiastic efforts of organizing yet generated within the barrios of California. When the climatic date finally arrived to greet the new year it was evident that the 66,334 registrations required for qualification was still to be a distant object. This meant that under California law, La Raza Unida Party must wait for at least two more years so that the state can consider it a legitimate entity.

Because qualification was not realized, an illusion of failure was cast over the partido itself. At least two points of attention must be mentioned which negate the validity of this illusion; (1) On one hand, if La Raza Unida was solely designed to qualify itself within the traditional political context as a political party *per se*, then in that sense it failed. But it never sought to repeat the scenario of the Democratic and Republican parties in the first place. Rather, by its very nature *el pueblo* has shaped it into a multidiverse politicizing agent. And, as a consequence, the concept of La Raza Unida has provided for a means of communication and mobilization of Chicanos on a mass basis.

(2) On the other hand, to understand how such an inspired force as La Raza Unida was inhibited from being legally sanctioned by the state of California last year, investigation of the California Elections Code will provide the necessary answers.

Section 6430 of the California Elections Code prescribes the guidelines and requisites a newly aspiring political party must meet in the course of its establishment. Subsections (a) and (b) mainly relate to areas of qualification for primary elections. Thus at this point in the development of La Raza Unida these two subsections need very little consideration. It is subsections (c) and (d) of section 6430 that have

Subsection (c) of 6430 demands of a new political party to convince one percent of the voters voting at the last preceding gubernatorial election to change their present party affiliations to the third party. The total statewide vote in the last gubernatorial election, held November 1970 was 6,633,400. This meant that La Raza Unida needed to obtain 1% of 6,633,400 or 66,334 registrants.

Subsection (d) of 6430 of the California Elections Code provides another course of action than outlined in subsection (c). It requires petitions signed by ten percent of those voting at the last statewide gubernatorial election to qualify a new political party for the direct primary. Hence, a new political party for the direct primary. Hence, a new political party desiring to qualify for the direct primary in 1972 must have obtained 663,340 duly registered voters signatures to be filed with the secretary of state (Edmund G. Brown Jr.) at least four months before the holding of the primary election. Further stipulations dictate that the party shall remain on the ballot as long as its registration does not fall below one fiftieth of one percent of the total state registration. The state's rationalization for this is that "the expense of printing the ballots and holding a primary election would be an unjustifiable expense and burden to the state." Needless to say, La Raza Unida chose the course of registering 66,334 in hopes of qualification, (subsection (c)).

As of December 31st, 1971 the LRU registration was approximately 23,000 statewide. Since then affiliation has increased to 10,000 bringing the present figure up to 31,000.

For those seeking political offices in a partisan election under La Raza Unida this "unqualified" status indicates that problems will be presented as far as the 1972 elections are concerned. Aside from the uniformly levied filing fees that the candidates will incur, the fact that LRU aspirants will need to file as independents adds additional burden to the problem. Fore, what it means in terms of added labor is that each statewide candidate will be required to acquire 5% of the number of people who voted

ON ORGANIZING THE



LA RAZA MAGAZINE INTERVIEWS:

GILBERT BLANCO

Q. Gilbert, probably the main question being asked (and I'm sure is being answered) because of the overwhelming registration that has been transpiring or has been realized in the county numerically, is WHY de Partido de la Raza Unida? And evidently it is being asked. The Democrats and the Republicans alike are asking the same question: Why Raza Unida. And if Raza Unida, WHY are the people going towards it? What promise or hope do they have for the future?

A. You know, a funny thing about that is that when we first started going out on registration drives, when we started going out door to door, we went to the Maravilla projects, Romona Gardens, Wyvernwood, etc. to the areas that have high concentrations of Chicanos, we began talking about WHY la Raza Unida Party (LRUP). And really, the reason was pretty obvious. We talked about the reason the Democratic Party traditionally was voted on by 85% of our people is that they take us for granted. They don't have to fight for our vote or concern themselves with our needs. They know they have that vote in their pocket. On the other hand, the Republican party, knowing the same thing about the Democratic party, doesn't even have to concern itself with our needs either.

So, for example, in a district where we make up 20% of the population, Democrats and Republicans are going to be concerned with that other 80%, the people that they don't have in their hip pocket. And most of the people seem to realize this.

We talk about the city council where there are 15 members. We have no representation on it at all. We don't have anyone on the 5 man board of supervi-

sors. In the State Legislation where there are 80 assemblymen and 40 State Senators to total 120, we have only 2 assemblymen who have Spanish-surnames, and it is questionable as to whether they really do represent the Raza. We can really say that we have no representation anywhere in the State. In Washington we have only one representative. So we are not represented in any of these areas. This occurs not only in political offices, but we take a look at all these different government jobs. We look at the Federal, State



County and City jobs. And here in the State of California where we have over 16% of the population (by the figures provided to us by the census bureau, WE have 1.9% of our people represented in any of these areas. So we are not represented. We don't have our share in government in any level, in anyway, not only in the political bodies, the Legislatures, City Council, etc. even in government positions, jobs where these institutions are supposed to be reflecting the needs of the community.

So when we start talking about these things, we be-

PARTIDO

gin to find that many of our people realize this. Many of our people were not registered to vote. And the vote has really not been able to bring them anything.

The people realize that the Democratic Party or the Republican Party have not been able to do it. So why LRUP? Why is LRUP different from any other political party.

The answer is this: We not only have a political party that is going to guarantee that the candidates are going to be representative of the communities—people who are concerned and involved, people who are aware and willing to stick their neck out to express themselves about those concerns of the people they represent. But this Party is also going to be a party that is going to function everyday of the year. It is not going to be a Party that one month or two months before an election goes out canvassing and knocking on doors to get people to register with their party. They get people to come on board with their candidate, and after the election is over they leave. This is not the kind of political party we are talking about. The kind of politics we are talking about is one that when the election is over everything continues as before—that is, providing services to the community and being there when the community needs you. Being there where they can find you, see you and talk to you. Where they can associate with you. Who are these people that are there? They are not outsiders. The people who make up the different organizing committees or chapters are people from these communities.

And part of the function that they are doing is involving those people in the organizing committees so that it is the people representing themselves on a day to day basis. This is LRUP.

In this office, for example, we have people coming in all the time. They are people with problems. To a politician they would seem like very minor problems. But to the people who come to us with these things, the problems are very real. They are very important. Maybe they are getting thrown out of their

house because the landlord claims that they didn't pay the rent, and the fact is that they have. We had a man who came in just yesterday who had receipts, yet he was served with some papers from a lawyer telling him to leave because he had not paid the rent for a couple of months. He had the rent receipts. This is one of the things we can help correct.

Now, we cannot provide legal services. We cannot provide services in the field of education. We cannot provide services in welfare, unemployment, etc. But we have people that can do these things. There are many community organizations and agencies in the community that are being paid by us to perform these services. It is the obligation of everyone who is working in the Partido to make sure that these agencies do what they are being paid to do. In other words, if they are there to provide legal services and we refer someone to a legal service office, we make sure that that person is taken care of. When that person goes to a legal service office, we always request that they inform us as to the kind of services provided. Were the people courteous to them? Did they get the kind of service that they wanted? Were they satisfied with it? Did the agency communicate in the language most comfortable for them? We follow up on all of these things.

Q. Being an election year, there is a lot of enthusiasm for electoral politics and the Partido has had to deal with this in a realistic manner. No position at all on these elections could be proven adverse, or else it could have Raza Unida people endorsing individuals of other parties. What has been the position of the Partido, Statewide on this issue?

A. The position that the Partido has had since it's beginning in the state, and the position that was agreed upon at the last convention are the same. The Raza Unida Party is a party that is going to represent la raza. In other words, we are not a political organization that makes compromises or deals with any other political parties or candidates. For a person to be supported by the R.U.P. he must be a member of the R.U.P., registered and actively working for its development. We do not support the Democrats, just like the Republicans would not, or a Republican or Peace and Freedom, or any other political party. We are a political party ourselves. When we talk about representation, we will work with those who are truly representative of us and who are helping the Partido.

We do have some candidates who are running in some elections, even though we are not an official political party in the State. We are forced at this time to run as independent candidates, we are going

We do have some candidates who are running in some elections, even though we are not an official political party in the State. We are forced at this time to run as independent candidates, we are going to run them. It has been very valuable for us in the past. A good example of this is in the 48th Assembly District.

In September when we had not quite 7,000 people

registered, between September and the end of the year we were able to more than double the entire registration. And we know that it is because more people were becoming involved, more were registering. A great deal of that registration came about because of the tremendous amount of information that people received concerning the Partido, its goals, what it stood for, its aims. Why were we developing it? This came about because of the mass media. They picked up on it. We had a R.U.P. Candidate in an Assembly District race here in Los. It was the first time a R.U.P. Candidate ran for such a high office. It is a great educational tool, one that we cannot afford to pass up when it is feasible to run a candidate.

Q. What is going to be done in those areas that are not feasible?



A. In those areas where it is not feasible, those organizing committees will continue to develop. By that I mean they will continue registering people. They will continue with educational classes. They will continue to make the people more aware of the things that are happening, that are affecting them. This can be in the area of unions (labor), education or whatever the need happens to be. Whatever the community determines is important, that is what we will continue to do in those areas where we are not running candidates.

And in the areas where we do run candidates, we will also continue to do the same thing. However, the emphasis and amount of information that will be passed out or received by those communities will be greater in those areas where it is feasible.

It is very, very difficult to run a campaign and I think that all of those people who have been involved in a political campaign with LRUP can say themselves how difficult it really is. Many of those people put in 12, 14, 15 hours a day. Some of them went without sleep. We are not paid workers, we are not people who have tremendous amounts of funds whereby we can hire people to do things. Everything that is done in a political campaign or the development of

the Partido or a campaign, has to be done by us.

Q. You've given us a general overview with specifics as a foundation of LRUP. That is, where it has been, where it is currently, and where it is going in its immediate future. Is there anything personally that you would want to include. Perhaps reflection about the Partido?

A. The only thing I can add is that I don't think we can stress the importance of the Partido enough. We have tried just about everything to change some of the injustices we have felt. We have gone to the Democratic Party. We have gone to the Republicans. We have gone to the Board of Education, Welfare office, unemployment offices, etc. We have gone to all these different agencies.

Q. When the traditional parties conduct their political matters or whatever, the pretext of their party is built on registration. And because of registration, they view each individual as a potential vote. For that reason, they cater to a particular person who they think is a potential vote. Now, now is LRUP different, or how is it more diverse in that area?

A. Well, it is different. Naturally we are concerned with those people who are not eligible to vote. I'm speaking in terms of ages, under 18. But beside that there are two other groups that we really have to be concerned with because they are a very important part of our community. I'm talking about those people who are not eligible to vote because they have committed certain felonies or because they are not so called "legal citizens" of this country. We are concerned about these two segments of our community. In many cases they are the people in our own homes. They are a definite part of this community. In terms of the people who are not citizens, their sons, or they themselves have participated in fighting for and defending this country. They have contributed their taxes. No one has ever asked them if they were non-citizens before they paid taxes. No one asked them "are you a citizen?" before they were taken off to war and killed. But when it comes time for them to have some say as to whether or not they like or dislike certain laws, they are not given an opportunity.

So the Partido does not neglect this part of the community. Just like the Partido does not neglect that part of our community that is incarcerated—the residents of the penal institutions—prisoners. Many of the residents of Chino, C.R.C., T.I., etc. are eligible to vote. Many of the residents did not realize this in the past. Many have been told that if they had committed any kind of felony, they could not vote. This is not true. There are only certain felonies that prevent a person from registering to vote. So we register those people. But there are people there who cannot vote. We have a program now that goes into the institutions and provides classes and con-

stant communication with residents. It not only helps us, but they are able to see something happening in the community. For many, this was not happening before they went into the institution. They are now able to find something they can relate to, and when they leave they are able to make a smoother adjustment because they know there is a place where they can go---where they can work, become involved. And what is good about the Partido is that we are not an organization that concentrates on one particular area, but a kind of political party that is involved in many different areas. Anyone can participate, regardless of their expertise or interests and involvement. This is very important to the "pintos." They are able to see this and relate to it and be part of it. We have had many pintos come to

be part of it. We have had many pintos come to help us. It is a real good experience when you go over there and talk with them and then a week later they come to you. This kind of a feeling is very rewarding to us. All of the organizing committees are involved to some extent in these kinds of classes or programs in the pintos.

The first Convention in San Jose was very successful. Some of the people who went to San Jose were slightly apprehensive in terms of the differences of the people, their tactics, their strategies, their ways of looking at the development, etc.

And we found out when we got there that we thought very similarly.

When the second convention was held in Los, more people participated. This is because after the first one, there was a greater amount of exposure. And those people who began only recently relating to the Partido came to Los. We had many people here from the area between Los Angeles and San Diego. These people were hardly represented at San Jose.

We had an opportunity again to discuss not only those things that were positive and those not so positive in the Partido, but also to re-evaluate ourselves and the Resolutions that were already passed in San Jose, tentatively. As it turned out, there was very little disagreement with most of the resolutions.

There were a few that were not completely resolved. One of these was the Dixon-Arnett Bill.

Here in Los Angeles, a position was made that was agreeable to all of us. That position was that we are not going to stand for our people being discriminated against, divided, or pitted against each other! We will not stand for any unjust laws. This was settled here at the Second RU Convention.

The Third Convention to be held in San Diego might not take place. The main reason for this is that we are having a National Convention in El Paso on the 1st through the 4th of September. It is a time and planning factor.

We feel that the best thing to do at this time is to take the information that we have so far. These Resolutions will be taken to El Paso as a united platform from California.

Q. What were the mechanics for becoming a voting delegate?

A. The selection for the chapter representation was dependant on the issues of what constitutes an organizing committee or a chapter.

Criteria for this kind of a body was set down when everyone got together and formed a central committee.

The criteria follows:

- 1) At least 5 deputy registrars actively registering.
- 2) At least 10 people in organizing committee.
- 3) An office and phone or something similar where they could be reached.
- 4) Political education classes must be held.
- 5) Information passed to the community writing. Bilingual.
- 6) At least one monthly meeting.
- 7) Participation in central committee (or in Northern Califas, the steering committee).

Q. On July 1 and 2 there was a Statewide convention of LRUP in Los Angeles. What was the reason for this second RU Convention?

A. This was a follow-up to the San Jose Conference which was held on April 8 and 9. The original plan which was drawn up by contacting people who had been organizing in the Partido, was a mutual wish from the people in the Northern California and Southern California area. Almost at the same time, we began talking about the same thing.

That is, we should have conferences, conventions, or whatever you want to call it, in the state. They should be moved throughout the State and not held in one location. This would give all areas a real opportunity to participate.

It was decided that the first one would be held in San Jose, the second one in Los, and the third one in San Diego. The participation in these conferences was for everyone who wanted to participate. And it was primarily for those who had been actively working registering, organizing. Why? Because we wanted to discuss those things that had been successful, and those things that had not been, in order to learn from the past and better develop and become a more effective Partido.

A group could become a chapter if it fit the criteria. They could then send 2 representative (voting delegates) TO REPRESENT THEIR PEOPLE.

If there was an organizing committee that was working, but did not meet all of the criteria, then they were entitled to 1 delegate vote at the convention.

There was an opportunity for everyone to participate. People bent over backwards to be fair. We realize the importance of State Unity.

The San Jose Convention was the beginning of unity in the State.

An example of fairness in the Los Angeles area (with 19,000 registered, we had only 6 organizing committees for a total of 12 delegate votes. Everyone was being fair.

It was important that no one area take all the votes. This kind of a system was important on voting for the Resolutions, because if we did not have it, the people from the area of that particular convention would have the ability to overrule all the other areas.

Norwalk Superior Court:

THE CASE OF NORA GOMEZ

"I was taken to the Police Station.

They placed me against the wall

with my hands behind my back."

On Monday, June 5, 1972 in Norwalk Superior Court Department "C", Mrs. Nora Gomez, a devoted mother of two teenage sons (one is attending Pomona College on a scholarship), was convicted of assault with a deadly weapon on a police officer. The charge carries a sentence of one to fifteen years in the state prison. The all-white jury that convicted Mrs. Gomez, in an atmosphere of law and order, deliberated for forty-five minutes before bringing in a guilty verdict!

According to Mrs. Gomez, an inarticulate and unmilitant Mexican American female, the incident which led to her conviction began during the mid-morning hours on January 15, 1972. Her version is as follows:

"It was Saturday, January 15, 1972. About 11:15 in the morning, I was in bed. I got up and opened the back door to let the puppy go out to the back door (we have no screen door attached to the door). On Saturday, my son and I sleep late because we get up early during the week. I suddenly heard a commotion in my back yard. I got up and looked out the window. A policeman was standing over the neighbor boy who was on the ground, handcuffed. The policeman was shouting at the boy's mother. He (the policeman) was very upset. He was telling the boy's mother to shut up, more or less in these words (I couldn't exactly remember) for her to get back home. He was shouting at the neighbor boy to tell his mother to go home. The mother was asking why he was doing this to her son. The policeman kept shouting to her to shut up. I grabbed my shawl and wrapped it around me. I then went to call my son, Steve, in his bedroom to come and see what was happening. We then saw them go to the side of the house towards the front yard of their house. Steve and I looked out the front window and they were turning the corner from my garage to their house. I thought that was the end of it. The boy had been taken away. I then went to the kitchen and decided to start cleaning house.

"I suddenly heard a horrible banging on the door.

It frightened me. I opened the back door slightly to see who it was. It was the same policeman that was shouting at my neighbor earlier. He was shouting that I had hidden the neighbor boy in the house and that I had drugs and stuff in the house that my neighbor had given me. I told him to wait until I put something on. My son's army jacket was lying on the ironing board near me so I quickly put it on. I opened the door and the policeman kept repeating his accusations. I told him to come in. I was not afraid as I did nothing wrong. He followed me to the kitchen table. I asked him to sit down and calm down as he was still shouting at me. He was hysterical. I sat down on the kitchen chair facing the officer who was still standing.

