

LA RAZA

Vol. 1, No. 11 75¢

NEWS & POLITICAL THOUGHT
OF THE CHICANO STRUGGLE

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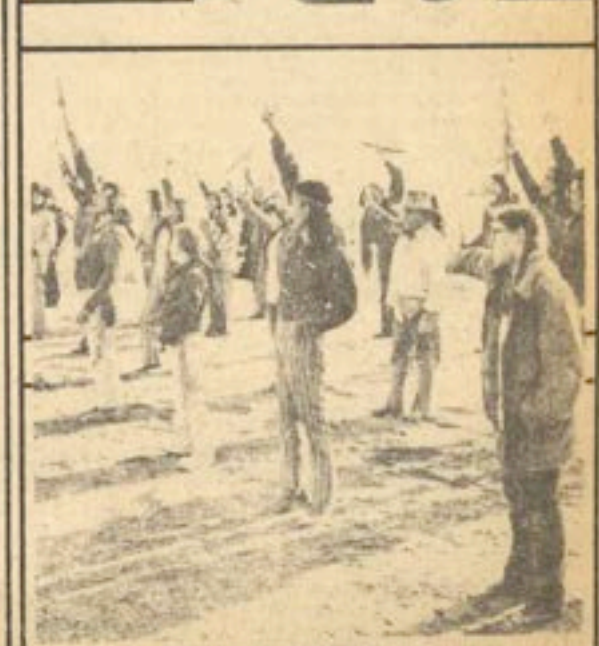
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Contents

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CARTAS/LETTERS	p. 2
CHICANO POLITICAL DEVELOPMENT	p. 3
LRUP - LA PUENTE	p. 7
NIXON'S PHASE III	p. 8
TALMADGE AMENDMENT	p. 10
THE AGRI WELFARE ROLE	p. 12
AMERICAN INDIANS' STRUGGLE TO SURVIVE	p. 14
LEY RODINO	p. 20
THE IMPLEMENTATION OF RACISM	p. 24
SAN BERNARDINO STUDENT BOYCOTT	p. 28
COLEGIO JACINTO TREVINO	p. 30
MILLION DOLLAR FOUR ACQUITTED	p. 32
DENVER POLICE BOMB CRUSADE	p. 34
SOUTHSIDE CHICANOS ORGANIZE	p. 36
HOSPITAL PURSUES RACIST POLICIES	p. 37
RICHARD OAKS	p. 38
NICARAGUA	p. 39
VENEZUELA	p. 44
PHOTO ESSAY	p. 47



LETTERS CARTAS LETTERS



Dear Editor:

I'm writing to you from La Pinta on Soledad, Central. Presently I am being detained in the adjustment center section of la pinta and for some obvious reason, of the 20 inmates caged on the tier I am on, 14 happen to be Chicanos.

I am not writing to you to talk about the Chicanos in here, or why they are here, but to ask you if you can extend the voice of our people to us in here. Many of us in here have been forced to exist in "warehouses" throughout the pinta system in Califas, not for months, but for years without being able to mingle with the regular incarcerated Pinta. The time spent in solitude can do something to a carnal when his ears ache for a voice, his eyes ache for a vision, and his heart aches for compassion, and there is none. It is for this reason that I write this letter to you, hoping you will find yourself in the position to forward us a copy of your magazine.

In the event you feel you can send us the magazine, would you be so kind as to send us a reply. The reason for this is because the Department of Corrections at many times takes it upon itself to determine what type of publications can enter the pinta, and I don't think that LA RAZA Magazine has been their favorite, but certain Supreme Court rulings have been passed, and the Department of Corrections like any other Government agency will just have to learn to adhere to the rights of individuals, especially along the lines of mail privileges.

Sinceramente,
un pinto: Mike Valencia
Box B-12003-A
CTF-central
Soledad, Califas

Queridos Hermanos:

I have just started to read the February 1973 issue of LA RAZA. My letter pertains to the letter received by LA RAZA from a Sgt. Raymond C. Nieto, "Hollman Air Force Base Equal Rights."

I write this letter in order to bring better understanding among us and the Black people that are in the same struggle against the same Gringos.

First of all, here in Germany, we listen to a program called Latino, which comes on 5 nights per week, approximately for 30 minutes. Then on Saturdays we listen to Bolero, which is another Latino program set for all the Latinos overseas. This includes Chicanos, Puerto Riquenos y Cubanos.

My second point is that I detest the comment that Sgt. Nieto made by claiming that the Chicanos get busted from their rank first to anyone else. My reason for this is that I happen to work for the Equal Opportunity/Human Relations and Race Relations office here, and we have been aware for some time that the Black man has been getting shafted a hell of a lot worse than anyone else.

Don't get me wrong and think of me as a Vendido, for I come a long way from that title! I just want justice for all that deserve it. By this I mean that LA RAZA CALLS THE Black Man a Negro. I have observed this word in several of the clippings that I have of LA RAZA.

The Black Man has revolted against being called a Negro, Colored or Boy! Since we are all in the same fight, why in the hell can't we learn to respect each other's wishes? When we learn to respect the wishes of the Revolucionario next to you, then, and only then may we be able to fight with our allies, when we should be watching out for the White cat that will eat the mouse that wins!!!

Together in Struggle,

Abraham Rodriguez
SP5, HHD, 37th T G
Kaiserslauter, Germany

Ed. Note:

We agree with you that sometimes Chicanos get hung-up on calling out their potential allies and ignoring the real enemy. We believe that we must attack this system as a class struggle.

We do not believe that you have ever seen the word Negro used in our magazine. This has never been done.

Dear Editor:

I truly hope that your organization, as well as your race, take no offense to me for writing your press department asking for copies of your magazine to be sent to me for distribution to the Chicanos, Mexicans and to all those who fall under the "La Raza" banner of truth. I am a black who happens to be in the Marine Corps. I haven't lost my place in the world and I want to earnestly and truly make sure that all minorities (e.g. Indians, Blacks, Orientals, etc) become aware of who they are. I now have recently opened a section in the base library where "The Minorities" can get true facts and read true stories about their truly together leaders. I need more information on La Raza magazine and I am even willing to pay for the subscription which would go to the Beaufort, S.C. Marine Corps Library. Please contact me concerning the subscription. I would gladly pay for the subscription fee, but send the magazine to the following address:

A brother for your Cause! Right On!!! Give more power to La Raza!!!

Sincerely,
Bro Jesse Wright
South Carolina

HERMANOS:

Les felicito a ustedes su editorial "Perspectiva de clase en la lucha Chicana." Hace mucho tiempo he creído que la lucha de la raza debiera tomar direccion clasista. Sin embargo les pido con todo respeto mas cuidado con la redaccion de articulos como "Triste Realidad" por Arturo Sanchez, amigo mio y distinguido luchador en pro de la educacion Chicana.

Nuestro hermano Sanchez inadvertidamente ha caido en error que debe entusiasmar a la clase reinante. Refiero a frases que pudieran haberse originado en el Mein Kampf de Adolfo Hitler. El tan sabio y erudito señor Sanchez si que sabe que la mayoría de los ricos de Pacific Palisades y del Valle de San Fernando no son judios. Además el

entendera que "las riquezas de los negocios de los judios ricos" constituyen parte pequena de la vasta riqueza capitalista de nuestro pais. Por que senala el señor Sanchez a los judios en particular?

El verdadero enemigo de la clase obrera es la clase capitalista que consiste de gente de toda raza, toda religion. Cuando un escritor escoge a cualquier minoria como cabra sacrificial, los poderosos regocijan porque la atencion es desviada de ellos. Eso es lo que hizo Hitler para dividir y conquistar a la clase obrera alemana. Todos nosotros que luchan por la clase obrera---ateos, cristianos, judios, chicanos, negros, indios, orientales, hombres, y mujeres---en resumen, la gente humana---necesitamos mantener nuestra solidaridad. Nuestro enemigo es el sistema que explota y los que explotan.

Que marchemos juntos, hermanos Sanchez!

Jose Conway
Santa Monica, Ca.

Companeros:

Nomas esta cartita de gracias para dejarlos saber que ya me a llegado la edicion de Febrero de su periodico y me cayo bien! Todos los otros prisioneros aqui estan ansiosos para tambien leerlo. Se miran unos articulos muy interesantes y informativos. Quiero que sepan que me prestan animo y incentivo en agarrando el tiempo para mandarmelo. Aqui estamos en el hoyo (La Solapa) Ya tengo tres anos encerrado aqui and small things mean alot. Even while out there, little things might not matter. Give our love and poder to everyone there.