He told me to shut up, that he was going to give me my rights. You see, I was asking him to sit down and have some coffee because he was hysterical. I gave him my office card which states my name and job title as community worker. He looked at it and violently threw it on the table and kept on with his accusations of me having stuff and drugs. I stood up and said I was going to speak with the neighbor boy and have him tell the truth. I went around to the officer's side and my son's jacket which I was wearing must have brushed against his side. I went around the officer and faced him. I started to tell him I would be right back, that I wanted to change my clothes. He made a quick movement with his hand for his revolver. The revolver went off. We both looked at each other stunned. He looked down, then looked at me and we both looked down. Then we looked at each other again. We were both stunned. For a moment nothing was said as we just looked at each other. Suddenly he shouted, "She shot me, she shot me." I followed him to the front room and kept asking him if he needed an ambulance and if he was hurt. I kept looking for blood but there was none. He kept screaming to his partner to get in the house because I tried to kill him. I kept repeating my concern for getting an ambulance. He unclipped his holster, pulled out his gun. I became frightened and wondered why he was taking out his gun as I was trying to be helpful and I had done nothing. I didn't know at the time that my son was coming when the officer saw him coming towards us, he un-



clipped his gun and pulled it out. All of a sudden, I was surrounded by officers. They threw me on the floor and handcuffed me. Since I didn't know my son was in the room, I started crying out for him to help me. I thought he was still in the bedroom. Everything was happening so fast and I was so stunned. They pulled me up by my jacket and pushed me through the front door, half dragging and half pushing me towards the street and police cars. They pushed me from one car to another, just shoving me around. I was searched out in the street in front of all my neighbors and my breasts were being exposed. I was so stunned and so scared, I couldn't quite comprehend what was happening. One of my neighbors, a young girl, put her shoes on my feet because I was barefooted. Then I was taken to the police station. They placed me against the wall with my hands behind my back. I asked them to please button my jacket. There were policemen harrassing me and calling me names. Especially one kept calling all the policemen to come and see me. I had no bra under my pajamas. They kept on for over an hour. I didn't know they were trying to make me angry enough to say something. I finally said something to the effect, "You should be shot through the heart." Finally at 6:00 p.m., 4 detectives talked to me. I gave them my statement. I was then taken to Sybil Brand jail for women. (During my interview with the four detectives, I quickly told them that when they took fingerprints of the gun and holster, they would find I was innocent. I repeated this over and over that they take fingerprints. They promised they would.)"

The jury found Mrs. Gomez guilty despite her pleas of innocence and they apparently found it much easier to believe a nice-looking, all-American-looking, Anglo deputy sheriff than to believe an inarticulate and emotional Mexican-American female who does not have the resources, emotional or financial, nor the where withal to draw public attention and support to what she, her family, neighbors, and her fellow-workers believe to have been a grave miscarriage of justice. It will cost in the thousands for Mrs. Gomez to appeal her case to a higher court and hse is already indebted to her relatives for the cost of the attorney who defended her in the matter. Mrx. Gomez does not

earn much as a community worker with delinquent youngsters. She is working full-time in order to support herself and two growing sons and has no other sources of income. Of significance, Mrs. Gomez has never had any contacts or difficulties with the law.

It appears that this case was mishandled from the very onset and it was a 'shoddy investigation on a very serious charge. Mrs. Gomez was initially charged with "attempted murder," then it was later reduced. Nowhere in the sheriff's complaint report (LASO Norwalk No. 072-01067-0454-055 dtd Jan. 16, 1972) is there any mention of Mrs. Gomez' request that fingerprints be taken from the gun and holster. And since it was the deputy's word against Mrs. Gomez' word, why didn't the Sheriff's Department (the district attorney and others) request that a polygraph test be administered to both parties? In court, two other deputies corroborated the slightly wounded deputy's testimony, but they were not present when the incident occured; they were only present after the fact. (The Sheriff deputy was not seriously wounded and received nitrate or powder burns on the hand and thigh; Mrs. Gomez did not have any gun powder burns on her hands.)

It is fully realized that the Sheriff's department can and will refute the allegations contained herein, but it seems that they were placed in a defensive position of protecting one of their own, despite whatever reservations they may have had concerning their deputy's actions. It is rumored in the Norwalk area, that the deputy was already in a precarious position for his behavior involving his handling of community people on prior occasions and the present incident (if he in fact fired the gun because he was panic-stricken and not being attacked as he claims) could have jeopardized his future in the Sheriff's Department. On the basis of this rumor (real or imagined IT appears that an investigation should be made concerning the deputy's past behavior in the community to determine whether it is relevant to Mrs. Gomez' case.

It also seems logical that if the Sheriff's department desires to correct their already tarnished image in the Norwalk-Pico Rivera areas, in terms of their credibility, that they will request the district attorney to re-open this case so that Mrs. Gomez will be spared the agony of being a convicted felon for something she did not do. She has already suffered from the incident. Even before she stood convicted her automobile insurance was cancelled as a direct result of the arrest, despite having a good driving record. She may lose her home and her job. And most importantly, her two sons need her. All that is asked is that the case be re-opened so that evidence and witnesses not previously considered be brought to light. Mrs Gomez' only desire is to be convicted of a crime she honestly believes she did not commit and for which she stands convicted.

Contributions for MRS. GOMEZ should be made out as follows:

The Nora Gomez Defense Fund
Post Office Box 490
Norwalk, California 90650

PLACENTIA RIOT

NOW, IT SEEMS THAT ALL NORMAL ACCEPTABILITY FOR OUR PEOPLE HAS BEEN DISCARDED AND THE USE OF BRUTE FORCE HAS BECOME THE PREVAILING POLICY

Orange County has never been known for its liberal atmosphere. As a matter of fact, it has always been considered a bastion of conservatism and reactionary attitudes.

Yet Orange County contains many barrios in which many thousands of our people live. A solid 12 to 15% of the County's population is composed of Mexican people.

Most of our people live in the typical conditions of the barrios in East Los, with one added handicap, isolation.

Our people are truly isolated and alone in that area. The barrios are numerous but never contain more than a few thousand of our people. They are separated by time and distance from the constant activity of the barrios of East Los and they suffer the consequence of our movement activity.

As our people push harder here in the big city, our people in Orange County, because of their smaller numbers, suffer from the retrenchment and tightening by the authorities so that "their Mexicans won't get out of line and are not unduly influenced by militant and communist outsiders." This is especially true when we consider the sheriffs of Orange County and the local police departments of that area.

These enforcement agencies, reinforced by the prevailing and pervasive atmosphere of racism and hatred for Mexican people amongst the general white population, have completely lost all self control when dealing with our people. In the past, the police disliked our people but at least they allowed for some tolerance within their hatred for our people's existence. Now, it seems that all normal acceptability for our people has been discarded and the use of brute force has become the prevailing policy. This was certainly true on June 18 and 19 in the city of Placentia in Orange County.



**RESIDENCES NO REFUGE
Police Entered Home to Make Arrests**

The Placentia Police totally exploded a normal situation into a full scale riot. The riot, though, was on the part of the police and the instigator was an outsider by the name of Daryll Thomann. This man is a policeman for the Placentia Police Department, but does not live in the city.

Thomann went into the barrio and with reckless abandonment and with total disregard for human life and private property pulled a gun on Perez. Ray was totally innocent. He was not doing anything illegal. He was not arrested. Yet, Thomann thought that he could, with complete immunity, threaten Ray Perez's life. After acosting Ray, Thomann left the scene and did not, so much as excuse himself for his behavior much less file a report.

That night, June 18, was like any other night in the barrio, kids playing, blowing fire-crackers they had bought for the fourth of July, older people lying around talking about the day's events especially the Thomann incident.

This activity, which is normal for any community street, was enough for the local chief of police, Norman Traub to institute an area wide riot alert.

There was no basis, no reason behind the alert, yet Traub conspired to created the situation for a riot.

His only reason for calling the alert was based on five telephone calls that were supposedly made to the chief —anonymously! This and this alone was Traub's only explanation for calling the alert!

Before the people in the barrio realized what was happening, the barrio was blocked off, especially La Jolla Street.

The Anaheim police helicopter began to make diving approaches and using their light and shouting obscenities attempted to get the normally curious and bewildered barrio people back into their houses.

The people were confused. They did not know what was happening. Mothers came outside to look—their children and others just to see what the hell the police were trying to do.

This was enough provocation for the police to attack any young person on the street, or for that matter, anyone they met. People in their yards and even on their own porches were declared unlawful assemblies. If the people did not scurry into their homes, quickly, on command, they were attacked and viciously beaten and arrested. Now, mind you, the people had not done anything to warrant this type of action on the part of the police.

After an initial formation of attack on the part of the police, they just broke rank and ran amok through the streets, assaulting and abusing any and all of our people that had the misfortune to meet them.

Many young men were simply beaten and left bloodied and unconscious. Others were herded at gun point. Others were frightened into their homes.

Yet not even the homes provided protection from the vicious attack.

In one particular house, where many residents had taken refuge, the door was kicked in and the people, men, women and children clubbed, maced and arrested.

Never had the people witnessed such unrestrained hatred and brute force against their homes and families.

The people became justifiably angry and in order to defend themselves began to throw rocks and bottles at the police but these were certainly no match for guns and rifles and clubs.

Fifteen people were arrested, many more were beaten and assaulted.

The only crime the people had committed was being poor Mexicans and not knowing what was the matter.

To the present the District Attorney is investigating the complaints of the residents. This is as far as they will go.

The people will receive no justice. They were unjustly attacked and brutalized and the police will get away with it.

The people will have to find the means to defend themselves from within themselves so that in the future not just innocent Mexican blood will flow on the streets.

It is interesting to note the malinche activities of the local LULAC. They conspired with Traub and the city council to lay all the blame on the people. These individuals should be identified and run out of the community for their criminal and treacherous behavior.







MEJIAN WORKERS TRIUMPH OVER BOSSES



UNIDA
LABOR
COMMITTEE

A few months ago before Atlantic Boulevard saw the persistence of the community pickets, things were coming to a head under that sign of Mejian. There were many bosses constantly intimidating the workers. As soon as George (or Dukie) would arrive the bosses would find their place at their master's heels and to some this was the way to live.

Deukmejian, the owner (he calls his East L.A. dealership "Mejian"—it sounds Chicano), wanted more of the profit so he wanted to cut the flat rate of pay from 50% to 40%. Some of the men didn't complain about it. If the boss said they could live on less than 10%, then they would. But not all the workers felt that way and made a fight for what was already theirs. The managers did the dirty work for their master and put down the small struggle for justice. Working longer hours when asked without extra pay; working Saturdays and Sundays, some helpers were working for one dollar an hour and no vacation pay; these were some of the conditions. There was no security for any of them. They were told if they went to Deukmejian with their grievances, they would

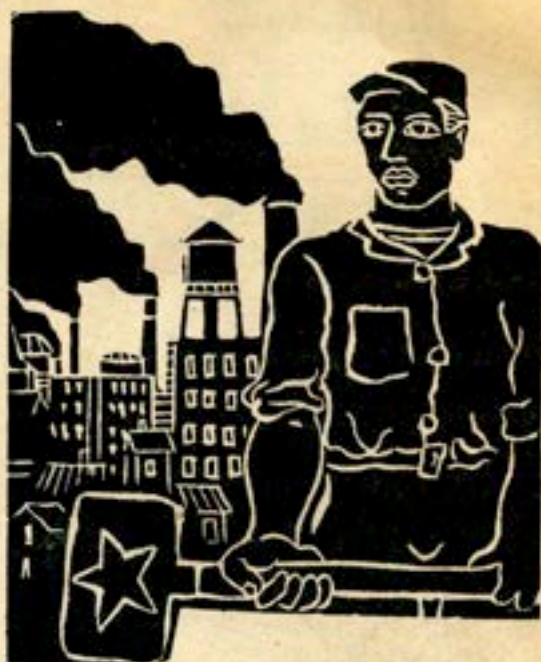
be fired. With no help within the dealership, a lot of them thought of leaving, but knowing that these conditions existed in other places, they considered the union. They worked to get a union in the shop. They had over 50% of the service department signed up before Deukmejian found out. Deukmejian then called a general meeting and told them of a supreme court ruling, that in order for the union to come in they would have to take in the body shop, the car jockeys, floor sweepers and the parts department. Deukmejian told them that they didn't have enough authorization cards signed to bring the union in and felt sure that they would never have enough. As the meeting broke up, 95% of the body shop workers were asking for the cards to sign; car jockeys also signed. They registered the cards with the National Labor Relations Board for a certification election. While waiting for the election, it seemed Deukmejian knew exactly who to work on and how to work on them. He promised better vacation pay but no one saw it, saying he couldn't give it to them until after the election.

Just prior to the election, Deukmejian tried every trick he could to break up the organizing effort. As a result of his threats and the intimidation of some of the workers and violations of the National Labor Relations Act, he was able to smash the organizing drive. A few weeks later at another general meeting, one of the bosses told the crew there was no hard feelings about them wanting the union in and wanted everyone to work together. Before the end of the meeting, he told them that they were not to speak Spanish among themselves. A week later he started firing Chicanos. On September 16th he fired the main organizer.



Community groups, now aware of what was going on, led by the Raza Unida Party and one of its organizing committees (the Labor Committee), came to the aide of the Chicano worker. The first weekend after the boycott started found a heavy line of picketers around Mejian Chevrolet. The result of this was a complete stop of all retail sales. This put Deukmejian into a shock for a couple of weeks. Deukmejian used all his political power to scare off the boycott, but dedicated to their cause, through cold wet afternoons, the boycott continued. Just before Christmas Deukmejian asked the workers what they wanted. The workers demands were already on the flyers. Deukmejian wouldn't rehire the Chicanos fired for union activities so the boycott went on. Deukmejian fired the manager who told the crew not to speak Spanish. The boycott went on. Deukmejian put a Chicano body shop manager in, but wouldn't rehire the Chicanos that were fired. The boycott went on. The working conditions had improved considerably. The employees formed a caucus and met with management to make suggestions on working conditions. Deukmejian now at the end of his wits, ready to make peace, signed an agreement to rehire all the workers but one. He agreed not to fire anyone without consulting the employees labor caucus first of any grievances towards an employee. Deukmejian agreed to have 85% of the employees in the parts, service, and body departments Spanish speaking. He agreed to pay vacation equal to their weekly pay; no free work at all. He agreed to insure seniority in each class of work. The agreement is to be posted on the employees' bulletin board, and each employee shall have a copy.

The lessons which we have learned from this struggle are that we must have organization. The expression of this organization on the job is a strong union. In the community it is a strong political party; a party which is truly representative of the community it serves, El Partido de La Raza Unida.



THE FRAUD OF LOCAL 300

The membership of Local 300 (Laborers) continues to be robbed and even physically attacked by the "leadership" and their henchmen. Financially, the treasury of Local 300 has been tapped again for "legal fees" incurred by two of its officers for activities which did not concern union business. The "rank and file" in Local 300 is referring specifically to the case of U.S. Government vs. Renteria and Pasillas (Federal Criminal Docket No. 7160). Some time ago the government indicted Renteria, the business manager of Local 300, and Pasillas, the recording secretary, on charges involving "tricks" they pulled in getting Renteria's daddy eligible for the pension plan of the Local. On April 23, 1971, Renteria and Pasillas were acquitted. Was power politics involved? We note that the Executive Board of the Local recommended Republican Evelle Younger for Attorney General of California, and generously contributed to his campaign.

The "rank and filers" eyes popped out of their sockets when they read in the May 1971 financial report of the Local, under the heading of "disbursements," the following: U.S. Gov't vs. Renteria and Pasillas: \$20,000.

In early 1970, Local 300 spent \$58,000 of union funds for legal fees that had nothing to do with union business then either. Lawyers got \$58,000 for de-

A NUESTROS HIJOS

LES ROBAN EL TALENTO

por **ARTURO SANCHES**

EDUCACION O IDIOTISACION

Para destruir y perpetuar la mala imagen del hispano, y la destruccion a la identidad propia, se acaban de sacar unos textos nuevos con un contenido de lo mas asqueroso y racista que nos podamos imaginar. Los libros se estan mandando como nuestras a todas las escuelas, tienen unos titulos que lo dicen todo su contenido pernicioso por ejemplo:

THE PANCHO VILLA REBELS
CHILI PEPPERS
RAT TRAP
JOKERS WILD

Hemos sufrido historicamente opresion politica en las manos de anglosajon, explotacion economica en las manos del anglosajon, degradacion social en manos del anglosajon, y estas injusticias no podemos soportarlas si anhelamos un mejor mañana o si aun creemos en los derechos a la justicia y dignidad.

A NADIE LE AGRADA LEER INSULTOS

El que nuestros jovenes no sean amantes de la lectura, tiene sus razones, primeramente, porque es lo que menos les enseñan, en segundo lugar, victimas de la degradacion social que se inculca en el fraude de historia, en el que a los culpables se les convierte en victimas y a las victimas en culpables, pero a nadie le agrada leer insultos ni desprecios.

Los niños hispanos jamas encuentran secretas raices de sus gloriosos antepasados, de su rica cultura, tan superior la del anglosajon, al que se le presenta como modelo cuando en realidad ni cultura tiene, a no ser la de pirateria disfrazada, y para que ignoremos su vergonzoso pasado nos quisieran saturar de sus "Donalds", "Mc Donald Hamburgers", Reagan, y la gallina Jim Dandy o la del Coronel Kentucky, y si tenemos nostalgia de nuestro pasado de agachones confundidos revivimos al extinto Frito Bandido, todas estas capirotadas son netamente gringas, gustos y costumbres que sus mismos hijos ya se decepcionaron, la razon porque se tiran a las drogas en el suicidio colectivo y los mas sanos luchan por sus derechos al homosexualismo, o porque se legalice la marijuana para que Estados Unidos de Norte America no sea la nueva Roma, sino la nueva Sodoma y Gomorra.

La educacion es un problema nacional pero muy especialmente para las minorias que no son creadoras del problema, sino las victimas del problema racista.

Se les ensena que pensar, no como pensar, y se les desperdicia las horas mas importantes de su vida, con clases de cursos irrelevantes muy especialmente de artes manuales para conducirlos a un lado de la sociedad, marginados a una condicion insoportable con un destino de solo un camino, el de ser una muchedumbre de servidumbre, en otras palabras, los peones de esta nacion.

De 200 niños hispanos solo uno se logra en los colegios de profesionales en toda la nacion solo 2/3 de uno por ciento obtienen un titulo de bachillerato, pero de niños en clases "E.M.R." (quiere decir retardados mentales) educacionales de 80% son negros o hispanos, las mayorias en clases de medio día, contamos con la mayoría de maestros incompetentes y sin credenciales o expulsados de distritos de areas afluentes o mas exigentes.

En conocimientos basicos como lectura y matematicas han registrado los grados mas vergonzosos, pero no porque no puedan aprender, sino porque no se les ensena lo mas importante.

Los libros de texto no cumplen con los requisitos de leyes estatales de mencionar las aportaciones a la civilizacion de todos los grupos etnicos de que se compone el estado y esto es una flagrante violacion a cuatro leyes siendo la razon del problema de falta la identidad entre los niños hispanos a las que se les convierte en un arbol sin raiz, mas bien en extranjero a la humanidad, tenemos actualmente una cultura pluralista.

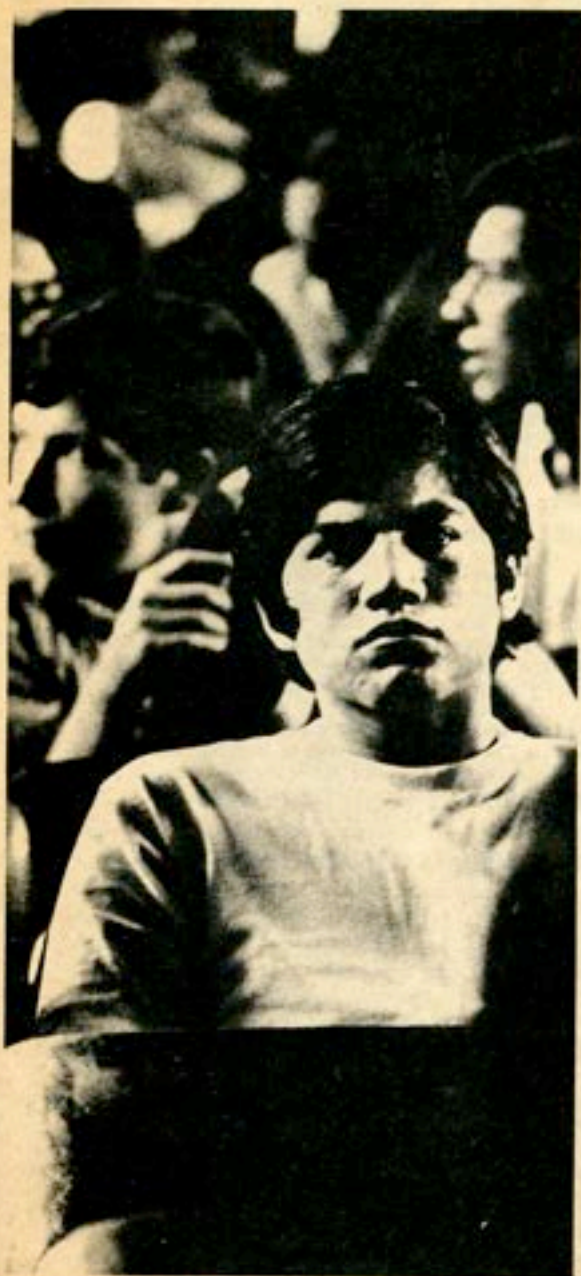
EGOISMO ESTERIL

Es necesario cambiar la actitud de los maestros para que respeten los sagrados derechos de los niños hispanos, y se les enseñe los conocimientos indispensables como las matematicas y lectura, un programa mas efectivo y de provecho. Al mismo tiempo prepararlos para pasar las pruebas de aptitud de las universidades o colegios de prestigio, y no solo verlos como santuarios exclusivos para los privilegiados de ojos azules.

Los maestros tienen que dejar de estar encerrados en su egoismo esteril pensando en perpetuar este crimen de siglo, llamado genocidio mental y cultural y reservando un lugar exclusivo arriba de la montana donde quisieran estar siempre.

**REPORT 1972 CIVIL
RIGHTS COMMISSION**

The Excluded Student



SUMMARY

The basic finding of the Commission's study is that school systems of the Southwest have not recognized the rich culture and tradition of the Mexican American students and have not adopted policies and programs which would enable those students to participate fully in the benefits of the educational process. Instead, the schools use a variety of exclusionary practices which deny the Chicano student the use of his language, a pride in his heritage, and the support of his community.

The suppression of the Spanish language is the most overt area of cultural exclusion. Because the use of a language other than English has been cited as an educational handicap as well as a deterrent to Americanization, schools have resorted to strict repressive measures. In spite of the fact that nearly 50 percent of the Mexican American first graders do not speak English as well as the average Anglo first grader, they are often compelled to learn a new language and course material in that language simultaneously during the first years of their educational experience.

One-third of the schools surveyed by the Commission admitted to discouraging Spanish in the classroom. Methods of enforcing the "No Spanish Rule" vary from simple discouragement of Spanish to actual discipline of the offenders.

State	Arizona	California	Colorado	New Mexico	Texas	Southwest
Percent of First Grade Mexican American Pupils who do not speak English as well as the average Anglo first grade pupil	30	36	27	36	62	47

The Commission's report also examines the representation and school assignment of Mexican Americans holding the following school positions: classroom teachers, school principals, assistant or vice principals, counselors, librarians, other professional nonteaching school staff, secretaries, custodians, and teachers' aides. Except for those in the positions of custodian or teachers' aide, Mexican Americans comprise substantially less of school staff than they do of enrollment. Also, with the exception of counselors and custodians, Mexican Americans on school staffs are more likely to be found in predominantly Mexican American schools than are students.

Mexican Americans are grossly underrepresented among teachers. Of approximately 325,000 teachers in the Southwest, only about 12,000, or 4 percent, are Mexican American, while about 17 percent of the enrollment is Mexican American. In contrast, proportionately more teachers than pupils are Anglo. Furthermore, black teachers, although they are also underrepresented, outnumber Mexican American teachers by almost two to one. School systems in Texas and California employ three-fourths of all Mexican American teachers. Most of the other Mexican American teachers [15 percent] are found in New Mexico.

Proportionately more Mexican American teachers [55 percent] than pupils [45 percent] are found in predominantly Mexican American schools. One-third of the teachers are in schools whose enrollments are 80 percent or more Mexican American. Although the larger number of Mexican American teachers is assigned to predominantly Mexican American schools, they still constitute a very low percentage of teachers in these schools, mainly because so few members of this ethnic group are employed as teachers.

A much higher percentage of Mexican American teachers in Texas than in California are in predominantly Mexican American schools. More than 80 percent of all Mexican American teachers in Texas are assigned to schools that have at least a 50 percent Mexican American enrollment; more than 60 percent of the Mexican American teachers are in schools with an enrollment that is at least 80 percent Mexican American. The distribution of Mexican American teachers in California is roughly the reverse of that in Texas. In California more than 80 percent of all Mexican American teachers are assigned to schools in which pupils of this ethnic group *do not* constitute the majority of the enrollment. Two-thirds of Mexican American teachers are in schools in which less than 25 percent of the enrollment is Mexican American.

An even smaller proportion of principals than teachers is Mexican American. Of approximately

12,000 school principals in the Southwest, less than 400 [3 percent] are Mexican American. More than 90 percent of all Mexican American principals are employed in Texas, California, and New Mexico. As with teachers, proportionately more principals than students are Anglo. Further, Mexican American principals are outnumbered by black principals.

Mexican American principals are even more likely than either pupils or classroom teachers to be assigned to predominantly Mexican American schools. Nearly 65 percent of Mexican American school principals are found in schools in which Mexican American pupils form the majority of the enrollment. More than 40 percent are in schools in which from 80 to 100 percent of the pupils are Mexican American. However, Mexican Americans represent a very low proportion of all principals assigned to predominantly Mexican American schools. This is true primarily because so few Mexican Americans are employed as principals.

Employment and school assignment patterns for Mexican Americans in other nonteaching professional positions such as assistant principals, counselors, and librarians, is similar to that of Mexican American teachers and principals. Very few occupy such positions, and those who do, are, for the most part, assigned to schools that are predominantly Mexican American. To a greater extent Mexican Americans are employed as teachers' aides or as nonprofessionals, especially custodians, rather than as professionals.

In the area of the Southwest surveyed by the Commission, approximately 480, or about 7 percent of more than 6,750 professionals employed in school district offices, are Mexican American.⁷⁹

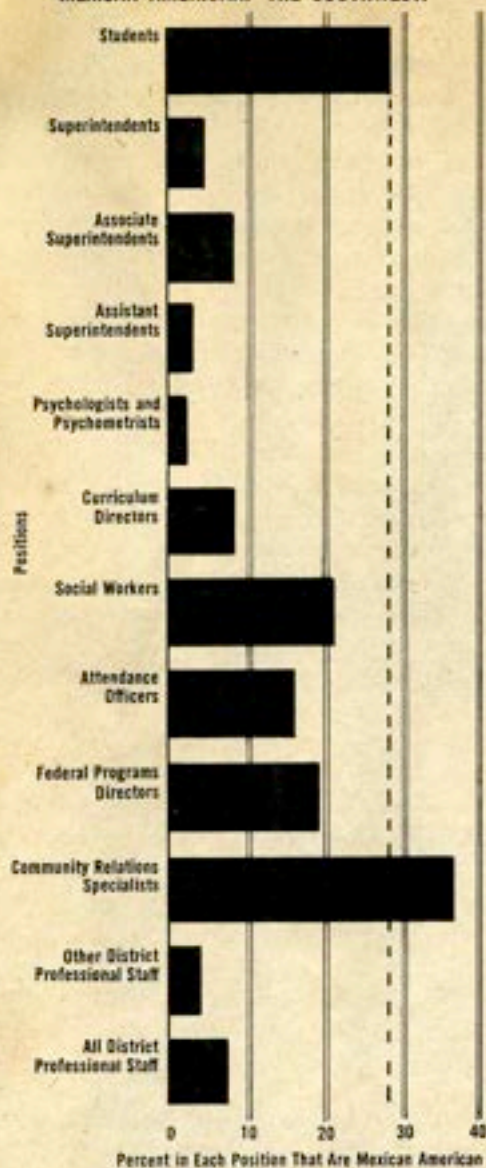
⁷⁹ The Commission's survey conducted in Spring 1969 covered districts in the Southwest that have an enrollment which is 10 percent Mexican American or more. The Commission also utilized data from the U. S. Department of Health, Education, and Welfare Fall 1968 racial and ethnic survey, which included the same districts surveyed by the Commission as well as those that have less than a 10 percent Mexican American enrollment. The discussion relative to students, teachers, and principals was drawn from the HEW survey as tabulated by the Commission.

PUPIL-TEACHER RATIOS BY ETHNIC GROUPS

State	Mexican Americans	Blacks	Anglos
	Pupils-Teachers	Pupils-Teachers	Pupils-Teachers
Texas	98 : 1	31 : 1	19 : 1
California	172 : 1	50 : 1	21 : 1
New Mexico	58 : 1	48 : 1	16 : 1
Arizona	140 : 1	53 : 1	19 : 1
Colorado	144 : 1	45 : 1	20 : 1
Southwest	120 : 1	39 : 1	20 : 1

Source: Fall 1968 HEW Title VI Survey

Figure 11. PERCENT OF STUDENTS AND DISTRICT PROFESSIONAL STAFF THAT ARE MEXICAN AMERICAN. DISTRICTS 10 PERCENT OR MORE MEXICAN AMERICAN. THE SOUTHWEST.



Source: USCCR Spring 1968 Survey.

Mexican Americans are also underrepresented on local boards of education. Of approximately 4,600 school board members in the Commission's survey area only about 470, or 10 percent, are Mexican American. Slightly more than two-thirds of these Mexican Americans serve on boards in Texas and New Mexico. Nearly 70 percent of the 470 Mexican American board members are found in predominantly Mexican American districts. However, even in predominantly Mexican American communities, this ethnic group is generally underrepresented on the board of education. About 175 Mexican American board members, or 55 percent of the 320 who are in predominantly Mexican American districts, serve on a school board in which they constitute the majority of members. Nearly all [113] of those serving on predominantly Mexican American boards are in districts that are 80 to 100 percent Mexican American in school population.

About 50 of the 480 are superintendents or associate or assistant superintendents. The majority of Mexican Americans holding these positions are in New Mexico. Most Mexican Americans in other district level professional positions are in Texas and California. Mexican Americans constitute a smaller proportion of total district professional staff than they do of enrollment. Generally, they occupy a larger proportion of the work force in the positions of social worker, attendance officer, Federal programs director, and community relations specialist than they do in other district level staff positions. Almost half of the Mexican Americans in the survey area who hold staff positions in district offices are employed by districts that are predominantly Mexican American. More than 70 percent of the 235 persons so situated are in Texas. The majority of those employed by districts not having a predominantly Mexican American enrollment are found in California.

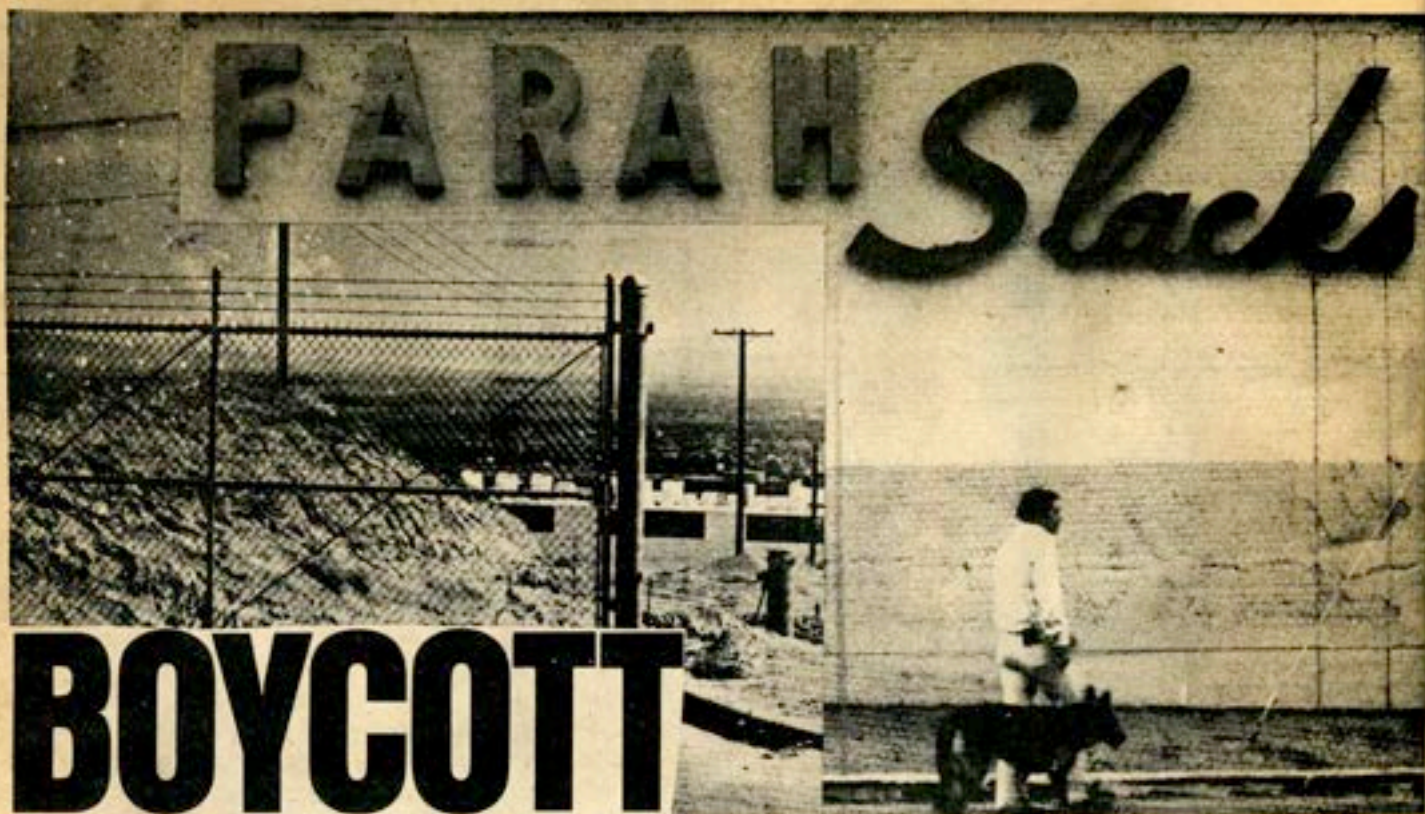
DISTRIBUTION OF CLASSROOM TEACHERS BY STATE AND ETHNIC BACKGROUND

State	Anglo		Mexican American		Black		Others*		Total**	
	Number	Percent of Total Teachers	Number	Percent of Total Teachers	Number	Percent of Total Teachers	Number	Percent of Total Teachers	Number	Percent
Arizona	13,875	93.9	514	3.5	297	2.0	92	0.6	14,779	100.0
California	156,941	91.1	3,769	2.2	7,798	4.5	3,759	2.2	172,267	100.0
Colorado	21,052	95.3	497	2.3	392	1.8	137	0.6	22,079	100.0
New Mexico	8,956	81.9	1,774	16.2	117	1.1	87	0.8	10,934	100.0
Texas	87,105	83.1	5,133	4.9	12,293	11.7	227	0.2	104,757	100.0
Southwest**	287,929	88.6	11,688	3.6	20,897	6.4	4,302	1.3	324,816	100.0

Source: Fall 1968 HEW Title VI Survey

*Includes American Indians and Orientals

**Minute differences between the sum of numbers and totals are due to computer rounding.



BOYCOTT FARAH

Over 700 striking Farah workers in El Paso, Texas have been arrested, many taken from their homes in the middle of the night.

El Paso policemen have testified that the strikers have maintained peaceful picket lines at all times at the "Farah Fortress," which sits in a barbed wire compound at the edge of El Paso. Yet, armed Farah guards now patrol the plant with unmuzzled police dogs and local magistrates are setting bail at \$400 for strikers charged only with standing closer than 50 feet apart from their fellow workers on the picket

line.

Standard bail for similar misdemeanors in El Paso is \$25. But then the complainants are not usually members of the management of the Farah Manufacturing Company---one of the city's biggest taxpayers and the area's largest single employer.