Siempre un soldado!
Venceremos!!!

Luis Talamantez

Ed. Note:

Luis Talamantez, a political man in the revolutionary sense, was framed by prison guards at San Quentin and later acquitted of the charge of assaulting a fellow inmate.

CHICANO POLITICAL DEVELOP MENT

Focus: California

By
Gilbert M. Lopez

BACKGROUND INFORMATION

To a large degree the Chicano political experience can be characterized by sporadic, geographically autonomous developments. A reason for this condition is due to the inability on the part of Chicanos to organize on a mass level and thereby form continuous and viable pressure groups. Historically speaking, it is not until the mid 1960's that we see the first signs of unilateral mobilization of Chicanos in the Southwest; this of course was the grape strike. However, the essence of the grape strike was not centered on Chicanos per se, but rather it was primarily a labor issue. It is somewhat coincidental that Chicanos happened to be the greatest proportion of farmworkers and so consequently became most closely associated with it. Therefore, a short historical discussion will be presented on some of the obstacles inhibiting the Chicano from mobilizing en masse with a relatively current explanation of LA RAZA UNIDA PARTY's efforts nationally.

Immediately following the Mexican revolution of 1910 and subsequently the great exodus of Mexicans into the United States, the formation of groups began to occur. The physical resistance offered to Mexicans by the Anglo society created a profound need for Mexicans to associate for mere protection. In an editorial on November 18, 1922, the New York Times asserted that "the killings of Mexicans without provocation is so common as to pass almost unnoticed." At about this time, the formation of Mexican-American groups began to occur in response to these ever-present threats. Noted Chicano political historian, Richard Santillan, offers three reasons for the organization.

"First many realized that the Southwest would never become a part of Mexico again. Therefore, they knew that they needed to work within the American system. A second factor was the arrival of many Mexicans into the United States, because of the Revolution in Mexico. The Mexican was now the majority in many areas thus he did not fear the Anglo as much as before. He could now try to organize without the fear of being killed or sent to jail. The third factor was that many Mexican-American servicemen came home from World War I with a broader experience of the political system of the United States.

The fourth factor is provided by Dr. Miguel David Tirado who suggests that much like the experience of early European immigrants, the Mexicans established mutual aid societies to provide economic assistance to each other.

These groups not only served as a means for facilitating symbiotic relationships among Chicanos, but equally as important, they provided a structure and organization which filled the vacuum created by the absence of formal political bodies. One such group which later developed political roots was established in 1929; this was the League of United Latin American Citizens (LULAC).

Around the mid 1940's, the second phase of organizational involvement began to bloom. The end of World War II saw two new groups enter the sphere of politics on behalf of Mexican-Americans; the Community Service Organization and the American G.I. Forum. Richard Santillan has attributed the successful election of Edward Roybal to the Los Angeles City Council in 1947 to the intensive registration efforts of CSO. Actually it was not until 1958 that Mexican-Americans can stake a claim for creating a "political" organization in an electoral sense; this was the Mexican-American Political Association (MAPA). In general MAPA found its activities preoccupied with seeking structural reform within the Democratic Party. Facilitating this condition in California was the California Democratic Council (CDC). According to Santillan this was the main contradiction of MAPA. For, while MAPA devoted its direction toward "opening up" the Democratic Party, it failed in orienting itself to basic community organizing and therefore proved to be a systematic exercise for middle-class Mexican-Americans.

1960's

While MAPA was attempting to secure its legitimacy as the Chicano voice, especially in California, during the 1960's, its efforts were becoming overshadowed by numerous issue-oriented groups which refused to subscribe to MAPA's institutional approach. We see during this period the

jelling of student, parent and activist forces exerting dynamic pressure within their respective communities. Under the leadership of Rudolfo "Corky" Gonzalez, the Crusade for Justice provided a great deal of national leadership for the cultural identity movement. Consequently the term Chicano forced a dramatic switch for the anglo Mexican-American. However, "Chicano" was in no way merely a semantic exchange for Mexican-American. It denoted an identification syndrome that lay central to the fabric of the times.

Stimulating a consciousness among students, in particular, the United Mexican-American students quickly crystalized during the mid 1960's in California, and later spread throughout the Southwest. College, High School and Junior high school campuses located in or near Chicano communities began experiencing the wave of student organizing and subsequently, the creation of UMAS chapters. Statewide communication networks were promptly established to facilitate a better exchange of information from one campus to the next, but more importantly to solidify a clear direction of interests and definition of priorities. One of the first areas of concern was, naturally, the educational system itself.

By virtue of its own inadequacies coupled with the deep concern of this fact, the high school walkouts in East Los Angeles in March of 1968 provided a secure handle for students in relating to an exercise of power. This method of protest became immediately utilized in many areas throughout the Southwest---Denver, Santa Ana, Crystal City, etc., but to name a few. Students then seeing the insufficiency of the acronym "UMAS" in reflecting their beliefs, replaced the name with "MECHA (Movimiento Estudiantil Chicano de Aztlan.) Chicano had to be stressed. Today MECHA is found at more campuses than ever before.

Concurrently in time with the evolution of the student movement came the so called more militant groups, among the more prominent were the Brown Berets and the Black Berets. Presumably their orientation was to totally disassociate themselves from the socio-economic system

and hence to focus on more progressive avenues of change. Since their inception in the late 1960's these groups have refocused their approaches to deal more with day-to-day community problems.

ENTER: LA RAZA UNIDA

The most recent organizational development in the political evolution of the Chicano is LA RAZA UNIDA PARTY. Beginning in a relatively small South Texas town in 1969, Crystal City El Partido de la Raza Unida has grown to see organizing activity in presently 18 states, and specifically where concentrations of Chicanos are found. Two reasons can immediately be cited for the Partido's acceptability: 1) Being traditionally Democrats, a widespread exclusion from that Party's activities in decision-making capacities is commonplace to Chicanos. Often the Democratic Party is charged with only coming around at election time to woo the Chicano voter. And, not returning much in terms of programs or the resolution of material problems, in off campaign years. Time and time again, in fact, the democratic Party has blatantly acted in a manner detrimental to the Chicano interest. Reapportionment in California is a classic example.

2) Secondly, needing a specific outlet in order to obtain material necessities, together with a feeling that in order to achieve self-determination, many Chicanos feel that they need to form their own organization. Reflecting on the past, many Chicanos view little change occurring in the future by staying in the Democratic Party, especially in the rural towns of the Southwest.

SCOPE OF LA RAZA UNIDA PARTY

It was aforementioned that Chicano political development has suffered from a severe case of not being able to previously transcend local organizations. Party, this can be attributed to the difficulty in establishing an effective communication network from one area to another or from one state to another. Also because organizational attempts have lacked continuity in dealing specifically with Chicano needs and therefore have become sporadic lists of

show. Democratic campaigns have bore this point in general and the Viva Kennedy and Unidos con McGovern in particular. Uniquely, LA RAZA UNIDA PARTY has had national appeal to Latinos. The issues and focus of LA RAZA UNIDA PARTY are those of nuestra Raza. This is where the United Farm Workers Organizing Committee has fallen short. Thirty five percent of the Union members of UFWOC are Latinos. This is in comparison to at least 95% membership of LA RAZA UNIDA PARTY. Hence LA RAZA UNIDA PARTY falls into perspective of being a national attempt to mobilize nuestra Raza as its sole concern.

STATE ACTIVITY-TEXAS

Crystal City is symbolic in Chicano political annals, for it epitomizes the type of victory that many Chicanos justly envision where they are the overwhelming majority. Spurred by a high school walk-out in 1969, organizer of the Party Jose Angel Gutierrez was able to transform the setting into a tri-county political victory. On April 7th of 1969, Jose Angel reflects that:

"Cotulla (La Salle County) set the pace for the city. Two candidates for the school board won and of the four city council seats contested, four now belonged to LA RAZA UNIDA PARTY. The city government was now under Chicano leadership. In Carrizo Springs, the County seat of Dummit, two school board seats were won by RAZA UNIDA sponsored candidates. LA RAZA UNIDA candidates in Crystal won the school board election. The score read RAZA 15 and gringos 1. Included in the 15 were two new mayors; two school board majorities, and two city council majorities. (see LA RAZA, Vol.1, No. 4).