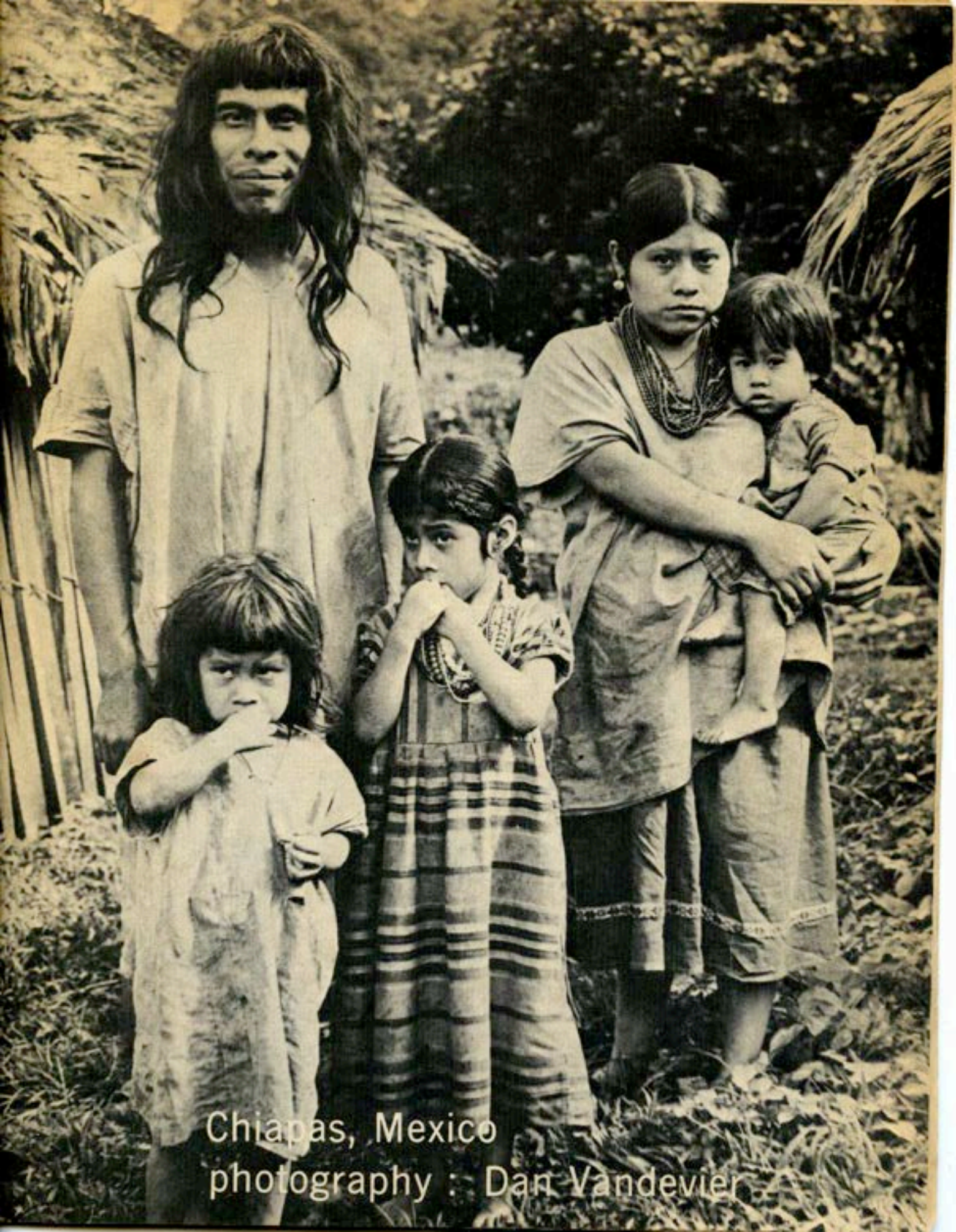
The strike against Farah began in May when the company fired several leaders of the workers' movement to organize in two San Antonio plants. As news of the firings carried, the strike spread to five other Farah plants in Texas and New Mexico. Within a week

merely 3,000 workers, most of them Mexican-Americans, had joined the walkout.

The Farah Company management retaliated by withholding pay due the strikers, demanding that they pay cash for all tools and other work materials, such as masking tape, that they claimed were missing. Meanwhile, workers who agreed to abandon the strike were offered money and jobs.

The federal government recently found Farah guilty of unfair labor practices for firing union sympathizers. But the company refuses to change its ways. This month in the Victoria, Texas plant 35 more union supporters were fired.

While the Farah company plays no-holds-barred in its attempts to coerce and intimidate workers into bending to the management's will, the strikers are holding fast. They are determined to win that dignity and security on the job that is part of the American dream. They are determined to show Willie Farah and the world that justice and decency will win out in America. The growing response to the nationwide Farah boycott proves it. American consumers will not buy injustice.



Chiapas, Mexico
photography : Dan Vandevier











LA

EL FEN

En la calle Western cruzamiento con la Ave. 36 en Gardena, California se localiza una compañía de productos Mexicanos, burritos, tamales, etc., propiedad nada menos que de nuestra tesorera nacional, la ahora inminente Sra. Ramona Bañuelos. Compañía? Bueno, -- llamemosla así.

Dicha empresa, hay que reconocer que tuvo una gran visualidad comercial: explotar los ya famosos antojitos típicos mexicanos y claro para ir de acuerdo con el producto, elaborarlos con trabajadores mexicanos y latinoamericanos. Pues bien, hasta allí muy correcto. -- Mas trabajo, mas industria, mas porvenir; pero como la señora Bañuelos, perdón la inminente señora Bañuelos, también tenía sus ambiciones. Su meta era enriquecerse. Eso sí, pronto. Cómo? Unos minutos - de meditación ya está. Soy mexicana, por lo tanto mis trabajadores tendrán fe en mí. Los explotaré. Emplearé mexicanos ilegales que se presten forzosamente y con una sonrisa en los labios a esa explotación. Ellos no podrán reclamar derechos por un ilegalidad. Ahora, - los que tengan su documentación en regla y soliciten empleo tendrán que aceptar las mismas condiciones, en caso contrario, llenaré mis puestos vacantes con más ilegales. Al fin y al cabo hay muchos.

Se pone en practica el plan. Meta conquistada. Enriquecimiento a base de explotación de su propia raza. Qué importa? El dinero en consecuencia ha traído importancia y algo por añadidura, influencia. Enor-

mes influencias que la llevan hasta la Tesorería Nacional.

Ahora senora Bañuelos, tendremos que agregar un adjetivo a su inminente apellido, Ahora directos: Inminente senora Bañuelos Intocable

Cuando surge la huelga irremediamente en consecuencia de esa explotación y ya bajo la protección de la Union Local 630 -- TEAMSTERS UNION, porque eso sí, estaban ya protegidos con los muy buenos salarios entre \$1.65 y \$1.75 la hora. Claro sin garantía de las cuarenta horas. Suficiente salario para que viva decorosamente una familia. Eso es tendrían que pagarse rigurosamente las cuotas mensuales a la Union. Ese sueldo de margen para todo.

Pues bien, dicha huelga demanda mejores salarios y garantía de cuarenta horas semanales, respaldada por la Unión. Respaldada? La huelga dura ya por algunos meses y "RAMONA'S MEXICAN FOOD PRODUCTS CO." sigue elaborando. Mientras los que están trabajando y los que están marchando en pro de su causa, se pelean entre sí, ofreciendo así un espectáculo gratis a la señora Bañuelos. Claro, eso tiene su merito hacer un pleito entre hermanos, no es fácil.

Y la Union? Haciendo su jueguito? Juan Barra representante de Local 630, propone a los huelguistas regresen al trabajo con los mismos sueldos, con la condición de que seguirá el proceso para lograr un nuevo contrato.

CREACION DE UNA TESORERA

OMENO DE ROMANA

BANUELOS

El señor Samuel Magana Gerente General de la negociación se expreso así ante los huelguistas; Sera mejor acepten lo que la Compania ofrece, de lo contrario tendran que regresar a trabajar con las condiciones de anterior contrato.

La Unión ha tratado de cohechar, claro no en una forma muy definida ni comprometedora, a algunos de los dirigentes de varias organizaciones mexicanoamericanas que están apoyando a los huelguistas.

La Compania notificó a los trabajadores en huelga, por escrito, que en un plazo fijo se presenten a trabajar o de lo contrario quedaran despedidos.

Esto huele muy mal. Huele a confabulación entre Empresa y Union, en perjuicio de trabajadores y logico, en beneficio de la empresa. - Huele a influencia de parte de la firma Banuelos. Huele a irresponsabilidad de la Union.

Se tienen informaciones de que la firma Banuelos hizo un donativo al Partido Republicano de \$100,000. dolares, informaciones no comprobadas. Si esto es verídico, como se puede comprender el -- que no sea posible mejorar las condiciones de trabajo de unos cuantos hermanos de su raza y si se pueda hacer tal donativo? Recompensa o intencion de poner precio a un "hueso"? Caray, como se cotizan alto de precio los huesos!

Diganos senora Banuelos, si tenemos o no razon da sacar todas nuestras anteriores conclusiones? O saquenos de nuestro error, demostrandonos que si es digna de ser mexicana. Entonces senora Banuelos, presentaremos nuestras excusas. Ya no la

llamaremos inminente senora Banuelos intocable, porque entonces le diremos simplemente hermana. Demuestrelo con hechos. Remedie la situacion de todas esas familias que dependen de todos y cada uno de sus trabajadores.

Usted senora Banuelos se resignaria a vivir en las condiciones economicas de sus obreros?

Que quede bien sentado que no estamos de acuerdo con el desempleo a ilegales; pero si protestamos, enérgicamente explotación, porque legales o ilegales somos hermanos.

Diganos senora, desde cuando el sombrero charro o rancharo es simbolo de explotación? Que ya no recuerda que sobre la cabeza de Emiliano Zapata reposo siempre un sombrero de estos? Y en esa testa siempre hubo las grandes ideas de igualdad y no explotación? Claro, Ud. no lleva puesto un sombrero de esos, solo esta dibujado en sus anuncios comerciales. Como medio de publicidad, con fines de enriquecimiento no importando que sufran las consecuencias sus propios hermanos de raza.

Todos cometemos errores; pero siempre hay oportunidad de arrepentimiento. Sincerese. Haga algo constructivo en favor de nuestros hermanos y vera que lo que tenemos de indios y de feos a mucha honra, tenemos de nobles para olvidar lo pasado.

CATOLICOS POR LA RAZA

JAILING OF THE POOR

Catolicos Por La Raza was an organization that was created to bring relevance to the Catholic Church.

It was felt by many members of the community that the church was simply out of touch with the needs of the people, that in fact, participated in the exploitation of the Mexican people.

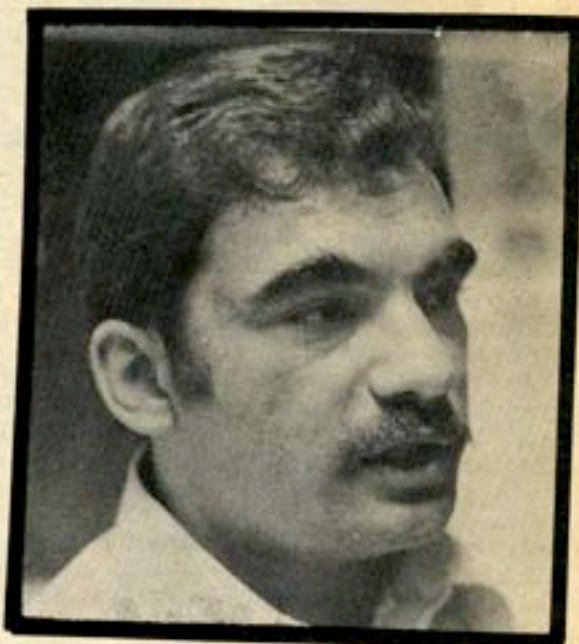
The church was simply using the people and people's faith to get to their money. It was promising an eternity of heaven because that didn't cost anything and materially benefit the people, under the pretext that the church does not subscribe to the temporal physical side but rather to the spiritual and eternal. You see, immortality cost less than the sinful mortality of this life.

This, though, was (and is), of course, a hypocritical position because the church was willing to accept any and all donations of temporal exchange. As a matter of fact, the church went so far as to instill in the faithful, the obligation to support the church administrators, with this hard earned money. This obligation converts to several million dollars of support every Sunday on the part of the Mexican people of the Southwest.

So, in fact, the church was only temporal when it accepted donations but eternal when it had to give money.

Actually, the church is a business. You don't give money or services away. You sell them. You get something in return. The church doesn't donate, it invests. The Church only maintains safe investments. Poor people are not safe investments, that's why the church does not maintain or support them.

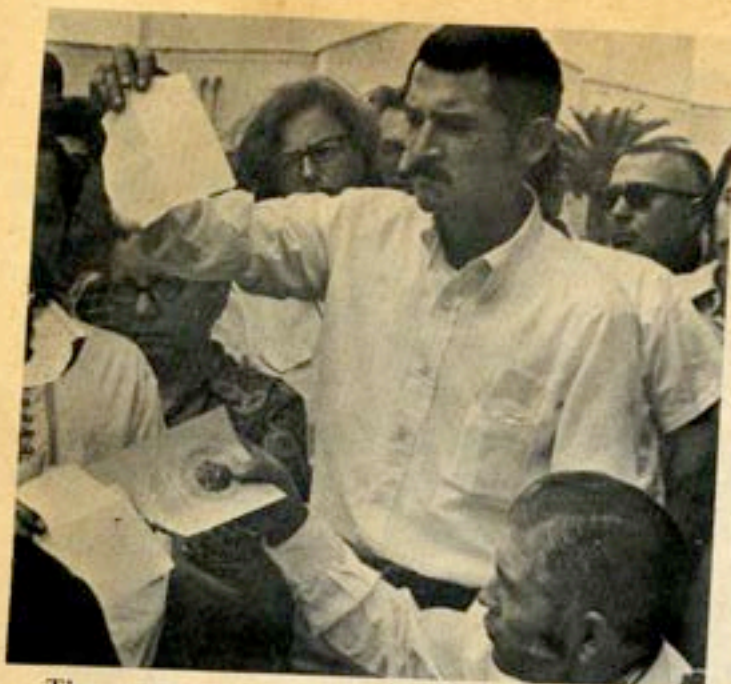
Realistically, the church is a business. It sells heaven and hell at the going market prices. Sins are valued according to how much stock is invested in the morality bank of the hierarchy of the church. That's why a rich man's sins count less than those of a poor businessmen who equate morality on dollar value standards.



This is what Catolicos Por La Raza protested. It protested the tremendous wealth of the church and their refusal to recirculate what the faithful give.

On Christmas Eve 1969, members of the community under the banner of Catolicos Por La Raza protested the extravagant waste of the church's administrators of over 4 1/2 million dollars to construct a church on Wilshire Blvd. for rich people. The church, at the same time that it was building this rich man's church was at the same time closing a girl's high school for lack of money.

The members of the community protested by having a poor people's mass on the steps of that church while the rich anglos sang halelu (?) to the new born King of Wall Street.



The poor people outside decided to join the rich inside to help celebrate in the veneration of the new God. But the church elders, under the supervision of Cardinal McIntyre and Monsignor Hawks attacked the poor people as they came in. These religious fantasies along with the L.A.P.D. riot squad goons attacked and beat up men, women and children.

The people defended themselves as best as they could but McIntyre and Hawks had expressly left orders that under no circumstances would Mexicans enter their new church.

Over 30 people were injured. Ten people were sent to the hospital, one with a brain concussion, caused by an irate anglo parishioner.

Twenty people were subsequently arrested for disturbing a religious meeting. The cries and screams of women and children were too disturbing for the praying hypocrites of Wilshire Blvd.

Eventually 10 people were found guilty. Six were sentenced to jail terms of up to 4 months in the county jail.

Recently, Richard Cruz, the head of Catolicos Por La Raza, Antonio Salazar, a U.C.L.A. student, Alicia Escalante, head of Welfare Rights and Richard Martinez of the La Raza Magazine Staff and La Raza Unida-City Terrace Office and Deanna Doherty-former nun, were all committed to respective jail terms of up to 4 months in jail.

Thus the church was served. The poor were beaten and arrested and finally forced to serve jail sentences.

We specifically note that Richard Cruz, Richard Martinez, Antonio Salazar and Deanna Doherty were jailed unjustly.

May the church, that conspired to jail these people pass away and suffer in the hell that it has always threatened our people.

POR UNA IGLESIA RELEVANTE

by Arturo Sanchez

Tomando en consideracion las exigencias de la generacion actual y su decepcion colectiva a nuestras instituciones, que bajo el oropel del progreso han enraizando en nuestro medio una division profunda, que no se puede calificar sino de violenta y opresora que lesiona la justicia en perjuicio de todos.

Esta ambigua situacion de opresion, profundamente injusta, va aumentando a pesar de los debiles esfuerzos de la Iglesia, porque la estrecha relacion de la Iglesia con los poderes economicos le impide el cumplimiento de su funcion profetica.

Armonia y colaboracion son las notas caracteristicas de la Iglesia constitucional, con las oligarquias economicas industriales y financieras; mientras este sistema prevalesca y se apoye en el exito individual y no en el exito de la sociedad en conjunto, mientras se apoye en la competencia de unos

contra otros y el dominio de los debiles por los mas fuertes, en lugar de apoyarse en la mutua cooperacion de unos con otros, mientras nuestra sociedad acelere su propia corrupcion y asigne mas jerarquia a quien tenga mas y no a quien sea mas.

Si continuamos sepultandonos en degradacion social, nuestra sociedad se autodestruira en el suicidio colectivo quedando en el fango mas putrefactos, menos cristianos, y mucho menos humanitarios.

Mientras nuestras relaciones sociales favorezcan el individualismo, el clero seguira generando injusticias, marginacion, y la odiosa explotacion del hombre por el hombre, y la marcha de este entierro lento del pueblo seguira su curso y el triste futuro a los inocentes de nuestra nueva generacion sera un mundo vil y cruel, mas bien un vil basurero preñado de humillaciones, porque nuestro legado no fue el derecho a la dignidad y la justicia, sino el derecho a la pesadilla, la horrible degradacion y la humillacion para perpetuar una degradacion y la humillacion para perpetuar una desgraciada existencia sin futuro.

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BOICOTEO EN EL MILLION DOLLAR

La huelga a el teatro Million Dollar al fin termino despues de mas de un mes y medio de presion por parte de todos los segmentos de la comunidad.

Despues de seis semanas de boicoteo "picket" diario, dias en que bajo un sol encandecente que solo el corage y el derecho al respeto de nuestra comunidad nos mantenia en el frente pero afortunadamente llegamos a un acuerdo gracias a la determinacion y la solidaridad de miembros de organizaciones como C.A.S.A., CARNALISMO, y LA RAZA.



TRIUMFO PARA EL PUEBLO

Este tiempo fue logrado gracias a nuestra comunidad y el respeto a las lineas de huelga y si duramos seis semanas en llegar a un acuerdo fue que tambien desafortunadamente hubo sus exepciones y gente que desconoce los motivos de nuestra huelga entraban bajo una lluvia de reclamaciones por su falta de comprension, entraban al teatro avergonzados pero lo mas triste es que prolongaban el triunfo.

El primer dia del boicoteo hubo un saldo de 9 arrestos con lo que quisieron intimidarnos pero resultado que esta absurda actitud a una demanda justa, fue un fertilizante y fue el aditivo clave para unirnos con mas fuerza y mas determinacion.

Nosotros sabiamos que el dueño del teatro por muy poderoso que es pero con todo su dinero no puede con el poder del pueblo como quedo demostrado.

esto resulto con mas participacion de nuestra comunidad y los halcones se convirtieron no en palomas sino en gallinas.

Por otro lado uso los medios de confusion de KWKW la estacion de radio que tiene el programa Tribuna Libre en el que Alma Madrigal y Arturo Sanchez expusieron los hechos pero en el mismo programa para confundir el publico redioescucha una anciana Salvadoreña la tal Alma Paredes fue y derramo el aima, mas bien ponsona pero todo lo que defendio a Frank Fauce le salla contraproducente y entre mas habria la boca mas se metia el pie en la boca que ni sus anticuados terminos literarios la salvaron del ridiculo publico.