Since then, Texas has run Raza Unida Candidates at nearly every level of office, including Candidate for governor in 1972, Attorney, Ramsey Muniz, showed the Party's viability in that State by obtaining 200,000 votes. He has already declared his intention to run for that post in the next election.

Texas is considered by many, and justifiably so, to be the "hot spot" of LA RAZA UNIDA PARTY. Political sophistication with respect to the Party is higher there than any other state. However, development of LRUP has in no way been restricted to Texas alone. Since the time of Crystal City, Party organizing has been visible in eighteen states. A brief account of five of the more active states (California, Colorado, Wisconsin and New Mexico) will be given herein.

California LRUP efforts began in about 1971 in the San Francisco Bay area. On April 20, several offices were contested by La Raza Unida candidates. Tito Lucero ran for councilman at large and received 1,087 votes. Florencia Medina, a candidate for the Oakland Board of Education, won almost 27,000 votes, or 33% of the votes cast against the Anglo in that office. Also, Trinidad Lopez, a Raza Unida candidate for Board of Trustees received 25,000 votes or more than 25%.

Cucamonga is equated in many ways with Crystal City---a local Chicano activist takeover. This model provided the first concrete victory in 1971 for California. A series of local and statewide efforts have been attempted since. Raul Ruiz, Guadalupe Ramirez and Antonio Abarca have been some of the more outstanding names as far as legislative races in California. Ruiz has run for the 40th and 48th Assembly District seats; Ramirez as a write-in in the 41st Assembly District race; Abarca as an "independent" in the 13th Assembly District seat.

Aside from running candidates, LRUP in California has been very instrumental in labor organizing, community development, reapportionment, legal action and registration. The State has mandated LRUP to show no less than 66, 334 registrations by December 31, 1973, in order to legally qualify the Party, and hence appear on the ballot. Now, the figure statewide is 35,000 registrations with 22,000 being from Los Angeles County. What is interesting to note is that between the period from September 9, 1971 to April 13, 1972, registration in Los Angeles County rose from 6,544 to

19,705---a pick-up of 13,161 new registrants---an average of 2,000 per month.

Ten thousand (10,000) of these registrants reside in the East Los Angeles area. Following registration trends, Richard Santillan provides this information about the period between April and July:

"What has resulted is that from April to July of this year, approximately 10,000 people have registered for LRUP, 33% registered Democratic, 2 percent registered Peace and Freedom, and the rest registered in other parties or declined to state party affiliation. Thus, in East Los Angeles, almost one out of two people who registers to vote are registering in to the Partido."

couple with registration, LRUP has been extremely sensitive in addressing itself to labor issues. "In the Southwestern states where 86% of Chicano people live, over 80% of them live in urban areas. From 1920 to 1960, the population of these states increased 252 percent, more than five times the increase in the rest of the U.S." In Los Angeles County, the Labor Committee of LRUP reports that 95% of Chicano employees are found in the unskilled, semi-skilled and to a marginal extent, skilled classes. Lorenzo Torres asserts that:

"In Los Angeles, the Chicano work force constitutes 9.7% of the total work force, but only 4% of the white-collar jobs and 18.5% of the blue collar workers."

Thus, facing the complexities of a working class, LRUP in Los Angeles County, through its Labor Committee has sought to organize, mobilize, and wherever possible and favorable, unionize Chicano workers.

Of particular interest to the Labor Committee's efforts are the clothing and garment industries, construction industries, food processing plants and upholstery related jobs. These areas of employment in the urban centers have traditionally attracted Chicanos due to the relative acceptance of this work force by management. A big factor in this occurrence is associated with the immigration policies of the U.S. government toward Mexican Nationals. Because of the constant influx of Mexicans, a "cheap la-

bor force" is automatically provided. Since transiency and ever present scab labor face those areas of employment, traditional labor organizations find themselves reluctant to spearhead unionization, or where unions exist, collective bargaining efforts. La Raza Unida Party has taken notice and is attempting to fill this vacuum in its organizing drives.

LA RAZA UNIDA PARTY was very instrumental in conducting a strike against the Mejian Chevrolet Co., in East Los Angeles where unfair practices were being directed toward Chicano workers as a result of their attempts to unionize. In addition, the workers demanded a reflection of the work force to be in proportion to the surrounding community (90% Chicano). Following a period of several intensive months of picketing and effective boycotts on the part of the Chicano community, a victory was realized by the workers. From this point on the already worker-staffed Labor Committee gained a snowballing worker support in the community, and hence the door was pried open for LA RAZA UNIDA PARTY to enter other areas of labor.

Presently, the Labor Committee is involved with farmworkers, mineworkers and a very large-scale boycott of the Farah Slackw Company. According to a local organizer, Cruz Olmeda, nearly 3,000 of Farah's 4,000 employees are on strike. Most of these employees are Mexican-American women. With plants located primarily in Texas and New Mexico, Farah has been able to recruit Chicanos and Chicanas to enter the company at minimum wages, while profiting greatly from their labor. One demand of the workers is to be represented by their union (Amalgamated Clothing Workers, AFL-CIO) in a collective bargaining effort. Again, due to the avid, everyday involvement of LRUP, a grassroots community support is taking firm hold for the Party.

Throughout the State, similar types of organizing is transpiring. The diversity of the PARTY is reflected in its involvement in health, education, welfare and labor. This has fostered a broad-based local push that is ongoing in times of electoral non-activity. Herein lies the value of the



Party Insofar as, if elections prove not to be a resource-effective channeling of energies, then the framework created by the PARTY can be optimum for communication and further mobilizing purposes. California with its three and one half million Mexican-Americans does, in fact, have the potential for various areas of organizing to become a social reality for the Chicano.

COLORADO

In addition to Texas, Colorado is the only other State in the union which has a qualified LRUP. Qualification in Colorado is very similar to the process in Texas where the legality of a party is based not on registration within the party, but rather on how many votes its candidates obtain. Actually, Colorado qualified LRUF before Texas, and thus can lay claim to possessing the first statewide Party.

Focus of LRUP is much the same as in other states that boast Party activity; that is to say, attempting to change the socio-economic conditions of Chicanos. However, being the first state to have the Party placed on the ballot in no way suggests its degree of effectiveness in changing the electoral condition of Chicanos. Colorado finds itself in a predicament very analogous to that encounter in California---a wide dispersion of Chicanos throughout the State. And, where Chicanos are concentrated, The California experience of gerrymandering is repeated.

Nevertheless, in 1972 Colorado LA RAZA UNIDA PARTY ran

17 candidates. Categorically, they are broken down as follows: 1 candidate for the Regents of the University of Colorado; 1 candidate for the state board of education; 7 candidates for the Colorado State house of representatives; 1 candidate for u.s. senator; 1 candidate for congressman 6 candidate for commissioner posts in four separate counties. It is interesting to note that more than one third of these candidates were women.

WISCONSIN

According to the 1970 census report, Milwaukee, Wisconsin boasts a Spanish-surname population of 300,000. In 1970, Dante Navarro ran for state assemblyman of the 12th district. As other Raza Unida Candidates, his returns were numerically minimal. But analogous to other LRUP candidates, his campaign served as a salient organizational tool. Today LRUP efforts are more intense than ever before.

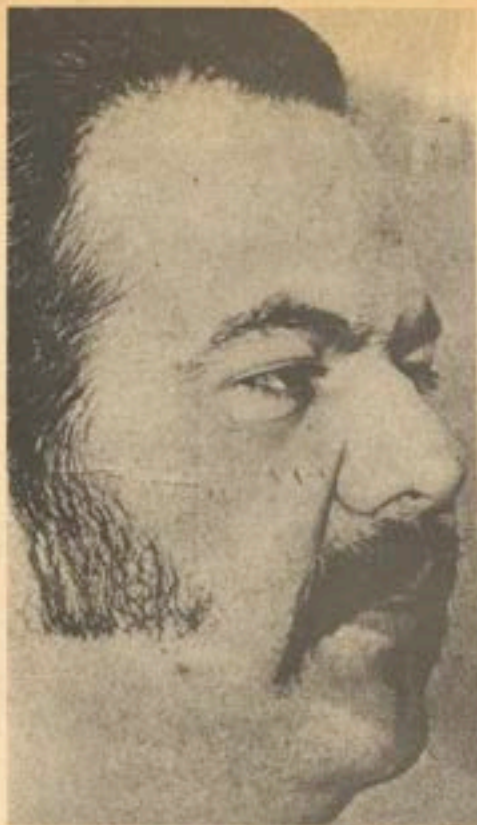
NEW MEXICO

New Mexico may well be the "Garden of Eden" for the Partido in the future. With a population rate of 46% for Spanish-surnames in the state, organizing can be promising. Already a statewide registration drive for the Partido has actively begun. Several candidates have run under the banner of LRUP: Cris Cebada running for State Senate being the most publicized. Reflecting a small town situation much like Texas with areas of overwhelming Chicano majorities, the prospects are easily seen.