Aqui publicamente reconocemos el testimonio de solidaridad de cantante Genardo Reyes quien testifico su acuerdo a nuestras demandas.

El resultado de nuestras demandas fue:

1. Aire acondicionado en auditorio
2. Fumigacion con regularidad he intensa
3. Reparaciones en general
4. Limpieza y modernizacion de los sanitarios publicos.
5. La entrada en total de un dia a beneficio de la defensa de Ricardo Chavez Ortiz

Y quedando comprometidos para una vez al año un beneficio a una justa causa de nuestra comunidad.

Pagar los gastos legales de los arrestados y una carta de la gerencia del teatro pidiendo quitar los cargos.

El resultado de este biocoteo fue un triunfo y el beneficio para todos y el exito fue gracias a toda nuestra comunidad, en esta causa en que demandamos respeto y dignidad a nuestro pueblo.

Pero por otro lado el mantener al pueblo tranquilo a base de promesas que no se cumplen y que son imposibles de exigir; dada la estructura del poder, es profundamente inmoral porque es jugar con la esperanza y la buena fe de los hombres de buena voluntad que ya mas bien nos convertimos en perros de carnicero con hambre, por los mismos anhelos de justicia social y divina.

Si nos remontamos a la epoca de Genesis, encontramos que las primeras ideas de la religion han surgido, no de la contemplacion de las obras de la naturaleza, sino de la preocupacion por sucesos de la vida, de las esperanzas y temores insesantes que actuan en la mente humana.

Si leemos en la biblia las orgias voluptuosas, las ejecuciones crueles, las venganzas implacables, y que aun en la actualidad el genero humano se auto-destruye, se corrompe y se embrutece en un suicidio colectivo, lo mismo en las guerras que en la division de clases, no parece que seria mas logico considerar que seguimos la palabra del demonio y no la palabra de Dios.

La razon porque la raza humana marcha arradenta hacia la perdicion, en paso de funeral colectivo; la fe de sus dogmas son motivos de consuelo, de resignacion, de esperanza y de contemplar con serenidad y conformarse a la esclavitud sin cadenas e incertidumbre de las clases oprimidas de las ovejas y ustedes los pastores han usado su influencia eficaz como medio de opresion social al arrebatarse el inalienable derecho de auto determinacion del propio destino. Cuando los principios filosoficos de la liberacion eran las metas de nuestro Senor Jesucristo; y como en todas las epocas es bueno predicar el evangelio pero hoy es indispensable practicarle y de esta genuina verdad arrastramos un vergonzoso comportamiento que nadie es libre de culpa y como dijo nuestro gran maestro, el que sea libre de culpa que tire la primera piedra.

El evangelio tambien pertenece a los desprivilegiados y no solo a los Rockefeller, Nixons, Reagans, Echeverrias o a los demas principes despotas monopolistas de la seguridad y deleites continuos, agenos a los sufrimientos del proximo.

Nosotros somos los pobres pero tambien somos humanos, aunque se nos rechaze y sistematicamente se nos aparte de la sociedad nos queda viva la fe, y aunque esta este en agonía nadie nos puede quitar que somos hijos del mismo Dios.

Yo no vengo de rodillas a pedir perdon por el crimen de nuestra pobreza, vengo a apelar a sus conciencias de hombres dignos, siervos de Cristo, que como lideres espirituales deben de rectificar su trayectoria sin condenar a las raras excepciones, sino tomarlas como modelo para que logremos aprender a vivir y la convivencia sea un hecho para que la felicidad, justicia y dignidad sea la tonica imperante de la armonia que al unisono todo el genero humano cantaremos, viendo al cielo y diciendo al fin libres... Al fin libres.....

Porque no debe seguir triunfando el mal sobre el bien por mas tiempo, ni la razon de la fuerza, sino el derecho de la razon a la justicia.

IGLESIA RELEVANTE cont.

Ustedes como lideres espirituales, tienen la sagrada mision de una gran responsabilidad de un deber que cumplir, y de no cumplirlo aproximan el dia en el Antiguo y Nuevo Testamento dejen de ser necesarios porque seran rechazados; porque se olvidan a los pobres, con toda nuestra fe de hoy, logicamente que los testamentos seran la fabula del mañana porque la paciencia tiene un limite, porque la misma desesperacion que causa la desepcion de la impotencia y una continua existencia sin futuro, aislados del mundo con una fe descarnada de la realidad y poco comprometida, con una moralidad de tono individualista.

Nuestras instituciones gubernamentales, estan enchufadas en el engrane que compagina los diversos rasgos de la estructura politica y los hace funcionar perjuicio de la justicia de los desprivilegiados porque nuestro sistema actual es una competencia de fidelidades, compromisos, corrupcion, precesiones y favores con ritmo al periodo del poder, competencia en lo que triunfa de hecho, quien tiene mas medios o sea el rico sobre el pobre.

LOCAL 300

Cont. from page 21

fending Renteria and Hanson, an office employee of the Local, on some perjury counts. Both men won acquittals. Most rank and file members and even most officials of the Local never knew this money was being spent.

The rank and file believe that these disbursements of union funds are illegal. It wonders if the law enforcement agencies of the state government (Evelle Younger and Co.) and of the U.S. government are going to prosecute. This is a case of using rank and file dues and initiation fees for personal gain. The membership demands that these accounts be settled.

The leadership of Local 300 appears to be guilty of much more than robbery of its members. On the morning of May 12, a group of members of the Local varying from about 8 to 30 were picketing the Union Hall at 2005 West Pico, peacefully and with a permit. They were protesting the financial abuses described in another article of this issue. When the number of picketers was at its lowest, they were assaulted by six or more men. The union security guard Ted Thompson (badge 2159) did not try to restrain or interfere in any way with the assailants; as a result, several of the pickets were beaten with battery cables. One was stabbed in the left arm, another needed stitches in the ear and is still receiving treatment for a head injury.

However, when the picketers attempted to detain one of the assailants, Thompson drew his pistol (on public and not union property, which he is not auth-

orized to do), and was instrumental in the assailants escaping.

A formal complaint to the LAPD to the above assailants members could identify, was not acted on. A policeman of the Labor Relations squad investigating the incident later at the request of the membership was told to drop his efforts by superiors.

A few weeks later, one of the assailants was seen entering the Union Hall by some of the members. The LAPD was called and reported that without a search warrant they would have to believe the story of the business manager that the person was not in the Hall. However, members watching the building at seven p.m. saw two cars of union officials come up and escort the person out, using cars with license numbers 824 BLZ and 954 AKC.

This whole incident shows among other things that the LAPD Officials and the union leadership are firmly lined up to keep the rank and file in line (quiet).

Regardless of economic reprisals,

Regardless of intimidation,

Regardless of beatings incurred by rank and file members,

Regardless of being blacklisted,

Regardless of expulsion from the union by Kangaroo Court decisions,

Regardless of do-nothing attitudes on the part of boot-licking, "labor-supported" politicians on both local and national levels, or threats from them, the spirit and programs of the rank and file will prevail and overcome!!!!

Bureau Of Indian Affairs ENDS 'TERMINATION POLICY'

Last January, the Bureau of Indian Affairs announced the end of its "Termination Policy"—a failure for the last twenty years.

This setback policy, established under the Eisenhower administration, consisted of transporting some ten thousand young Indians into eight urban cities across the United States in order to: train, educate and place into employment these Indians. The result of the plan could be termed a failure like most of the other paternalistic Indian programs initiated by the federal government in the past.

The Interior Department operates the Bureau of Indian Affairs—a branch allocated a two hundred and forty million dollar yearly budget. It employs fifteen thousand people to administer the lives of Indians. In the twenty years that this policy was in effect, one hundred thousand Indians were removed from reservations to be relocated into the cities. Fifty thousand plus of these Indians returned to the reservation, confused and disillusioned. While some Indians obtained employment and a source of income, a large portion of those remaining in the cities are presently living a dismal life in ghettos and resorting to welfare benefits—the little that it offers.

The BIA has repeatedly refused to give greater autonomy to the American Indian in the spending and budgeting of federal monies allocated Indian programs. Instead, the federal government continues custodial services keeping the three hundred thousand Indians living elsewhere in the United States in a state of perpetual poverty.

The Indian is the most abused American citizen. Consider these points:

1. Unemployment rates for Indians in reservations is 50% or more. 2. The average income of the Indian is \$1,500 dollars a year. 3. Reservations lack adequate medical facilities, thus Indian children have a high mortality rate. 4. Teenage suicides are three times the national average. Alcoholic consumption by teenagers is twelve times the national average. 5. Housing facilities are very poor. 6. Exploitation and expropriation of good Indian lands and Indian resources continue by government. 7. Education: A. The BIA spends \$18 per year per child on textbooks compared to a national average of \$40. B. The average educational level for Indian children under federal supervision is five years and the Indian dropout rate is twice the national average. C. In the U.S. 300 Indian languages are in use today. Yet, two thirds of all Indian children entering BIA schools have little or no skill in English and only \$300,000 of \$7.5 million dollars appropriated for the National Bilingual Educational Act benefits 773 children.

D. Only three percent of the American Indians graduate from BIA schools.

E. Two hundred and twenty-six schools run by the BIA are located; mostly off reservations and administered in many cases, by "cold" civil service teachers who care little about the Indian.

F. Around 16% of teachers in BIA schools are Indians.

G. The U.S. government chose to close down two successful nineteenth century Indian school systems organized by the Cherokee and Choctaw, because of the well organized school curriculum devised by these tribes, it appears the U.S. stifles academic achievement perhaps feeling threatened, or embarrassed.

The proceeding statistics are handicaps inherited by most Indians who live or have lived on reservations. There are some exceptions, however, in that few tribes have been economically successful through oil and other related businesses—but this represents a handful of individuals as compared to the overall pattern. Through media persuasion infiltrating young Indian minds about city life, it is no wonder some younger members of the reservations have accepted the challenge of the city only to face shattered dreams and disillusion.

The BIA is now planning to channel some \$40 million dollars annually into reservations for econ-

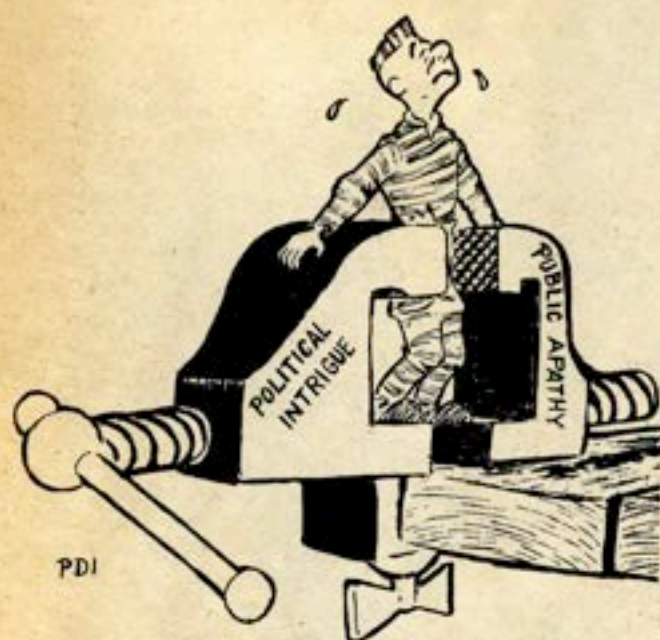
omic development—rather than spend it on relocation programs. Perhaps this may prove to be one of the few good plans ever made by the BIA.

Given the right conditions and greater decision making powers to Indians in reservations, this money should open new possibilities in forming: co-operatives in food, medicine; job opportunities; retention of young manpower and ideas; stronger political unity; recruitment of dedicated teachers; greater utilization of natural resources and technology, establishing greater family stability.

One can only hope that a political football will not result in the distribution and funding of these monies—for the need of these funds within the reservation is great.

CAPITAL PUNISHMENT

by Jaime Ugarte



THE BIG SQUEEZE

Statistics from the California Department of Corrections for a twenty year period up to 1963 clearly reveals the racist and uneven application of "justice." Of those executed during this period, 65.8% were white, 22.8% Black, 8.2% Chicano and 3.2% from other ethnic groups. Blacks averaged only 3% of the California population. (In general, these statistics agree with a study of all men executed in California since 1893.) The last execution in the U.S. was that of a Chicano, Jose Monje, who died in a cloud of cyanide gas at Colorado State Prison on June 2, 1967. The last two "legal killings" in the state of California was that of two Black men in 1967. In the years since 60-year old Jose Gabriel climbed a crude scaffold at San Quentin March 3, 1893 to be executed, California has legally killed 501 persons. Since 1930 there have been 2,066 Blacks and only 1,751 white persons put to death. Blacks make up only 9% of the population. None of these statistics include "illegal lynchings."

The racist character of the death penalty goes beyond national boundaries. South Africa, the world's leading producer of executions, hangs about 100 persons per year almost all of whom are Black. About 90% of the death penalty come out of murder convictions. Rape is the No. 2 crime. 455 men since 1930 (time since record of executions has been kept) have been executed for rape. 405 of those executed were Black.

In the early 1960s the Supreme Court of the United States declined to review a case in which a constitutional challenge was made to the death penalty for rape by the NAACP Legal Defense Fund and the American Civil Liberties Union on the grounds that it was applied discriminately against Black defendants who had raped white women. (Significantly, the death penalty for rape exists only in Southern and border states, the District of Columbia, and Nevada, areas of high Chicano and Black concentration.

Statistics on the social and economic conditions of the victims are a clear indictment against the repressive nature of capital punishment. Of those executed in California in 195

Chicano, Blacks, Indians and other Third World people are most affected by the social, economic and political repression inflicted on the working class of this country. Capital punishment is a manifestation of such oppression. The special significance of "legal killings" lies in that it is a racist and unjust institution perpetrated mainly against the poor and people of color. The following is a quote from the late Warden Lewis E. Lawes of Sing Sing Prison:

"In the twelve years of my wardenship I have escorted 150 men and one woman to the death chamber and the electric chair. In ages they ranged from seventeen to sixty-three. They came from all kinds of homes and environments. In one respect they were all alike. All were poor, and most of them friendless."

"The defendant of wealth and position never goes to the electric chair or to the gallows. Juries do not intentionally favor the rich, the law is theoretically impartial, but the defendant with ample means is able to have his case presented with every favorable aspect, while the poor defendant often has a lawyer assigned by the court."

in California in 1940-1960, 50% were classified as unskilled workers. 47% had not attained a 9th grade level of education and 10.7% were illiterate. 29% had no record of prior commitment of a criminal offense. 42% had a record of prior commitment to prison; 29% were first committed to juvenile institutions, jail, or prisons between 15 and 19 years of age. 60.4% were from homes broken by death, divorce, separation, etc. prior to age 18. Nearly 52% had a record of juvenile delinquency. All of these are conditions which persist in the barrios and ghettos.

On the other hand, it is difficult to find a case where persons of means or social position have been executed. Defendants indicted for capital offenses who are able to employ expert legal counsel throughout their trials are almost certain to avoid death penalties. In the famous Finch-Tregoff case in California, there were three trials, two hung juries, and finally verdicts of guilty but without the death penalty. It is estimated that the cost of these trials was over \$1 million. But in the trials of some defendants without funds, juries have deliberated for as little as nineteen minutes, or an hour more or less, and then returned verdicts of guilty and death. Add to these economic factors the racism inherent in the system of jury selection and it is clear that it is virtually impossible for a Black or Chicano to get a fair trial, and that they are thus the primary victims of capital punishment.

The most consistent argument advanced in favor of capital punishment is that the threat of death keeps people from committing murder and other crimes punishable by death. The logic behind this is that the threat of punishment keeps people from committing crimes, therefore, since people fear death more than anything else, the death penalty will better prevent capital crimes than any other form of punishment. The real question, however, is whether the individual who commits a capital crime considers the death penalty before he acts—whether the fear of death is sufficient to prevent murder. The statistics don't bear this out. The threat of death failed to stop 13,650 Americans who committed murder in 1968. Nor did the threat of death have any effect on those who also took their own lives—64 of the 461 Californians who killed in 1957 committed suicide afterward. Nor did it prevent passion murders: 21% of the Californians executed between 1943 and 1963 had killed their wives, mistresses, or girl friends in a momentary, unthinking rage. On the other hand, prisoners sentenced to death have killed guards in a last desperate attempt to escape. There are even instances of murder and attempted murder by off-duty law enforcement officers—who should be thoroughly acquainted with the penalty for killing.

The argument that the threat of death acts as a deterrent to crime also fails to take into account the mentally. Yet, psychiatric evaluations made at California's San Quentin prison over a 15-year period reveal that a majority of those executed were emotionally unstable, psychoneurotic, or psychopathic. One study shows that of 25 men whose sentences were commuted in California between 1950 and 1965, 12

were on the basis of psychiatric evidence. But why has it been necessary for a Governor to save the mentally ill from death? Why couldn't this have been done in court? Court records are full of cases where a person has been declared "legally sane" even though psychiatric examinations point overwhelmingly to medical insanity.

It is difficult, if not impossible to prove that the threat of death has deterred even one murderer. If this theory were correct it stands to reason that homicide rates after capital punishment is abolished should increase. But extensive studies on this subject have disproved this.

The alternative to punishment by death most commonly advanced by abolitionists is life imprisonment with no possibility of parole. It is frequently offered to meet the charge that one-time murderers will be paroled only to kill again. Both this fear and the life-without-parole alternatives are mistaken. Some few murderers may need to be permanently isolated without parole, but to abolish death as a punishment and then indiscriminantly condemn all convicted men to prison with no chance for a new life, makes no sense at all. For the many who could succeed on parole, life in prison is a living death. What happens to first-degree murder defendants who are convicted and imprisoned but not executed. In one 15-year study of 920 paroled murderers, only one man was returned to prison with the death penalty. Of the remaining 919 men, 24% had died, 8.2% were pardoned, and 55.4% were still on parole. 12.3% were returned to prison as violators. An analysis of the 1959 prison intake for homicide in California reveals that only 1/5 had prior prison records. 36% were first offenders, and less than half, 44% had ever been in a jail or reformatory. In fact, the California Prisoners 1958-59 report states that homicide is one of the "two offense groups, with the highest proportion of men with no prior commitment history at time of admission to prison."

Los Angeles Police Chief Edward M. Davis expects "the slaughter of many California citizens by an army of murderers."

Under the constitutional challenges which have been raised against the death penalty since 1968 all pending executions have been postponed. The California Supreme Court's decision that capital punishment is unconstitutional have prompted State Attorney General Evelle Younger, the 3,000 member California Correctional Officers Association, and other known racists including Mayor Yorty to begin a drive for 520,806 valid signatures on a petition to place on the November ballot an amendment to the State Constitution permitting capital punishment once again.