SUMMARY

Eighteen (18) states have some type of RAZA UNIDA PARTY organizing transpiring in them; five were mentioned above. Thirteen (13) still remain to be elaborated upon. But because of considerations on space, together with a lack of printed material on them, they will merely receive mention. They are: Arizona, Nebraska, Illinois, Michigan, Kansas, Oregon, Utah, Washington, Maine, Minnesota, Missouri, the area of Washington D.C. and Maryland.

In light of the alienation fostered by the traditional socio-economic system as well as that of both major parties, the evolution of La Raza Unida Party should be viewed as a natural transgression in the process of organization growth. Many believe that it only took the spark of Crystal City in order for the notion to become realized. The challenge presented to the PARTIDO is whether it can address itself to the everyday needs of nuestra raza, and provide some viable solutions. Already it has transcended the problem which stifled previous organizing attempts; to appeal to a broad base. Notwithstanding legal constraints, it appears as though LRUP has managed to avoid the incrementalism which plagued issue-oriented groups. Curiously enough, however, it may prove that the PARTIDO's flexibility will be the very asset which allows it to expand. □



La Raza Unida Party in La Puente

Ernie Porras for City Council

By
Eddie Ytuarte

Fred Aguilar, chairman of the La Puente chapter of L.R.U.P. estimated that about 600 Chicanos voted, which is only about 29% of all Raza registered voters in La Puente.

Why the low Chicano voter turnout? La Puente elections have been traditionally characterized by voter apathy. If the 29% estimate is correct, it actually compares favorably with the 22% of all registered voters who appeared at the polls. The real problem, then, may be that not enough Chicanos register to vote. Out of the total 9000 registered voters in La Puente, only 29.5% are Raza, not a favorable comparison to the 48% of Chicanos who reside in the city.

Nonetheless, if all registered Chicanos would have voted, and if Vargas and Porras had evenly divided the Chicano vote, they still would have come up with 1300 votes each, more than enough to have defeated the other candidates.

A problem faced by Raza voters in the city council race was that some of them were turned off by the fact that Vargas and Porras were in opposition to each other, perhaps perceiving that La Puente Chicanos had not reached a unified front. There were actually two seats open, the one contested by Porras and Vargas,

and another race to fill an unexpired term. Vargas had originally intended to file for the unexpired term but due to a mix-up she filed for the same seat Porras was running for.

The Partido opened the campaign distributing small standard flyers made on its own mimeograph machine. This was followed by door to door precinct walking which Aguilar felt got a favorable reaction from the Chicano community. Some of the Anglos entered, believed the Partido to be a racist party, but its members explained to them the Partido's philosophy and why it is needed to represent the Chicano community.

Later, the Partido sent out mailers to other L.R.U.P. members in La Puente, asking for support in the campaign. Aguilar said it got fairly good reaction, but not as great as anticipated.

A four page tabloid was also produced and newspaper ads in the local papers were bought. Aguilar, however, found it difficult to determine how effective the ads were.

Above all, Aguilar felt that through the Partido's style of campaigning "we wanted to show people that this was truly a grass roots movement."

The cost of the Porras campaign was \$400.

Now the La Puente chapter is engaged in supporting Nellie Bustillos' school board candidacy. One advantage is that the Partido workers have the experience of having participated in an election campaign, which for many of them was their first political activity of this magnitude. Another advantage is that Bustillos is the only Spanish surnamed person running.

There are right candidates running for all three at large seats---the three getting the largest amount of votes win regardless of percentages.

Like Porras, Bustillos sees herself as a member of the community, not obligated to any special or business interest.

La Puente, in the east San Gabriel Valley, is awakening to the fact that Chicanos, through La Raza Unida Party, are beginning to make an impact and will no longer be thought of as idle and uninterested people subjected to the whims of powerful Anglo political machines.

The La Puente chapter of La Raza Unida Party has just ran the first candidate under its banner in a local election. Ernie Macias Porras, program coordinator for Bienvenidos Community Center in San Gabriel, finished fourth in a field of five, in a February city council election, marked by a low voter turnout.

The chapter is currently supporting Nellie Bustillos for the Hacienda-La Puente school board election to be held April 17.

Although Porras picked up only 223 or 11% of 2014 votes, Partido members were satisfied that a viable political machinery has developed and they are optimistic of growing success in the future.

Part of the reason for the fourth place showing by Porras has been attributed to the low Raza vote. The Chicano vote was also split between Porras and Gloria Vargas (D) who won 372 votes (18%) to finish third. It is estimated that about 48% of the population in La Puente is Raza, more than any other racial group.

The winner, Charles Storing, picked up 983 or 48% of the vote.

Nixon's Phase III

UNDISGUISED ALLIANCE OF GOVERNMENT WITH BIG BUSINESS...

By Sandra Ugarte



Nixon's latest economic policy -- which includes continuation of the wage freeze under Phase 3 and the massive budget cuts in social programs, is the most reactionary step he has yet undertaken. It reflects an undisguised alliance of government with big business, and represents an open attack on the political organization of workers. It is a very striking example of how confusion and division (through racism) is used to control the masses.

At a time when U.S. corporations are realizing the biggest profits in history (over \$52 billion after taxes in 1972 -- 13.5% higher than for the same period in 1971), the Nixon administration is attempting to put the blame for inflation on the workers' demands for higher wages to meet the soaring cost of living. The unfairness is glaringly evident in General Motors' request that United Auto Workers exercise restraint to "en-

courage the nations economic growth by getting an equitable and non-inflationary agreement" during the 1973 contract renewal -- in almost the same breath that they announce a \$101,357,691 corporate increase in salaries and bonuses for their executives.

Nixon's economic "controls" are a farce. The cost of living has been rising faster since August, 1971 (6.3%) than before the controls went into effect (5%). In February, wholesale prices for farm products and industrial goods rose 1.9%, according to the U.S. Department of Labor -- this was the biggest increase in any one month in 22 years. Phase 3 is nothing more than an extension of the wage controls the workers experienced under Phase 2. Nixon expects workers to keep wage increases at an average of 5.5% - not even enough to regain what was lost in cost of living increases under Phase 1 and 2:

But what is Nixon's answer for controlling inflation?

..... "Selective buying on the part of housewives - that is, eating less and buying cheaper cuts of meat. Even his new Secretary of Labor, Brennan, has gotten into the spirit of the Nixon Administration and suggests that the people start "Victory Gardens" to hold down the cost of produce.

..... The establishment of a "National Committee for Industrial Peace", whose function it would be to arbitrate labor-management settlement and avoid strikes. Here, we see the most dangerous betrayal of workers on the part of big union management. It's bad enough that we have labor representatives (Meaney, Abel, Fitzsimmons, Hall and Woodcock) sitting on Nixon's puppet Labor-Management Advisory Committee, but now they are playing the role of the Judas-goat and laying the groundwork for policies very much against the interest of the rank and file in the unions. They are calling for "real cooperation between American Labor and American Industry" and asking workers to exercise "moderate wage behavior" "without extended work stoppages". Thus, we are seeing that in addition to the type of harmful collaboration opened up

by labor's acceptance of this kind of committee, an increasing number of companies are finding little resistance to sneaking in "no strike" clauses in new contracts. This can be a crippling blow to the effectiveness of many unions.

..... Wage cuts (Nixon's one-sided "controls") accompanied by productivity speed-ups and increased lay-offs. Here again we see a betrayal of the rank and file on the part of labor leaders on the Advisory Committee. They are giving little resistance to Nixon's 5.5% wage guidelines. And although they've gone so far as to suggest that a 7.8% ceiling would be more equitable in view of the tremendous increase in prices, Nixon has turned a deaf ear, proving once again that this is nothing more than a puppet committee, and is not there to "advise" on anything. Those who stand to lose the most from this type of policy are the lowest-paid unorganized workers - especially Black, Chicano and Puerto Rican, who are discriminated against in unions and won't get even the 5.5% increases (by admission of Nixon's economic advisor).

..... But probably the most reactionary of Nixon's demagogic attacks against the people of this country are his outrageous cut-backs in social service programs in a so-called effort to control Federal spending. Under four more years of Nixon, the workers stand to lose many significant and hard fought gains won since Roosevelt's "New Deal" reforms. Nixon's proposal is not only an attempt to cut out specific programs of some benefit to the poor, but to destroy the whole social security structure. Under Nixon's administration as Bishop Adams of Texas so correctly puts it: "Lockheed gets bailed out, the railroads get bailed out; its socialism for the rich and rugged individualism for the poor."

Nixon's budget cuts are as unbelievable as they are clouded in deceit. For example:

- Federal welfare funds will be cut \$1.5 billion because "a system which penalizes a person for going to work and rewards a person for going on welfare is totally alien to the American tradi-



tion of self-reliance and self-respect";

- Behind his assurance of the people's "freedom to make their own health care arrangements" is a \$1.6 billion cut in Federal health appropriations - meaning, among other things, that Medicare patients will more than double their payments for in-hospital care;

- He is dismantling the Federal housing program while talking about "the government not being a slum lord";

- He has cut off funds for hospital construction by \$90 million because "the program has done what it was intended to do";

- He cut off money for cleaning the environment stating that "the problem is well in hand";

- He withdrew funds for the urban crisis because "the hour of crisis has passed";

- He dismantled the Office of Economic Opportunity in violation of a Congressional directive that the agency continue into 1975 because "spending any more money than has already been spent on this concept no longer seems necessary or desirable";

- Eligibility for child care centers has been made so restrictive that over 40% of the children now enrolled are no longer eligible - and without this resource for child care, many women will be forced back onto the welfare rolls.

Legal aid, Neighborhood Youth Corps, elementary education development, head start programs, child health project grants, manpower development and job train-

ing programs (affecting mainly minorities), community mental health clinics, - the list of programs being partially or totally cut is endless.

And Nixon plays on the people's anger over the crushing burden of taxes to gain support for these devastating budget cuts in the name of "economy". Efforts in Congress to save these programs, let alone enlarge them, are attacked as spendthrift and ruinous.

Nixon's attack on the needs of the poor people and workers for the sake of "cutting back federal spending" is particularly unjustifiable when we see that the military budget has been increased \$4.6 billion in the face of a \$1.3 billion decrease in military manpower. While much needed social programs are being slashed, billions of dollars are going into the manufacture of unneeded armaments which are obsolete before they are finished, and in maintaining the military dictatorships of Portugal and Greece.

Nixon's priorities are very strange - in his eyes the needs of millions of people are secondary to the greedy desires for profit on the part of big corporations. The only recourse workers have against Nixon is to organize. Previous administrations especially since Roosevelt were forced by the people to grant concessions to the mass movements. Nixon's administration is a tremendous setback for the workers, but he can, and must be defeated.

TALMADGE AMENDMENT

by MARY TULLOS &
DOLORES HERNANDEZ

WELFARE CONTINUES TO EXPLOIT THE POOR

The Talmadge Amendment to the Social Security Act was signed and confirmed by the President on December 28, 1971. The implementation of the amendment previously known as the Community Work Experience Program requires welfare recipients to register for employment at the Department of Human Resources Development (HRD). Recipients are required to register for work as a condition of eligibility for Welfare.

The objective of the Amendment is to provide Welfare recipients with jobs paying the same amount of money that applicants are receiving in their Welfare checks.

The Separate Administrative Unit (SAU), and the Work Incentive Program (WIN), work in conjunction with the Talmadge Amendment. Under the SAU Program, Social Workers and Social Worker Supervisors register Welfare recipients for work and provide self-supporting services. The SAU was established to contact clients and process WIN referrals, therefore, the WIN Program does the actual employment planning and service training. The clients participating in the WIN Program automatically qualify for the child care services, health-related services, and other functional educational services, housing improvement services, and transportation.

Currently the Talmadge Amendments affect certain welfare recipients. Under this Legislative Act the following are considered exempt from registration with HRD: 1) A child under 16 years of age; 2) Mothers with children under 6 years of age; 3) A person 65 years of age or over, and 4) The physically and mentally disabled. However, many Social Workers have been asking all welfare recipients to register for work as a condition of eligibility, even if they are blind, disabled, or have children under six years of age.

The largest group affected by the Talmadge Amendments are recipient mothers with no children under 6 years of age. These mothers are required to register for work, and to participate in the WIN program. The mother must conduct an adequate job search, reporting the results of the job interview to the HRD every two weeks. Alicia Escalante, head of the Chicana Welfare Rights Organization, states that the justification of the Talmadge Amendments is in fact unconstitutional to mothers and their children. It does not serve the needs of the people. It actually denies the mother the right to stay home, and the right of the child to stay with its mother. Thus, the Welfare mother is totally stripped of her right to raise a family, because she is

poor. The Chicana Welfare mother is mandated to leave her children at a child care center if there is one available. If she rejects the child care center because of its location, its facilities, its program, or its personnel, she shall be disqualified from Welfare completely. Thus, if the center is not bilingual, bicultural, the Chicana on welfare has no right to reject



programs concerning the welfare and education of her children.

Again, Alicia Escalante points out these so called "Services" are non-existent. The SAU will register people for jobs which do not exist. The SAU does not create new valuable jobs. The rehabilitation vocational program, aspect of WIN, offers job skills only to the Administrators and other Bureaucrats in the program, but it has done nothing for the unemployed community. What is more, the limited number of inadequate child care centers exclude families of a lower economic background. If the welfare mother that is forced to look for a job, displays a negative attitude, or if her personal appearance is unacceptable to employers, or if she does not dress appealing and complains about the wages she is receiving, she will be ineligible for welfare in the near future. In affect, the Talmadge Amendment is just another in a long series of abusive programs which have been arbitrarily levied on the shoulders of poor women on Welfare.

Chicanas, and frankly all people, must unite to prevent the existence of the Talmadge Amendment. Chicana mothers must demand the freedom of choice between working, and staying home. She must be given recognition to opportunities in which her entire family can really benefit from welfare. It is an injustice to force a mother to look for a job when she has a greater responsibility at home. Why should the mother have to look for a job that does not exist.

The Talmadge Amendments threaten the mother on welfare, on the sole basis that she is on welfare, but does not strike to the root of poverty and its resultant effects on people.

Alicia Escalante, Madres por Justicia, the Chicana Welfare Rights Organization in East Los Angeles, are organizing to abolish the Talmadge Amendment. It is their hope to arouse concern

of all women of all races and classes, to help fight for the abolishment of an amendment which does not provide meaningful employment or training for the poor. Many organizations are uniting to fight against the Bill. For instance, in San Francisco a third world women's group has pledged to organize against the Bill. Different National church groups such as La Raza Churchmen and the National Council of Churches are organizing against the Talmadge Amendment.

The Talmadge Amendment is an outrage against human concern and morality. It strips the poor of all dignity and imposes upon them the blame for the inability of this society to equitably deal with its members.

For more information on the Talmadge Amendment, and to find out how you can help destroy this law, contact: Alicia Escalante

E.L.A. Chicana Welfare Rights Org
P.O. Box 33286
Los Angeles, Calif. 90033



ALICIA ESCALANTE

WELFARE RIGHTS

ORGANIZER



WELFARE CONTINUES

THE AGRI-WELFARE ROLL

The President says he wants to help improve the lot of the small farmer but, as the accompanying chart suggests, farm-support programs, now as in the past, don't help little farmers, but are give-aways to big, wealthy operators, some of them subsidiaries of highly profitable conglomerate corporations.