The State Supreme Court itself said that its ruling was purely a state matter and was not a federal matter. Each state sets its own criminal penalties. Both the California and federal constitution forbid certain types of punishment, but the wording is slightly different; the California provision prohibits "cruel or unusual" punishment. The State court found the death penalty to be both cruel and unusual.

WE ARE NOW SITTING



A MOST EXPLOSIVE SITUATION
NOT OF OUR OWN MAKING

We, as spokesmen for the Inmates at the California Institution for Men, Chino, California, beseech your support by telephone, correspondence or in person.

We, the inmates, are beset with a most unusual problem. Presently we are the most widely publicized Penal Institution in the world; one considered the most progressive; and one known for its non-violent history. We are now sitting on a powder-keg; a most explosive situation not of our own making.

Our grievances are simple and just; but necessarily urgent due to the mounting pressures imposed by staff personnel in their unfeeling lack of concern for the well being of their charges.

1. The negation of the usage of the telephones which have been installed in this institution for the use of the men. Many of us are subject to leave for parole. The problem in existence at this time is for the use of the phones to make the necessary arrangements for parole. Contact Parole Agent, Housing Information, prospective employers to set-up in-

terviews for the purpose of seeking employment and for arranging school enrollment, plus to maintain family ties. These are the reasons that six (6) telephones have been installed. On May 24, 1972 a new directive and guidelines were made for the use of the telephones; which are as follows: No phone calls will be made during the regular working hours. Inmates are to use the phones on their own time and not on Institutional time; inmates are to use the phones only on our free time with approval of our counselor. Yet four (4) of the above mentioned have to be taken care of during regular business hours from 8:00 a.m. to 4:00 p.m. and with these new arrangements is not practical. During the day our only time is 1 (one) hour, yet the phones will not be open because of the meal being served at this time and most of these people that have to be contacted are away for lunch. On the week-ends there are about 4 phones available to serve approximately 1,068 inmates.

2. We are forced into self incrimination at any time of the day or night. This is in violation of the 5th A-

ON A POWDER KEG

THIS USE IS

FORCED ON THE MEN

WITH THREATS

ment of the Constitution of the United States which states "No person shall be held to answer for a crime or infamous crime unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty, or the property, without due process of the law; nor shall private property be taken for public use without just compensation." These are daily actions taken by correctional officers indiscriminate taking of urinalysis in an attempt to discover if narcotics are present. This use is forced on the men with threats of having their dates taken away if they do not cooperate, by being transferred to another Penal Institution or the Guidance Center for review of the board for action to be taken away and ones dates are lost.

3. Harassment of the men with no real cogent reason such as "No use of the visiting grounds or use of the phones unless their sideburns are trimmed." This type of harassment does not apply to all; but is based entirely upon favoritism.

4. Acceptance of a large number of men for "Pre-release" status at the minimum portion of C.I.M. only to be re-locked as "Escape prone" based upon such whimsical criterion as "Caucasian, Single, prior Youth Authority record, etc." all of which were known prior to the initial transfer of each man.

5. Declaration of an "OPEN DOOR POLICY" for grievances was made by Mr. Griggs, Superintendent of the C.I.M. Complex for men in Chino upon his arrival at this institution in 1971. Delegations and/or representatives of the 22 groups that function at this institution. Now we are not even allowed to approach the Superintendent or his subordinates, without threat of punishment.

6. Canteen hours are such that counts and "yard recall" prohibits its use. Work prohibits use in afternoons because you (one) is on institutional time, a noon count, etc. This leaves a period of approximately 30 minutes or less for the 1,068 men to make their purchases at two (2) windows.

7. Clothing exchange have been reduced to half with the additional noon count, cannot leave job during the hours the clothing room is open for exchanging soiled clothing because one is on institutional time and in the evenings you either go to exchange your clothing and not eat or eat and not exchange your clothing. An average for clothing exchange is about 1 1/2 minutes per man. It is impossible to exchange clothing for so many people, plus one must forfeit a meal or clothing exchange.

8. Employment interviews with prospective employers are not allowed because we are on institutional time and a man will not be released from his work assignment for any reason or reasons.

9. The need for 2690's (Temporary community release up to 72 hours) are so restricted as to defeat their purpose. Men with verified job interviews, etc. are restricted in time limitations to the point of completion of interviews and return is impossible. NOTE: Passes are NOT allowed until a man is 60 days short to release provided that a job interview is approved and verified).

10. While an accepted Men's Advisory Council (M.A.C.) constitution calls for elective procedures to elect representatives no such action on elections have been held since 1971. The present members are not the representatives of the population; but PUPETS OF THE INSTITUTION WHO WILL ONLY SAY WHAT THE ADMINISTRATION WANTS THEM TO SAY'

11. Visiting hours, presently at this institution are in danger of being out in half. Not because of our wishes but because there is too much work to be done according to staffs' views.

We do not wish to have this institution become a bloody example of Prison as those most recent ones in ATTICA, SAN QUENTIN and other Penal Institutions throughout the nation. Nor do we wish to endanger the lives of innocent people. This is a list of our grievances is only a portion of the needless harassment of current and hastily formulated rules. WE WILL ACT ONLY IF WE ARE IGNORED. You people, tax payers are our last chance. You can speak for us by writing your senators, congressman, assemblymen, the governor and personal letters, by telephone calls. You can tell others of our plight. You were once our jury when we were in the wrong. We now ask you to be our advocates when we are in our rights as human beings and not as vicious animals as the media has portrayed our image. We are as human with feelings as each of you. All we ask is your support for us in blue.



We are of the opinion, that the prison regime has no right to make speculations based on their personal contortions, guilt complex and paranoia sickness to what a chicano will do when he becomes educated and learns to evaluate the ideologies of this capitalistic society.

1972 has stimulated a profound relationship between the different classes of our people. The explosion of intolerable oppression has unmasked the sleeping giant of the brown civilization. Faced with antagonistic society and we start to mobilize in an effort to stabilize a consciousness that will produce the spirit so badly needed by our people today. Not in the name of fascism or tyrannic hypocrisy, but in the name of true liberation from oppression and exploitation, that has our people and others enslaved as second class people in a first class society. It is in this view that we must measure the growing respect and solidarity with all the people similarly victimized. The attitudes of Chicanoism characterizes a behavior which generates the dynamics of our revolutionary movement. We are convinced that this response to existential conditions will eventually destroy the mentality which persists to commit the biggest genocide against the human race.

Surely we all know the meaning of the word revolution, but how many of us have stopped the rhetoric long enough to hear the true sound of a revolution? None to speak of yet! We seem to have swayed to think that oppression and suppression will be dealt with sit-in's and demonstrations which only serves to produce severe beatings and unjustified jailings by the unmerciful fascist regime who proclaim empty promises. As we all know, we have nothing in the form of bargaining power, however, our leaders seem to think that if we continually grasp a passive-type dissent, we will surely have some results, no matter how long, if ever.

The awful haunting truth that is in our minds, ask if time is or isn't of the essence; will our children have to go through all this, or our present direction prove to set-up a comfortable climate for our gradual reforms, for history will read one of two ways: "the Chicano effectively dissented against their oppressor by showing a unyielding strength of unity towards the peoples revolution," or, "the Chicano merely disrupted in vain attempt to stabilize an oppressive atmosphere." We at this moment hold in our power the ingredients to mold a contributory future for the Chicano in particular and all oppressed in general, we now hold in our hands the entire fate of our beloved people.

Diffusion or nationalism, socialism and democracy, whatever, we must do it as a single unit, not as an individual whim called greed. "For this same entity, greed" is the basis for any and all dissent within our very own ranks. Individualism must be put aside in order to obtain a machine that cannot and will not be side tracked by any foreign perversions.

We ask you then, how many times will our proud people have to be subjected to begging, how many times will we let our brothers become, effected to merely exist in some diabolical prison, how many times will we ignore the hungry cries of our brothers and sisters, and how much more does our raza have to continue shedding their noble blood in a hopeless manner before we realize that we've overlooked the true meaning of liberation and the spirit of a revolution.

At the present time an investigation of the treatment of Chicano prisoners and other minorities under California penal system, was requested by Congressman Edward R. Roybal to Assemblyman Robert Beverly, Walter Karabian, State Senator Alfred H. Song. We are asking Congressman Ronald V. Dellums, U.S. Senator John Tunney, State Senator Mervyn M. Dymally and State Assemblyman Willie Brown, for their support and direct intervention into this investigation of San Quentin, Folsom and other institutions.

We will keep you informed as to our progress in this matter, and hopefully we await for your most positive support.

In closing, we would like to take this opportunity to compliment you for your fine publications, and we would also appreciate if you could place us in your list of subscribers. We remain your brothers in the struggle.

How the Parole Board Works

by Verdell Sexton, Jr.

In this article, I will be giving you a "thumb-nail sketch" of the present procedure an inmate must go through when he or she appears before the Pardon and Parole Board in a quest for a return to living in the free world once again. It is not my intention to degrade or put down the present Parole Board policies or its members. Rather, it is my sincere desire to better inform and educate the citizens of this state, so that they may have a better understanding of the workings and functions of our present parole system.

Some say that the present parole system (as it now is) is most satisfactory! Some say that we should institute a full-time Pardon and Parole Board! Then there are those who have no opinion...or...simply do not care! Perhaps, after you have read this article, you will have a better understanding of the present system and be in a better position to form an opinion. For this is my desire!

Paroling began in the United States in the 1870s, so it is nothing new. The time comes for the majority of those that have been incarcerated here to make their bid for freedom before the Pardon and Parole Board. Most, if not all, have high hopes of a speedy return to society. The vast majority of these inmates have been given a minimum prescribed time, after serving which they may go before the parole board for consideration for supervised release. Most of them, it can be assumed, have lived the last several months in a state of mixed fear, uncertainty, and wistful hope. This is the way the status restoration proceeds: On the day appointed, the inmate dresses in his best uniform. Wistful, frightened, suspicious, sometimes sullen, but always apprehensive, he is called into the parole board meeting room. He sits or stands before the long table around which the members of the parole board are seated. His name and number are read off; his record is produced; abstracts of his case, furnished approximately two weeks before the board meets, lie before each member.

The case load at a parole board meeting may run from 50 to several hundred cases, allowing only a few minutes per inmate. "Do you think you have learned your lesson?"... "Do you intend to go straight now?"... "Will you behave yourself?"... "Can you keep out of trouble?"... "Are you sorry for what you did?"... "Do you pray?"... "Do you have a job?" Random questions are asked of a tense, frightened fellow who would answer almost any question in the world in whatever way he thought might get him out of the torture of his imprisonment, or safely past this critical inquisition. I am certain that all the members of the parole board ask mostly intelligent questions, but they all should realize that the answers given under such circumstances are not very credible or revealing.

The real fault is that the board has little data to go by. There will be at hand usually a history of the offense, a record of the inmate's performance in

prison, a file of correspondence about him, work reports from some of his supervisors and sometimes a physical examination report. In the vast majority of instances there is no psychiatric examination, clinical case study, personality inventory, or social work investigation of the family and neighborhood from which he comes or the environment to which he goes. There is sometimes, alas and alack, a so-called "score" from psychological testing by means of the Minnesota Multiphasic Personality Inventory. In my opinion, this and similar paper-and-pencil tests are limited in value, particularly when used in isolation and given by people who have little knowledge of the nature of human behavior. In fact, such tests offer information as limited as the other fragments of personal data at the disposal of the parole board.

In some states, parole boards have extensive information about parole applicants. Many have their offices in conjunction with the central office of the correctional system and use common case files with the director of corrections which contain all known information, tests, reports, and progress reports on the individual applicants. It is the function of parole boards, with the assistance of institutional staff, to make a social prognosis and to act upon it. Where board members are experienced persons out of the correctional field, as is often the case, astute decisions can often be made even in the absence of much clinical data.

Thus, whether the parole board is as perspicacious and conscientious as I know ours is or somewhat unscrupulous as I have heard of others being, the fate of the inmate's future is a toss-up. He may be remanded to prison for a little more penitence and reflection—at state expense, of course. Or he may be dumped back upon society to sink or swim, blessed only with the expensive education he has had in concealing bitterness and fury. In some states, such as our own, he will not be released, no matter how good his record or how long his service, until he or someone else has obtained for him some sort of employment prospect. Many are kept waiting in a "post-graduate term" in prison because the available jobs are snapped up by the outsiders.

If and when inmates are finally released, many carry their prison about with them into the air, hide it as a secret disgrace in their hearts, and at length, like poor poisoned things, creep into some hole and die. It is wretched that they should have to do so. Society takes upon itself the right to inflict a appalling punishment on the individual, but it also has the supreme vice of shallowness and fails to realize what it has done. When a man's punishment is over, it leaves him to himself; that is to say, it abandons him at the very moment its highest duty towards him begins.

It is really ashamed of its own actions and shuns those whom it has punished, as people shun a creditor whose debt they cannot pay, or one whom they have inflicted an irreparable, an irredeemable wrong! THINK ABOUT IT!!!

from the Eye Opener
McAlester, Ok.

VIET NAM



The Escalation of the War

by Sandra Ugarte

While President Nixon seeks an "honorable" end to a dishonorable war, the destruction of an innocent country and hundreds of thousands of its people continues. While Nixon would have us believe he is de-escalating a war that no one favors, the schools, hospitals, parks, and factories of Vietnam are being bombed with still greater intensity, taking its toll on the women and children of Vietnam.

Nixon's decision last month to further escalate the war in Vietnam by mining North Vietnam's ports and bombing its overland supply routes is the ultimate act of criminal irresponsibility. In arrogantly subjecting ships of Japan and the Soviet Union, France, Great Britain, and other countries which conduct trade with the Democratic Republic of Vietnam to be blown up by mines, Nixon is inviting incidents which can threaten world peace and bring on international conflicts (World War III). This latest act of aggression is a clear indication of the failure, in spite of all his declarations to the contrary, of his Vietnamization policy. In a desperate effort to cover up the political and military defeat of his Vietnam policy, Nixon is attempting to bring about a direct political and military confrontation with the Soviet Union and is using this nation, as well as the entire world, as pawns.

Nixon's actions are in direct contempt of the anti-war sentiments of a vast majority of the American people, who are tired of the lies justifying a barbaric war which has no meaning for them, a war against a heroic people struggling for national liberation and self-determination. Nixon's act was a grossly unconstitutional usurpation of power in that he acted without the approval of Congress and in defiance of the will of the people. Democrats, in both houses of Congress protested Nixon's decision. The day after his announcement to mine the harbors, Senate Democrats condemned his new escalation of the war by a vote of 29-14 and endorsed 35-8 the proposal to cut off funds for the war four months after Hanoi's agreement to release American POWs. The Democratic members of the House Foreign Affairs Committee, historically hawks on the Vietnam war, voted 10-3 to support a bill that would pull out all American troops by October 1. Even Chicago's right wing mayor Richard Daley condemned Nixon for having exceeded his constitutional authority. A few congressmen even filed motions to impeach Nixon or sought court writs to halt the laying of the mines.

With so much opposition in Washington, on whose authority did President Nixon act? Nixon called in only two men in making this monumental decision—Secretary of the Treasury John Connally, and Henry Kissin-

WILL WIN

ger, his chief foreign policy aide. It is significant that these two men represent the two sections of the ruling class most dominant in the Nixon administration, the two sections most associated with the drive for a U.S. empire in the Western Pacific. Connally, representative of the Domestic oil interest, acted as a host just one week before Nixon's televised speech on May 9 for a gathering of top Texas oil men and industrialists to meet with the Standard Oil Rockefeller world empire. We see then whose interests Nixon truly represents.

This latest criminal act in Vietnam points up once again that it is the American imperialist's powers—the military-industrial complex—which is the aggressor, and not the Socialist countries as Nixon would have us believe. There are no Russian or Chinese troops in Vietnam. The corrupt puppet government of Nguyen Van Thieu is kept alive only by U.S. bombs. The truth is that not even the South Vietnamese people support the corrupt Saigon regime. Thousands of South Vietnamese families have members in the North or in the National Liberation Front, or sympathize with the liberation forces. The vast majority do not want the puppet Thieu regime, and this is why the U.S. cannot win no matter what new strategy the American militarists can devise against this tiny country. In spite of military censorship, we occasionally get reports over the news media that militia forces armed by the U.S. are going over to the cause of the National Liberation Front (NLF).

But while the Vietnamese are carrying on a just struggle for liberation with the proven support of a majority of the peasants, the U.S. is carrying on a genocidal attack against the peoples of Vietnam, both North and South. Every South Vietnamese city taken over by the liberation forces is turned into an inferno by B-52 bombers. Time and again it has been the U.S. and Saigon forces who have turned the cities of South Vietnam into firebases, killing the very people they say they're fighting for.

In North Vietnam, civilian targets have been the main objectives of bombing raids by the U.S. Women and children comprise 90% of the casualties of bombing attacks. Two kinds of anti-personnel bombs are being used in these bombing attacks and illustrate the barbaric proportions the U.S. has resorted to. The first of these is a "mother bomb" containing some 300 cylindrical grenades with a pencil-like fuse. The aim of this bomb is to perforate bomb shelters and kill the people inside. The second is a rocket variant containing more than 20 special bombs, each of which in turn contains about a thousand pea-sized plastic buckshot. It is impossible to detect the plastic buckshot with X-rays in the victims of this particular bomb. Hospitals, parks, zoo

and heavily populated working class centers have been the targets of these bombs. 44% of the forests of North Vietnam have been destroyed, and toxic chemicals have been dropped to render the land sterile. Some 13,000 square miles of the countryside, which once yielded rice and vegetables is now barren. Rainwater that fills the bomb craters have become a breeding ground for mosquitos. But in spite of the genocidal policies of the U.S. and the puppet government of Saigon, the North Vietnamese will win. They will win because theirs is a just cause. Throughout the history of this barbaric war, the Vietnamese have shown that no tactics devised by the U.S. MILITARISTS CAN STOP THEM Johnson attempted the same tactics in 1969 of bombing North Vietnam's overland supply routes in order to halt the liberation force's offensive—they proved an unsuccessful then as we are witnessing today.

The Nixon Administration's supposed softening of its negotiating position on the war is a hoax—it is nothing more than a disguised version of the same position. Nixon proposes that in exchange for the release of all American prisoners of war and an internationally supervised cease-fire throughout Indochina, the U.S. would stop all acts of force throughout Indochina and proceed with a complete withdrawal of all American forces from Vietnam within four months. But a deputy undersecretary of defense interviewed the following day said that all details of the withdrawal were to be negotiated after the cease fire. It's the same old line and the Vietnamese see it for what it is. As for releasing American POW's, North Vietnam released three groups of three prisoners each in the past, and these have been used by the U.S. War Department to drum up sentiment in support of the war. It is clear that it would be to the detriment of the Vietnamese to re-



The proposals of the NLF, on the other hand, are clear and are necessary for their very existence. They are asking: 1) That a date be set for the evacuation of all U.S. troops; 2) To accept the resignation of Thieu; 3) That an interim government be set up reflecting all sections of the people. 4) That the re-unification of the two zones of Vietnam be accomplished without foreign interference. 5) That South Vietnam's foreign policy be based on its own needs and made without any political conditions set by the foreign country. 6) That the U.S. Government bear full responsibility for the losses and the destruction it has caused to the two zones of Vietnam. 7) That there be respect and International Guarantee of the Accords to be concluded.