The biggest payments in 1970 went to J.G. Boswell Co., King County, Calif., which controls nearly 150,000 acres of farm land and is the world's largest grower of cotton. In addition, Boswell grows grapes, runs feedlots, produces safflower oil, etc. Boswell still won't sign with the United Farm Workers, and last year brought in high school football coaches and their teams to pick grapes. Boswell is a director of Safeway and Robert A. McGowan, Safeway's chairman, is a Boswell director. Safeway went out of its way to buy non-union grapes. Boswell employs 15,000 people, has two private planes and a private airport.

Boswell is an old hand at the subsidy game. Two years ago he took advantage of a bounty offered by Australia to grow cotton, and received \$500,000. At the same time, he received \$3 million from the U.S. for not growing cotton on his farms.

Last year Boswell received \$4.4 million in subsidy payments. To reduce enormous subsidies such as this, Congress passed a law in 1970 limiting farm subsidies to \$55,000 per crop. But the big farmers and the Department of Agriculture got busy and found a way around the new law. Technically Boswell won't receive anything from the government this year. Instead payments will go to 53 investors, who paid Boswell \$1.3 million for a one year's lease to his cotton allotments. In addition, they will pay Boswell to farm the land.

Giffen, Inc., of Fresno County and like Boswell an important cotton grower, has a 100,000 acre farm. A family enterprise, Giffen has the second biggest cotton subsidy in the state, and also grows fruits, sugar, and cattle. Giffen is a GOP supporter and contributor. He was in prominent attendance at Nixon's Salute to Agriculture Day festivities on May 7. Like Boswell, Giffen neatly dodged around the new \$55,000 subsidy rule. The company was assigned a 1971 cotton allotment by USDA of 11,554 acres. That meant Giffen was eligible for subsidies of 15¢ a pound on cotton grown on those acres. But because of the \$55,000 limitation the firm would have received no benefit from most of the allotment. Fresno County Agricultural Stabilization and Conservation Service, however, approved Giffen's plan to lease most of the acreage in the cotton allotment to smaller growers. The leasing fee was about 6¢ for each pound of cotton yielded per acre for his allotment. Giffen stands to make \$762,000 a year in lease fees alone, and probably more from the lessees in the form of payments to farm the land.

South Lake Farms, third largest beneficiary of the farm subsidy program, is an important part of the Bangor Punta conglomerate. Among other things Bangor Punta designs sewage treatment facilities, manufactures the chemical Mace, and runs a railroad in Maine. South Lake Farms is held through Producers Cotton Oil Co., which owns or controls 48 cotton gins in the San Joaquin Valley of California and 20 gins in Arizona. South Lake Farms operates about 100,000 acres in the San Joaquin Valley. The corporation also owns several thousand acres of

farm lands along the southern California-Arizona border, and maintains substantial interests in Thunderbird Farms, Arizona Farming Co., and Painted Ranches, all in Arizona.

South Lake grows a variety of crops, including cotton, sugar beets, wheat, safflower, tomatoes, etc. Its immediate parent, Producers, is of considerable importance because it finances other California cotton growers, then processes and markets cotton products.

Probably Bangor Punta is best known for its public security division, Smith and Wesson, the fire-arms maker. Smith & Wesson also makes Mace, Pepper Fog, plastic helmets, gas masks, sirens, handcuffs, radar systems, and suspect identification systems for police.

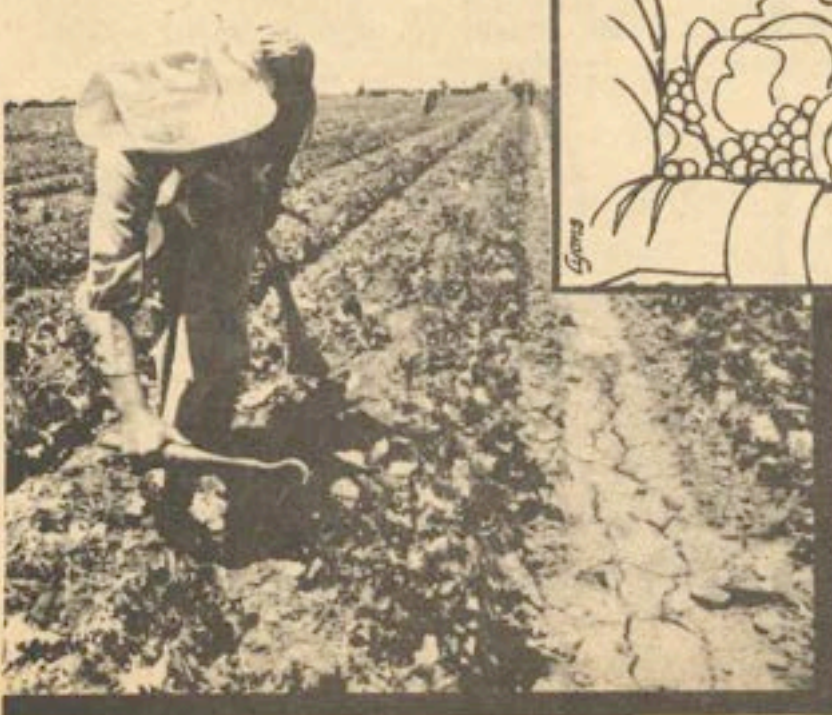
Tennaco, Inc., which received \$1.1 million in farm subsidies last year, is a conglomerate which in 1970 grossed \$2.5 billion and had a net income of \$157.8 million. The company was founded on and is best known for its natural gas pipeline operations. It has extensive oil and gas holdings in the North Sea and Indonesia. Through a series of subsidiaries Tennaco aims to build an integrated farm-to-market agricultural system, selling products under the Sun Giant brand. The company owns or controls 1.6 million acres of land in California, Arizona, and New Mexico. It farms much of the California land, runs ranches on lands in the southwest, and is developing new towns and suburban subdivisions on other holdings. In addition to these holdings, Tennaco controls Houston National Bank and its various realty ventures, own the Newport News Shipbuilding Dry Dock Co., and has a 24 percent interest in Philadelphia Life Insurance.

Some of the other large beneficiaries of farm subsidies include U.S. Sugar Corp., in which the Mott family has a 24.76 percent interest. Stewart Mott, the New York liberal philanthropist is a company director. The Salyer Land Co., fourth biggest recipient, is a family enterprise, also based in California. The company controls some 60,000 acres, much of it in cotton and grain. John Wayne and his partners will haul in \$218,000 this year in subsidies for several cotton ranches they run in Arizona, and Senator Eastland and his family will continue to receive substantial amounts, this year calculated to run around \$160,000.

TEN LARGEST U.S. FARM PAYMENTS—1970

State	Farmer	Amount
California	J. G. Boswell Co.	\$4.4 million
California	Giffen, Inc.	\$4.0 million
California	South Lake Farms (Bangor Punta)	\$1.8 million
California	Salyer Land Co.	\$1.5 million
California	H. M. Tenneco	\$1.3 million
Hawaii	Hawaiian Com & Sugar Co.	\$1.2 million
Hawaii	Waialua Sugar Co., Inc.	\$1.1 million
California	Vista del Llano Farms (Anderson Clayton Co.)	\$1.1 million
Florida	U.S. Sugar Corp.	\$1 million
California	S. A. Camp Farms Co.	\$503,650

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AMERICAN INDIANS STRUGGLE TO SURVIVE



AIM LEADER, RUSSELL MEANS
GETS WAR PAINT.

"GENOCIDE AS SOLUTION TO CONFLICT OF INTEREST"

In all recorded and traditional historical accounts of white/Indian wars (the concentration being from 1865-90), the key issue was a conflict of interest with regard to two basic things: 1. Use and ownership of land; 2. Modes of life (outlook upon the world).

To the Indian, land could not be owned, but only used. Every man had a right by birth to its use. This concept of land usage had a spiritual motivation. Therefore, the idea of selling, renting, leasing or giving away land to the white man in any form of treaty was an outrageous concept. The white man could not deal with this concept of land, and therefore exterminated the source of his agitation, the Indian. Social organization in the white man's mind necessitated land for new economic activities ---agriculture, trade, mining, ranching, city dwelling, industry, etc. The basic clash was not the fact that one wanted to advance in its socio-economic structure and the other wanted to remain at its primitive socio-economic stage, but rather that one demanded private ownership and the other believed in communal ownership. This controversy was an economic one. George Novack in his pamphlet "Genocide against the Indians" offers this interpretation:

THE EARTH WAS CREATED BY THE ASSISTANCE OF THE SUN, AND IT SHOULD BE LEFT AS IT WAS...THE COUNTRY WAS MADE WITHOUT LINES OF DEMARCATION, AND IT IS NO MAN'S BUSINESS TO DIVIDE IT...I SEE THE WHITES ALL OVER THE COUNTRY GAINING WEALTH, AND SEE THEIR DESIRE TO GIVE US LANDS WHICH ARE WORTHLESS...SAY TO US IF YOU CAN SAY IT, THAT YOU WERE SENT BY THE CREATIVE POWER TO TALK TO US...I MIGHT BE INDUCED TO THINK YOU HAD A RIGHT TO DISPOSE OF ME...UNDERSTAND ME FULLY WITH REFERENCE TO MY AFFECTION FOR THE LAND. I NEVER SAID THE LAND WAS MINE TO DO AS I CHOSE. THE ONE WHO HAS A RIGHT IS THE ONE WHO CREATED IT, I CLAIM A RIGHT TO LIVE ON IT, AND ACCORD YOU THE SAME PRIVILEGE."

Heinmot Tooalaket
(Chief Joseph) of the Nes Perces.

"...The white invasion and penetration which overthrew the Indian tribal network was a process of struggle, undertaken to install the rule of private property and its corresponding institutions in place of communal property and its specific institutions, and was an even more radical social upheaval than the contrast between the colonists and the Mother Country."

The styles of life and therefore the outlook on life differed greatly. The Indian's social organization was primitive communism. In the name of economic development, the capitalist adventurers ravaged the Indian lands. One lived for the advancement of the community, the other for individual advancement or the self-destructive concept of "free enterprise."

Broken promises, abuses to natural life and landscape, constant relocation, genocide, oppression, racism and exploitation were (and still remain) among the punishments dealt out by the white land-hungry invaders to the indigenous people.

As remarkable as was the resistance of the Indians to the criminal onslaught of the white "settlers" (sic) and economic developers (sic), what they were up against in these wars for survival was all the power, weapons, military, propaganda and government bureaucracy that this country had developed. An example of

the attitude toward Indian rights is cited from the "Cheyenne Daily Leader" of March 3, 1870:

"The rich and beautiful valleys of Wyoming are destined for the occupancy and sustenance of the anglo-saxon race. The wealth that for untold ages has lain hidden beneath the snow capped summits of our mountains has been placed there by Providence (sic) to reward the brave spirits (sic) whose lot it is to compose the advance guard of civilization. The Indians must stand aside or be overwhelmed by the ever advancing and ever increasing tide of immigration. The same Arbiter that decreed the downfall of Rome has pronounced the doom of extinction upon the red men of America."

What is called Manifest Destiny (and often hidden under sanctimonious phrase mongerings directed to God and Christian Duty) was used by those immoral conquerors to justify acts of outright genocide. The whole of this American continent supplies us with many more occasions to site historical, contemporary and present genocidal activity. What is usually ignored by believers of Manifest Destiny is that every Nation of people has a moral right to advance culturally, socially and economically, and this to its own forms and speed. Advancement imposed by outsiders for their own advantage and to the detriment (or extinction) of

that nation is called IMPERIALISM in its most impious state.

There also existed that faction of American "settlers" who straight-forwardly expressed their racist opinion (for the general public). It was General Sheridan who directed this immortal bit of American aphorism at Ft. Cobb, Arkansas to Tosawi, a Comanche Chief: "THE ONLY GOOD INDIAN IS A DEAD ONE."

(For a detailed account of battles and history of white/Indian antagonism, the author very highly recommends reading BURY MY HEART AT WOUNDED KNEE by Dee Brown. It provides an excellent account.)

INDIAN RESERVATIONS

Where genocidal warfare had not proven completely successful logistically toward solving the conflict of interests between them, the Military-Political-Reservation Complex employed reservations (concentration camps) as the next best thing to immediate extinction by confrontation. Residency on reservation lands (unwanted and usually extremely poor areas set aside by government) was made mandatory, usually after treaty signing, in order to insure that the Indians kept their part of the Treaty. Treaties as a rule, held the Indians to incredible land sales for very little or nothing in re-



INDIAN LAND TODAY



INDIAN LANDS BEFORE

turn In addition, the treaties that forced the Indians upon reservations were at least 95% of the time illegal, sheer lies and false promises. In fact, treaties were brought about by coercion; the Indians holding no bargaining power in the matter. It cannot be said that any treaty has ever been in the interest of Indians.

While a reservation Indian had relatively no freedoms, they were constantly degraded and disciplined as children with no rights. It is no wonder that Indians made incredible attempts for freedom from the reservations. Food was bad when available (which was not too often) and starvation, malnutrition, disease and heart break erased many great nations of Indians.

Since 1890 (the Indian slaughter at Wounded Knee, So, Dakota and the last great Indian/white confrontation of that period) to this point in time, there has been relatively little change in the treatment or social-political condition of the Indians. Alcoholism takes a great toll in Indian lives (Alcoholism among Indians is a topic too large to be discussed here, but of such significance that it will be treated separately next issue.) Indian schools are poorer than most barrio or ghetto schools; city living has caused a high suicide rate, etc., etc. In fact, reservation life essentially remains with the same ills. Reservation Indians are still governed separately by the B.I.A. It cannot even be said that they have even yet gained full citizenship.

What can be the future for American Indians? Their culture tells them life was once good, yet they are still being destroyed on the reservations and the cities. In this age of moon flights, microwave ovens and imperialist world wars, can the Indian people and culture survive? It cannot be denied that the white man took the land away, established his own laws, and that he also won many many battles. But the war, as far as some Indians are concerned, is still not over.

Until those whose fate is being determined are allowed into the government decision making commissions, the Indian will either remain at the mercy of imperialist capitalism or be forced to

work through other channels. This is not to imply that the present system of Indian government is any where near a correct system. It allows for misuse of Indian tribal laws, land and mineral treaties, and innumerable other corrupt practices by Indian heads of local government and U.S. officials alike

GENOCIDE

Romanticism and over 500 years of extermination policies have made the Indian's real social-economic condition invisible

As mentioned above, throughout the 19th Century, the westward expansion of white America, protected and assisted by the U.S. Cavalry, forced the Indian nations onto smaller and smaller reservations, usually far from their ancestral lands, and eventually onto unwanted lands, mineraly deprived and arid. The Indian population fell from about 1,115,000 at the time of Columbus to an all time low of 250,000 by 1900. U.S. citizenship was withheld from all Indians until 1924.

Today the Indian population is 792,000 and is fast rising. In the past two decades, the life expectancy of the Indian has jumped from 44 years to 63.5 years. But that is still seven years short of the National average. The rates of both alcoholism and suicide among Indians, including many teenagers, are almost double the national norm. On the reservation, family income average \$1,115 and off it about \$3,000. This is still only 1/3 of the National average. Over 60% of all Indians live on reservations. The laws governing citizenship and off reservation living for an Indian make it a very difficult and time consuming project, one that can take at least 30 years. Nationwide the unemployment figure is over 40%. Infant mortality is about 24% higher than the U.S. average.

There are exceptions to this dismal picture. The Agua Caliente band, which owns most of the real estate in Palm Springs, California is wealthy. The Jicarilla Apaches in Northern New Mexico, blessed with rich oil and gas deposits on their lands have made investments in movie productions and are developing hunting and tourist facilities.