Cont. on page 52



V I E T N A M



STAY OUT OF THE SERVICE DON'T BE THE VICTIM OF AN UNJUST WAR

Some of the main factors which are responsible for the high draft, and enlistment rate among Chicanos are economics, social status, and the feeling of patriotism. These reasons, including education or rather the lack of education are exactly the same reasons why Chicanos have not taken advantage of the Selective Service laws, in particular of the laws which allow for legal deferments. There is an unbelievably wide-spread lack of knowledge among Chicanos regarding their rights within the Selective Service System. A brief explanation of all the deferments available and how to obtain them will now be presented.

To begin with, there are many Chicanos who are 18 or 19 years old and have registered for the draft, yet don't even know about the lottery system. Because of this, many Chicanos have enlisted or are ready to enlist before they "get drafted" and their lottery numbers are in the 200's or 300's. They don't know that in the lottery system, with numbers this high, they would never get drafted.

A. WHAT IS LOTTERY?

Under the "lottery" system, available men are drafted by "random selection." A man gets a lottery number during the calendar year in which he turns 19. He is first exposed to the lottery, and has the greatest chance of being drafted, (1) in the calendar year in which he turns 20, or (2) if he has a deferment or exemption on December 31 of that year, in the year he loses the deferment or exemption. If his number is not reached in the year he is exposed, it is less and less likely that he will be drafted as he grows older. Only men under 26 are drafted by lottery number.

The official rules on the lottery are published in Selective Service Regulations 1631.1 and 1631.6 and in the Registrants' Processing Manual, Chapter 631.

B. LOTTERY NUMBERS

On December 1, 1969, the days of the year were scrambled in a lottery drawing and men born in 1944 through 1950 were given numbers according to their birthdays. Similar drawings were held on July 1, 1970 for men born in 1951, on August 5, 1971 for men born in 1952, and on February 2, 1972 for men born in 1953.

Numbers assigned in these drawings apply to all men born in these years, regardless of when they register for the draft (as in the case of an alien who

immigrates to the U.S. after age 19). In the future, after each drawing, the Director of Selective Service is expected to announce a "1-H cutoff," the number expected to be the highest reached during the following year's draft calls. Cutoff numbers for 1972 and 1973 had not been announced as of the writing of this memo.

A man's official birthdate for Selective Service purposes is the birthdate he gives upon registering, which appears on his Registration Card (SSS Form 1) unless he proves a different date should apply by the last day before the lottery drawing which affects him (RPM 631.1, para 2; Reg, 1617.2). Selective Service normally will not change a man's lottery number, once it is chosen, even if he furnishes proof of a different birthdate. A man keeps his original lottery number permanently; earlier and later drawings do not affect him. The tables at the end of this section give the numbers drawn so far.

C. WHO CAN BE DRAFTED?

A man can be sent an order for induction into the armed forces, or assignment to civilian work as a conscientious objector, only when:

- (1) he is classified 1-A, 1-A O or 1-O;
- (2) no personal appearance or selective Service appeal has been requested for or is in process, and the period for requesting such procedures is past;
- (3) he was found acceptable at a pre-induction physical and sent a Statement of Acceptability (DD Form 62), or he failed to take a scheduled physical, or he volunteered for service (Reg, 1631.6 (a));
- (4) his priority group and lottery number have been "reached" to fill a call (see below, part E).

An induction order must be mailed at least 30 days before the date set for induction (Reg. 1632.1). A conscientious objector classified 1-O should be ordered to begin finding civilian work at the time he would receive an induction order if he were classified 1-A (reg, 1660.4).

D. ORDER OF CALL

Beginning of 1972, there are no longer state or national quotas; all boards reach the same lottery numbers in the same months. Each month that there is a draft call, available men are drafted in order of priority groups and lottery numbers. The order of call is set forth below:

- (1) Volunteers under age 26.

- (2) Extended Priority Selection Group (EPSG) - Men not yet 26 who were in the First Priority Selection Group on December 31 of any calendar year, whose lottery numbers were reached by their local boards at any time during that year, but who were not sent induction or civilian work orders during that year - in order of their lottery numbers. The highest number reached during 1970 was 195; during 1971 it was 125.
- (3) First Priority Selection Group 0 1-A, 1-A-O, or 1-H men who turn 20 during the current calendar year; and also older men, under 26, who lose deferments or exemptions during the year.
- (4) Second Priority Selection Group - Men who were in the First Priority Selection Group on December 31, of the previous year, whose lottery numbers were not reached at any time during that year, and men who were previously in the EPSG and are transferred under the rules specified in Part F below. Third and lower priority selection groups are for men previously in the Second Priority Selection Group these men move down into the next lower priority group on each December 31 that they remain available for callup, until they turn 26.
- (5) Men who turn 19 during the current calendar year and will not enter the First Priority Selection Group until the following January 1 - oldest first.
- (6) Men 26 years old, but not yet 35, who have had deferments ("extended liability," see LBM 38) youngest first.
- (7) Men 18 1/2 years old, but not yet 19, oldest first.

Within the First and lower priority groups, those men who were married by August 26, 1965, and are still living with their wives, form a subgroup to be drafted only after all others in that group.

All available men in any group or subgroup must be called before anyone in the next lower group can be called. When announcing a draft call, the National Director sets a specific lottery number within a specified priority group as the national cutoff point for that month. Each draft board takes all volunteers, and then proceeds down through the nonvolunteers until it reaches the cutoff point. If the cutoff is number 50 within the First Priority Selection Group, then these men are drafted; volunteers (group 1); the EPSG (group 2); and those men in the First Priority Selection Group (group 3) with lottery numbers 1 through 50.

Only men in groups 1, 2, and 3 are likely to be called, except in the event of a mass mobilization. Therefore men 26 or over (group 6) cannot normally be issued orders to report for induction or civilian work unless they are subject to the doctors' draft (see Part H).

E. "EXPOSURE" TO THE LOTTERY

Men not yet assigned lottery numbers, and men who would be in the First Priority Selection Group or EPSG but whose lottery numbers are above the announced cutoff number estimated for their groups or subgroups for the current year, should be class-

ified 1-H, "not currently subject for processing for induction" (Reg. 1622.18).

A man can be "exposed" to the lottery only by being classified 1-A, 1-A-O, 1-O, or 1-H while under age 26. He enters the First Priority Selection Group in the calendar year that contains his 20th birthday, or if he was deferred then, in the first year after that in which he is placed in one of these four classifications. If he is still in an exposed classification on December 31 and his lottery number is not reached that year, he is moved to the Second Priority Selection Group on January 1 of the next year. If his lottery number is reached when a man is in First Priority, while he is fully available, he is drafted. But if a man is classified 1-A, 1-A-O, 1-H, or 1-O on December 31, if he is in First Priority, and if his lottery number was reached that year but he was not sent an induction or civilian work order for any reason, he enters the Extended Priority Selection Group on January 1 of the next year (see Part F, below).

In 1970, a lottery number was "reached" only if one's local board actually issued an induction order to someone with that number or a higher number. Many local boards did not draft men all the way to 195, the national ceiling. In 1972 and later years, under the "uniform national call" plan authorized by Congress in 1971, the "reached" number is set by the Director of Selective Service and is the same at all local boards (Reg. 163L.6 (c) (4)). Selective Service believes that 1971 is governed by this definition, so that all men exposed that year with lottery numbers of 125 or below have "reached" numbers even if their draft boards didn't actually call men with number 125 (Letter to All State Directors 00-53). Thus the many men who ended 1971 in First Priority, with draftable classifications and lottery numbers below 125, have been moved to the Extended Priority Selection Group in 1972. This procedure would probably be challenged, except that the lack of draft calls during early 1972 meant it helped men to be placed in Extended Priority, then in Second Priority.

It is tragic to think about how many Chicanos could have stayed out of the service on their lottery numbers alone, but have had to go to Vietnam, joining the casualty lists, just because they didn't know better. And this lack of knowledge on the Chicano's part is the same in regards to deferments too. Because the Selective Service system provides no systematic way of explaining the deferments available and most Chicanos are not aware that draft counsel remain unknown to them. There are several deferments, discriminatory as they might be, for which Chicanos could apply.

2-S STUDENT

The 2-S is a deferment for full-time college study. It must be given to an undergraduate who began full-time college study BEFORE THE SUMMER OF 1971 and has continued to make satisfactory progress toward a degree. This deferment has been abolished and is no longer available to those who have recently started or are about to start college. It should be noted, however, that when this deferment was in effect, it was most discriminatory to Chicanos and other ethnic minority groups since few of them could take advantage of it. The reason of course, is the

under-representation of Chicanos in institutions of higher learning. In 1968, the Department of Health, Education and Welfare investigated university and college compliance with the Civil Rights Commission H.E.W. officials reported that in the University of California system only 1.5% of the total student enrollment was Chicano. The H.E.W. also reported that the California State College system's total student enrollment was 2.28% Chicano. Thus, Chicanos are over-represented in the death reports from Vietnam and under-represented in the class-rooms of our institutions of higher education.

4-G SURVIVING SON

Before January 1, 1970, you could only be deferred if a brother or father was killed in service after December 31, 1959, and you were the ONLY son left in family, in other words, the sole surviving son. Now, this dererment has been changed and if a brother or father has been killed in Vietnam, or in service after December 31, 1959, REGARDLESS OF HOW MANY SONS ARE LEFT AT HOME, YOU CAN STILL BE DEFERRED. This means you NO LONGER have to be the sole surviving son. This deferment could undoubtedly be used by a large number of Chicanos since there are countless Chicano families who have had one or more sons killed in Vietnam, but do not know how to have their other sons deferred.

3 - A HARDSHIP and FATHERHOOD

There are two types of 3-A deferments. (A) 3-A for fatherhood deferments are available for a renewal basis only to men who already held or had requested them before April 23, 1970. (b) 3-A hardship deferments should be given to men whose dependents would suffer "extreme hardship" if they were drafted.

A. 3-A FOR FATHERHOOD

A man who already had a 3-A fatherhood deferment before April 23, 1970, can keep this deferment as long as he continues to live with the child or children in a "bona fide family relationship in their home." There is no definite expiration date for a fatherhood deferment, though the local board may send letters or forms asking for recent information to confirm the man is still eligible. A man who had requested a fatherhood 3-A before April 23, 1970, stating he was a father (or about to become one), still qualifies for fatherhood deferment - even if he did not send complete evidence until after that date (Local Board Memorandum 105, para. 16). A request that was post-marked before April 23, 1970, should be considered (LBM 72). If a man loses his deferment, he should be sure to ask for a personal appearance and use all appeal rights. A man who graduates from professional school with a doctor's degree in medicine, osteopathy dentistry, or veterinary medicine loses eligibility for a 3-A deferment for fatherhood (Reg. 1622.30 (c)), though he may qualify for a 3-A hardship deferment.

B. 3-A FOR HARDSHIP TO DEPENDENTS

A man should receive a 3-A deferment if he persuades Selective Service that drafting him would

cause "extreme hardship" to his dependents. He must show the board that (1) he is supporting one or more dependents financially, physically, or psychologically; (2) his services or support are essential to prevent extreme hardship to his dependents; and (3) if he were drafted, no one else would be willing or able to replace him, or there would not be enough other income available to meet expenses. A man not eligible for a fatherhood deferment may still be able to get a 3-A for hardship.

DEFINITION OF DEPENDENT - A dependent can be the man's wife, divorced wife, parent, grandparent, brother, sister, or child (for the definition of "child" see the next paragraph). A dependent can also be any person under 18, or any person over 17 who is physically or mentally handicapped, whom the man supports, even if they are not related. He should show that he provides support "in good faith" - that there is a continuing responsibility, and that he provides them with needed financial, physical, or psychological support. Dependents must be U.S. citizens or live in the United States and its territories and possessions.

DEFINITION OF "CHILD" - "a legitimate or an illegitimate child from the date of its conception, a child legally adopted, a stepchild, a foster child, and a person who is supported in good faith by the registrant in a relationship similar to that of parent and child." A person over 18 years of age can be considered a "child" for the purposes of a 3-A deferment only if he is physically or mentally handicapped. To prove his relationship to a child, a registrant may need to send the local board copies of a doctor's letter confirming pregnancy (for a child not yet born, a birth certificate, adoption papers or income tax forms. Letters from the man's wife, relatives, or others can help support his claim.

FINANCIAL HARDSHIP-A local board can defer a man in 3-A for solely financial reasons. For instance, he may be the sole support of retired parents who draw only meager social security benefits, or he and his wife both may be struggling to support a young child and meet mortgage payments on their home. When a man claims his dependents will suffer extreme financial hardship if he were drafted, the local board will consider any other possible sources of income available to the man's dependents. These may include help from relatives, possible earnings by the dependents, savings, welfare, the recently increased military pay and armed forces dependency allotments, even the temporary suspension of full payment of debts under the Soldiers' and Sailors' Civil Relief Act. In consideration of a man's claim, however, the fact that his dependents may be eligible for dependency allotments "shall not be deemed conclusively to remove the grounds for deferment" due solely to financial hardship (Reg. 1622.30 (d)). Although the higher scale of military pay and allotments may make it harder for a man to convince his local board that extreme hardship would result if he were drafted, many families will still find it difficult to live on a military pay scale. Men in this situation should still apply.

A man who believes his dependents would suffer extreme financial hardship if he were drafted should say so on his Registration Questionnaire (Form 100) or outline the situation in a letter to his local board and request that they send him Form 118 (Dependency Questionnaire). To present to the local board as clear a picture as possible of his family's financial situation, a man should prepare a budget of all his monthly income and expenses for the Dependency Questionnaire and enclose it with the form. As proof he should attach to the form financial records such as income tax returns, bills and receipts. He should also get people who know his family's financial problems well to write detailed letters in support of his claim.

PHYSICAL AND PSYCHOLOGICAL HARDSHIPS - A man may be deferred in 3-A because drafting him would cause physical or psychological hardship to his dependents - for example, because he cares for an invalid or aged relative, for someone who is ill or mentally defective, or for a young child or children - even if he provides little or none of their financial support. A man who is needed to nurse a sick parent; one who regularly takes care of younger brothers and sisters because their mother works and their father is gone; one who had effectively become the head of a household -- all of these may have valid claims for a 3-A hardship deferments.

Whether or not a man is claiming any financial hardship, he should request and complete Form 118 (Dependency Questionnaire) taking special care to "attach statements of physicians, neighbors, friends, relatives, etc., who are familiar with the facts" (page 3, "physically or mentally handicapped - as when he cares for a cripple or a sick person - it is essential to file a doctor's letter describing the medical condition of his dependents).

Since the rules for 3-A deferments for psychological hardship are vague a man must usually support his claim with letters from several people who know his family situation well. He must persuade his board that his dependents will suffer "extreme hardship" - difficulties beyond those normally suffered by families of men drafted - because no one else is able or willing to replace him. Some examples: A psychiatrist might write that a mother's unstable condition will get worse if her son is drafted. The family minister might write a supporting letter pointing out that the young man holds the family together or is the head of the family replacing his father who is alcoholic, absent or dead. A social worker might state that a younger brother is dependent on the man for direction, or that the man is the only one who can communicate with a mentally defective sister. Whatever the reasons, they should be stated clearly and in detail, with supporting letters from people who know the situation.

LONG LIVE THE D R V



cont. from page 47

These points are vital to the survival of the Vietnamese, and to this end they have been forced to sacrifice their lives and the lives of their children. The American people have no stakes in these proposals (other than losing millions of dollars in tax money in senseless bombs and the loss of thousands of lives): the American POWs have no stake here; nor do the countless American soldiers who have died and are now dying in Vietnam. Only the war mongers, the capitalists who make profits out of war stand to gain by keeping the Thieu regime in power.

This latest escalation of the war has recruited those who believed in Nixon's so-called Vietnamization to the ranks of the anti-war movement. It is now clear to them that Nixon had planned to withdraw from Vietnam only enough to be re-elected, and to escalate again in another form after the elections. Anti-war protests began taking place the day after Nixon's televised speech on college campuses, military bases, on Capitol Hill, and in the streets of major cities throughout the U.S.

For the first time in the history of the Vietnam war, labor unions are organizing in opposition to the war. Although rank and file membership has long opposed the war, coercion from top union leadership has long prevented meaningful organized expression of this opposition. A founding conference of Labor for Peace, which is being sponsored by 44 union leaders from the AFL-CIO and independent organizations, is scheduled to take place in St. Louis June 23-24. The impetus for this new development in the anti-war movement was the visit last March of three leaders to the Democratic Republic of Vietnam at the invitation of that country's trade union movement. In the past, the peace movement has been made up primarily of students, thus the involvement of the labor movement is of particular importance since it represents a broader segment of the American people. The following statement calling for an organization of labor against the war is representative of the sentiments of a vast majority of Americans.

In common with the overwhelming majority of Americans, the working people of our country are plain sick and tired of the cruel and senseless war in Vietnam.

We are sick and tired of the killing and maiming of thousands of our finest youth, and the destruction of an innocent country and millions of its people.

We are sick and tired of the same old lies—handed down from administration to administration—about how we are defending the right of the Vietnamese people to self-determination, while we bomb their land into oblivion.

We are sick and tired of being caught in the wage-price treadmill, of running and running just to stand still—and even falling behind.

We are sick and tired of an "equality of sacrifice" that freezes our wages, while permitting prices to skyrocket and corporation profits to reach record levels.



CALL FOR A LABOR FOR PEACE CONFERENCE

We are sick and tired of watching our cities decay—of seeing our Black, Puerto Rican, Chicano and poor white brothers and sisters condemned to an impoverished ghetto existence—while our government pours billions of dollars a year in the cesspool of history called the Vietnam war.

We are sick and tired of this war that has divided our nation, set up apart from our youth, and poisoned the political atmosphere in our land with a deadly pollution.

It is for these reasons—and because the coming weeks and months may well be decisive in determining our future—that we invite representatives of all labor organizations—international unions, state and city central labor bodies, and local unions—to join us in harnessing the conscience and will of American labor in a powerful organization—LABOR FOR PEACE—to bring an end to this war NOW!!!



"Every day Nixon's crimes against Indochinese peoples continue, the crimes against American people continue too."



(election codes, con't) from page 9

in the last general election and reside in the respective district to sign their petitions. In addition, the candidates will have approximately 25 days to perform this feat: August 15th through September 8th. Moreover, this five percent must be registered voters who did not vote in the June 6th primary, with the exception of La Raza Unida members and members of other unqualified parties.

In Los Angeles County there are possibly three positions of representation that will be sought after by La Raza Unida candidates. Conitary, physical, and legal factors considered, the 40th and 41st Assembly Districts as well as the 27th State Senatorial are prime targets. For the 27th Senatorial at least 5,361 signatures of registered voters will be needed

to allow the candidate to appear on the ballot. Raul Ruiz, announced candidate in the 40th Assembly District, will need to mobilize the magic number of 2,000. Compounding the dilemma is the fact that petition signing usually attempts to realize twice the number required; since many signatures are immediately voided by the registrar's office. Indeed the upcoming efforts promise to be a tedious challenge.

If for some reason it appears as though La Raza Unida and its candidates have undergone a classic case of institutional ostracization, it is because indeed they have. For what they are now experiencing is a result of the two major parties engineering the laws to suppress any chance of competition.

LA VISITA DE

PRESIDENTE LUIS ALVAREZ ECHEVARRIA

GRACIELA MENDEZ

The month of June has been a politically active one for "La Raza" on both sides of the border. This month also saw renewed violence against the student movement in Mexico on the part of the reactionary forces in the country.

The president of Mexico arrived in San Antonio and was received by approximately 40 picketers among the crowd that greeted him. The picketers were activist Chicano protesting the imprisonment of political prisoners in Mexico and the massacre on the 10th of June, 1971.

The next morning the president met with the organizers of the pickett to discuss the problems presented the night before. He agreed to let a delegation of Chicanos enter Lecumberri the penitentiary in Mexico City. He strongly insisted that a complete comprehension of political problems of Mexico was extremely difficult for those not familiar with Mexican politics and urged that these problems be studied carefully. The president stressed that he went to Washington to talk about the contamination of the water and not to meddle in U.S. domestic affairs. He said he understood and sympathized with the problems of discrimination that Chicanos suffer in the U.S. When asked to help the lettuce boycott by not allowing lettuce to be sold to Mexico, he insisted that he could not take such action because "Mexico was not under a dictatorship; and the boycott was a U.S. domestic problem. After a talk with the president the organizers of the pickett called off the pickett line in "good faith" and gave their support to the president 100% if he completes with what he has said in front of Congress. In Los Angeles, Echeverria was met by approximately 300 demonstrators. His secretary made an attempt to schedule a meeting between the president and the organizers of the demonstration, but due to the heavy schedule of both parties the meeting was impossible to set up.

The month of June has also been renewed violence throughout Mexico against the re-organizing student movement on the part of the reactionary forces in the country.

On the 10th of June the anniversary of the massacre of 40 persons on the 10th of June, 1971, there were violent clashes between students and police in Monterrey, Sinoloa, Guadalajara, and Mexico, D.F.

In Mexico City, student activists were divided on the question of whether or not to hold a demonstration in the streets. A disorganized number of students from approximately six schools of the National University, from the Polytechnico, and from various preparatorias, including the preparatoria popular, took the streets in protests of the massacre of the previous year. They attempted to march from the "Cine Casco" but were immediately met by mounted police, granderos and police in Willys Jeeps. They managed to mark the spot where two companeros had been killed last year, but the police force, with the use of batons and tear gas scattered the demonstrators. The protesters returned the police actions with rocks and overturned trash cans. Another group of students determined to march to the Zocalo were met by the same action on the part of the police.

The next day, bombs went off in the P.R.I. (official political party) offices and several government union offices, but causing little damage. There is a big question as to who was responsible for the setting off of these explosives. The bombs caused little or no damage and no one was injured. There was no massive police hunt and so there is speculation that the right-wing forces within Mexico purposely set off the bombs to detract attention from the violent actions of the day before.

On June 13th violence again occurred on the grounds of the University of Mexico in Mexico City. Members of the Comité de Lucha from the school of Architecture were attacked by a right-wing terrorist group from the school of engineering known as "Los Pancho Villas."

The members of the Comité de Lucha were passing posters to advertise a program planned by campesinos to expose their economic problems. (Problems concerning a monopoly near their pueblo that buys

all the "caucaute" (peanuts) at a low price then sells them processed for ten times what they paid, leaving the campesinos with a subsistant standard of living.) Members of the porras Pancho Villa attacked the students and tore down the posters claiming they had orders to disrupt the program planned by the campesinos. Members of the Comité de Lucha reinforced by other students from the School of Engineering, found the "porras" inside an office of a secretary of the School of Law and demanded that they be handed over to face student disciplinary proceedings. The students were given custody of the porras numbering 21.

The porras were taken to the School of Engineering to be tried by a student assembly. It was during this assembly that violence broke out resulting in the death of two of the "porras" on trial. Members of the

group "Pancho Villa" entered the auditorium, where members of their groups were on trial, firing pistols into the crowd and on stage. The result was panic by the students participating, with two of them gravely injured, one by gun-fire, the other due to rush by the crowd to leave the room. The deaths were associates of the same group that had entered firing.

An assembly held that same evening in the School of philosophy made the decision to close down all the schools in the university until those members of the "Pancho Villa" and all other "porras" in the university are expelled by the rector.

Latest word has it that those students that had been taken away by public authorities (those being captured by students from the Comité de Lucha) had been released for lack of evidence.

CARTA DE LECUMBERRI

To speak of nationalism, here in Mexico, is to make it clear that no imposed frontier, by a foreign agresor, can separate our people. When speaking of Mexican culture, language, tradition, and patriotism the Bravo River is only a gash on our peoples' hearts and never a barrier between our common historical heritage. And when searching into the depths of our common historical herritage, we must not forget our wounds suffered at the hands of a common enemy; from whom we share a common oppression, a common exploitation, and a common discrimination—endured here in Mexico and across the border, which united us as oppressed working people, into one strong revolutionary force.

It is this common enemy, U.S. imperialism, who from accross the river sustains the most monstrous system of oppression and exploitation upon the shoulders of its oppressed classes, fundamentally the working class, within which exists super-exploited stratas (Chicanos, Blacks, and Puerto Rican workers and who, on this side of the border, supports an oppressive ruling class which serves its interests and maintains the vast majority of the Mexican people under nourished, unhealthy and which fails to enrich the culture of the poor. In the United States the direct enemy is imperialism, in Mexico it is a bourgeois class which is integrated within its claws. Let us not forgét that we are speaking of that same international enemy who pillages small countries and who, through the exploitation of their natural resources, retards the development of dependent countries and nations living under colonial rule.





Chicanos and Mexicanos are united by a common historical heritage (nationality) and a just struggle against a common oppressor. We are struggling against an enemy who tore away a part of our national territory and condemned a segment of our people to live under a foreign form of government. It is the same enemy who inside Mexico, has created a ruling class at its service, which practices brutal political repression against our people. All of us have deeply imprinted in our memories the collective crime committed last June 10, 1971, in which the Mexican government, representative of the ruling bourgeois class, is responsible. Our common enemy speaks the language of imperialism protects those criminals responsible for the 10th of June, has its claws stained with blood spilled at Tlatelolco, and prides itself in the deprivation of civil liberties.

You call yourself Chicanos, that is to say, Mexicanos who live in the North American system, because, as a people, we were weak to safeguard and defend the national territory. You are a national minority who was abandoned to rely on its own strength within the United States and as a national minority—similar to the Black people and Puerto Rican people—you have confronted an insensitive establishment who denies your self-determination. Chicano is a word which has come to mean a struggle for self-determination. That struggle and the struggle for self-determination for the Mexican people merge into a common commitment of those struggling on both sides of the border.

It is time that Chicanos cease to rely solely on their own strengths. The same goes for us. The coming revolution will need the conscious individuals the necessity to transform the Mexican society. The seizure of power by an oppressed class in this part of the world will not only defeat the ruling class regime, but will also defeat the imperialist power which will surely come to its aid; Chicanos as part of the Mexican nation living within the entrails of the monster, will be one of the most important allies in the march towards victory.

To fight for the just rights of the Mexican workers in Mexico is fortifying one's patriotism, one's national consciousness. To fight for the just rights of Chicano workers, within the United States, is also to fortify one's patriotism and national consciousness.

The Mexican people, in particular the working class, is aware of the struggles that Chicanos have undertaken in their own right, is aware of the development of the Chicano movement as a revolutionary force and its potential support of our struggle at home. It is dire necessity, for the liberation of Mexico, for its emancipation from the imperialist yoke, that solidarity should exist between us and you, as brothers and sisters involved in a common struggle. As for Chicanos, from which the working class must lead because it is the most oppressed and exploited, they must be reciprocally aware that Mexico is its strongest ally—a confirmed revolutionary support.

The revolutionary militants of Mexico and in particular political prisoners—of which more than a hundred are behind bars in Mexico City alone—are deeply grateful for the show of solidarity from the Chicano people. But more than just an expression of gratitude, we wish you a revolutionary salute and invite you to join us in a common struggle, to unite with us, with our forces merging together in a united anti-imperialist fighting force.

Solidarity between the Mexican workers and Chicano workers, within North America, should be a growing and lasting solidarity. The solidarity of which we speak must extend to include all working classes of the United States, specifically its working class; since the political repression which the bourgeois class of the U.S. practices on Chicanos is part of the political repression practiced against the North American working class as a whole; since the source of cheap labor provided by the Chicano workers lowers or freezes the wages of the North American working class; therefore, the struggle of Chicanos against national repression is also of interest to the working class of North America. It should be clear that only the decisive and active intervention of the North American proletariat will defeat imperialism and will speed up the resolute march of our peoples towards socialism, the only system under which our pressing problems can be resolved.

This unity, of which we call for, must be a unity of two peoples, side by side, against both ruling classes; it must be a union against imperialism. The struggle of the Mexican people will only achieve victories if, under the leadership of the working class, it stands for complete popular unity and knows who are its enemies.

**LONG LIVE THE STRUGGLE OF THE CHICANOS
LONG LIVE THE UNITY OF THE MEXICAN PEOPLE.
LONG LIVE THE WORKER-PEASANT-STUDENT ALLIANCE.**

DOWN WITH IMPERIALISM

RELACION DE PRESOS POLITICOS EN LECUMBERRI

Crujia "M"

1. Salvador Aguilar Rodriguez
 2. Adrian Campos Diaz
 3. Enrique Condes Lara
 4. Fabio Erazo Barbosa Cano
 5. Javier Fuentes Gutierrez
 6. Exquiel Flores Rodriguez
 7. Egnacio Gonzales Ramirez
 8. Justino Juarez Martinez
 9. Raymundo Lopez Carpio
 10. Francisco Luna Leal
 11. Ponciano Luna Peralta
 12. Vicente Alfonso Madrid Zambrano
 13. Raul Ernesto Murguia
 14. Antonio Gerhsenson Tafelov
 15. Gerardo Polaez Ramos
 16. Gabriel Peralta Zea
 17. Manuel Rendon Barradas
 18. Mario Rechy Montiel
 19. Enrique Del Toro Najera
- 20 de Junio 1972
95 presos en el D.F.

PRESOS POLITICOS EN CRUJIAS COMUNES

"B"

1. Jaime Rivero Oloarte
2. Dionisio Zavala Olvera

"D"

3. Alberto Zavala Olvera

"E"

4. Pedro Zavala Molchor

"F"

5. Juan Chavez de la Rocha
6. Pedro Marin Zarate
7. Victor M. Hdez Ortiz

"G"

8. Fabian Diaz Alarcon
9. Leonardo Isidro Rangel

En La Crujia "O"

1. Fabricio Gomez Sjouza
2. Alejandro Lopez Murillo
3. Angel Bravo Cisneros
4. Ramon Carmona Medel
5. Felipe Penalzoa Garcia
6. Fernando Pineda Ochoa
7. Armando Gonzalez Carrillo
8. Salvador Castaneda Alvarez
9. Dimas Castaneda Alvarez
19. Rogelio Raya Morales

11. Carlos Gonzales Navarro
 12. Ramon Ramos Melgarejo
 13. Agustin Hernandez Rosales
 14. Jesus Gutierrez Sierra
 15. Francisco Paredes Ruiz
 16. Candelario Pacheco Gomez
 17. J. Jesus Perez Esqueda
 18. Pedro Leyva Perez
 19. Alfredo de la Rosa Olguin
 20. Florecio Lugo Hernandez
 21. Juan Ramirez Rodriguez
 22. David Jesus Mendosa Gaytan
 23. Jeronimo Martinez Diaz
 24. Antonio Garcia Gonzalez
 25. Juan Francisco Ramirez Estrada
 26. Rogelio Roque Rayas Garcia
 27. Enrique Tellez Pacheco
 28. Eron Flores Aguilar
 30. Fabio Julio Davilla Ojeda
 31. Fco. Javier Pizarro Chavez
 32. Librado Sanchez Santiago
 33. Leopoldo Arguello Lopez
 34. Francisco Uranga Lopez
 35. Valdemar Villereal Alvarado
 36. Edilberto Arturo Castellanos Santiago
 37. Paulino Olvera Morales
 38. Roberto Tello Alarcon
 39. Raymundo Ibarra Valenzuela
 40. Carlos Lorence Lopez
 41. Jorge Alberto Sanchez Hirales
 42. Jesus Raul Anaya Rosique
 43. Eufemio Gonzalez Mancilla
 44. Jesus Torres Castrejon
- Faltan dos de la crujia "O"

Crujia "H"

1. Angel Verdugo Beltran
2. Jesus Simental Banderas
3. Sanvador Martinez Guzman

EL TOTAL DE PRESOS EN LUCUMBERRI ES 77

CAMPANERAS PRESAS POLITICAS RECLUIDAS EN LA CARCEL DE MUJERES

1. Rosalba Robles de Murguia
2. Bertha Vaga Fuentes
3. Elia Hernandez Hdez
4. Ana Maria Parra de Tecla
5. Maria Lourdes Rodriguez
6. Martha Elba Cisneros
7. Gladys Guadalupe Lopez Hdez
8. Marcrina Cardenas Montano
9. Maria de Justus Menedez Alvarado
10. Aurora Gonzalez Meza
11. Margarita Munoz Conde de Uranga
12. Francisca Victoria Calvo Zapata
13. Lourdes Uranga Lopez
14. Maria Elena Davalos Montero
15. Esperanza Rangel
16. Yolanda Casas Quiroz
17. Norma de Verdugo



Patricia Borjon
 Raul Ruiz
 Kathy Borunda
 Manuel Barrera
 Alma Madrigal
 Jaime Ugarte
 Sandra Ugarte
 Keta Miranda
 Daniel Zapata
 Maria Marquez
 John Orona
 Dolores Hernandez
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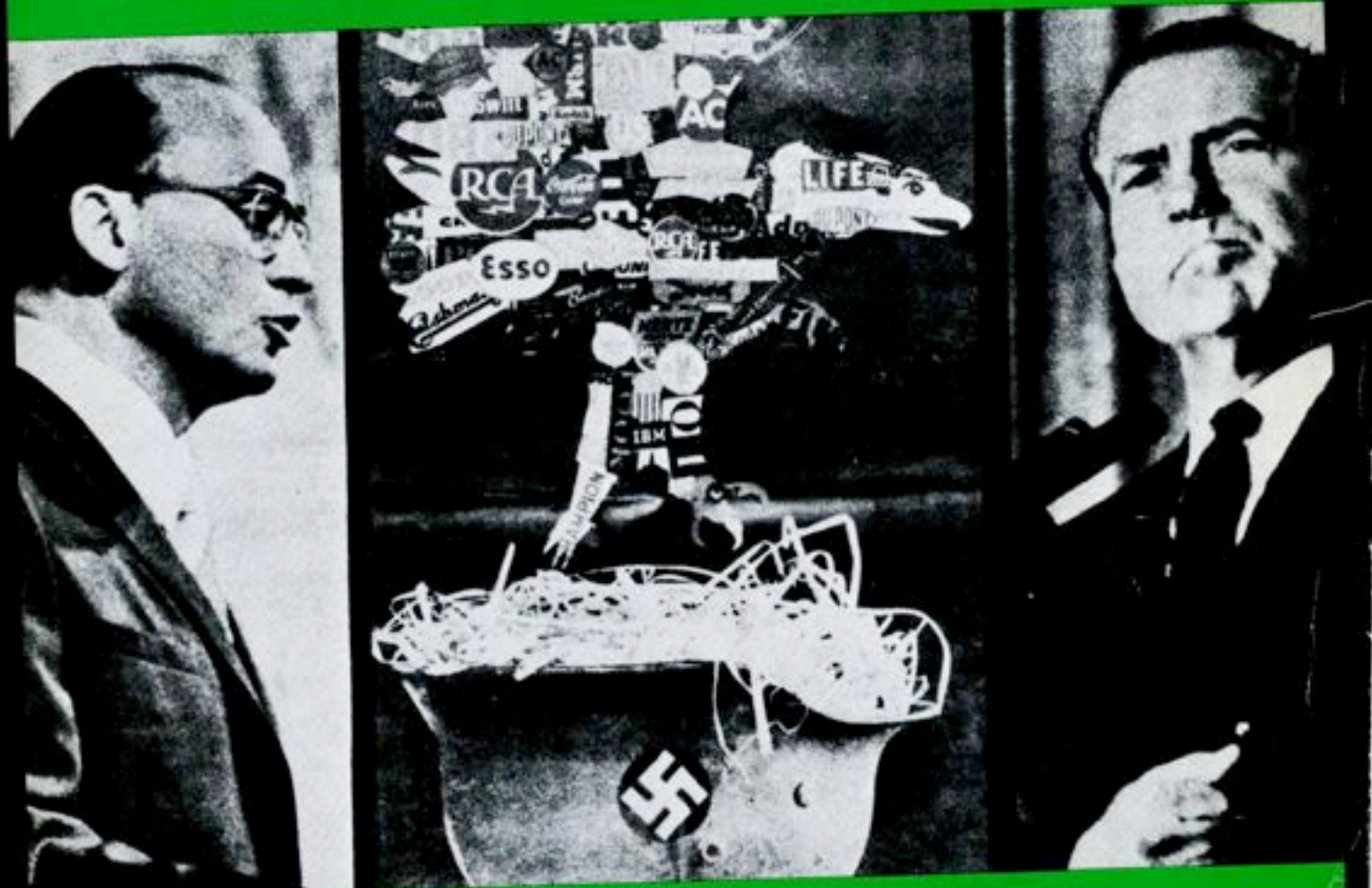
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STATE _____

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LA HIPOCRESIA



DEL REGIMEN

"LO HICE POR QUE AMO A MI RAZA"



CHAVEZ ORTIZ

**"POR UN SUENO DE JUSTICIA,
NUESTRO PUEBLO ESTA DEMENTE"**