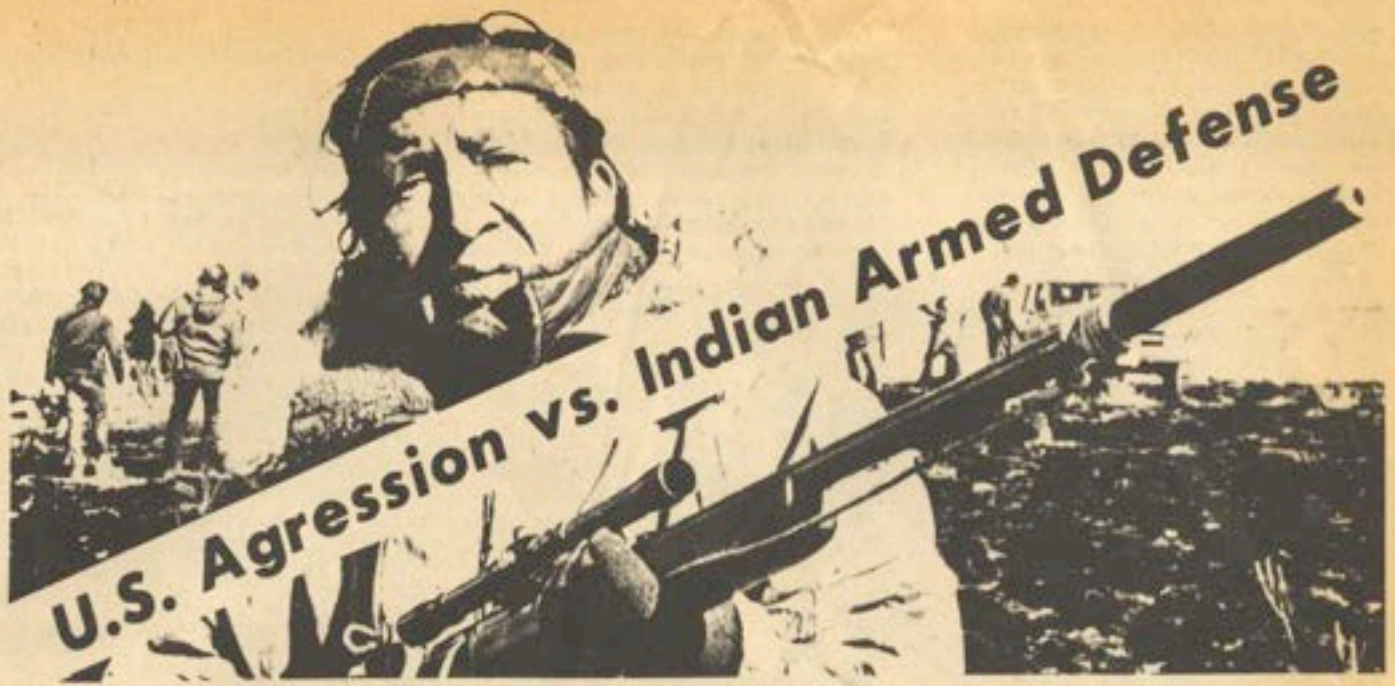
A more typical situation is that of the Osage Sioux. Less than 100 years ago, they owned all of what is now Osage County, Oklahoma, a choice, oil-soaked region. Over the years, through legal maneuvering and corruption in the Bureau of Indian Affairs, non-Indians managed to get into the Tribal rolls and claim land rights. Today, many full-blooded Osages are robbed of oil profits and tribal affairs.

B.I.A.

During its 149 years of existence, the BIA has been subject to scorn from Indians and whites alike. The BIA wields enormous power over almost every aspect of reservation life. It runs Indian schools from which most students drop-out by the 6th grade. The BIA does not provide services to the nearly 350,000 Indians who live off the reservation. With 13,964 employees, the bureau is hopelessly inefficient. Yet it is the ONLY constant link for Indians to federal resources and assistance.

"For 148 years, the tribal leaders have been going to the BIA and trying to get things done," says Owen Echousk, a Pawnee who is a retired Sun Oil Co. executive. "They could never get in contact with the White House. By taking over that building, AIM (American Indian Movement) ended up negotiating with the White House in seven days." As a result of AIM's takeover, Nixon has shuffled the top bureaucrats of the BIA. And its budget for fiscal 1974 has been increased by \$50 million, to \$585 million.

A nationwide convention of American Indians in 1961 adopted a statement of goals: "We, the Indian people must be governed by principles in a democratic manner with a right to choose our way of life...what we ask of America is not charity, not paternalism... the Indians ask for assistance,



technical and financial, for the time needed, however long as it maybe, to regain in the America of space aged technology some measure of the adjustment they enjoyed as the original possessors of the land."

HISTORY REPEATS ITSELF

"When the Indian movement began again after over 70 years, many of our people began to read about our great leaders, like Chief Joseph, Chief Sitting Bull, Gall, Geronimo, Manuelito, and so on. This was a new pride that was ours. Little did we know that we would be honoring Indian leaders in our own time. But we are...and the history of our great leaders is beginning to repeat itself."

The above excerpt was taken from "The First People", an Indian Newspaper in the L.A. area. Among the great new leaders of the American Indian Movement is the little known Clyde Warrior. He was among the few "radical" Indians who began speak out against Indian Oppression. He died mysteriously at age 28. The American Indian Movement (AIM) has produced many great leaders such as the more well known Dennis Banks and Russel Means. Richard Oaks who

along with 12 other persons reclaimed Alcatraz Island, was another great leader who tried to bring back pride and unity among the Indians. He was assassinated by Michael Morgan, a YMCA camp caretaker at the Santa Rosa YMCA campground. Morgan claimed self-defense, but there is proof to the contrary. Richard Oak's widow is asking that the charges of murder of the 1st degree be made.

North American Indians are now reclaiming their stolen lands and calling for treaty conciliations from coast to coast. Alcatraz Island; Ft. Lawton near Seattle; Pit River; Puyallup and Musckleshoot Indians in Washington; Ellis Island in New York; Kashia Reservation; Indian Southwestern Museum in Los Angeles, Cheyenne in Oklahoma City, Oklahoma; Buffalo Gap and Rosebud, So. Dakota; Navajo in Window Rock, Arizona; Navajo in Gallup, New Mexico; Bureau of Indian Affairs in Washington, D.C.; and now Wounded Knee in South Dakota have all been involved in militant Indian protests.

Organizations of Indians (among which are the "Indians of All Tribes", "American Indian Movement" (AIM) and "Native American Student Alliance) have formed to reclaim portions of their land; to vigorously reassert their will to preserve tribal her-

itage; to resist pressures of white capitalist society; to consummate the physical genocide of the past with the cultural genocide of the present; to throw off the degradation to which the Indians have been subjected for so many decades.

TRIAL OF BROKEN TREATIES

Indians occupied the Bureau of Indian Affairs (BIA) building during election week to publicize Indian grievances. More than 2,000 Indians from every state in the U.S., Indian organizations, tribal members, Indian Nations, etc., joined together to present a final plea to the President and U.S. Congress to stop atrocities committed upon Indians daily. There were participants inside and outside of the BIA building. Spokesmen for the "Trial of Broken Treaties" presented their 9 conditions for negotiating with U.S. government officials and a "20 Point Solution Paper." Some of the major demands were as follows: 1) That Harrison Loesh be relieved of his duties as Assistant Secretary; 2) That commitments made relative to the John-

son-O'Mally funds be honored and restored to the people of Oklahoma; 3) That Urban and landless Indians be given proper services entitled to them the same as treaty Indians; 4) That Bob Robertson be relieved of his duties as Director of the National Commission for Indian Opportunity and be replaced by an Indian.

WOUNDED KNEE

On Tuesday Feb 27, 1973, 200 Indians captured and held the town of Wounded Knee, South Dakota in an effort to bring attention to the injustices and corruption confronting the Oglala Sioux who live there.

"Wounded Knee has been the catalyst," says a young Oneida Indian who is a student at the University of Illinois. "We have been apathetic too many years. The people out there are willing to die for us. Maybe it is our time to do something too." Many Indians, young and old, echo his sentiments.

Wounded Knee did not just erupt overnight, but had been seething since 1840 when 200 innocent men, women and children were slaughtered and thrown into a mass grave.

What did finally bring the Sioux to the all out confrontation point was the corruption in their local tribal council and Anglo interference in tribal affairs, BIA non-help and extreme poverty. The Christian Science Monitor noted: "Even a casual observation and inquiry of conditions at Pine Ridge reveals an unemployment rate of more than 50 percent, a mixture of makeshift housing with no plumbing alongside new trailers and small houses and a severe isolation from the contemporary American life."

250 Indians adamantly refused to leave the trading compound they seized and held by force of arms. They rejected the government's "offer" that they surrender and be removed and democratic rule fully reinstated, and

Some solutions presented for negotiations were as follows: a) Land reform and restoration of 110 million acres of Native land base. b) Protection of Indian religious freedom and cultural identity. c) Health, housing, employment, economic development and education.

The Indians who participated in the "Trial of Broken Treaties" probably left Washington and the BIA with a wealth of important information about Treaties from the BIA files. They are presently being prosecuted and many are under constant harassment.

MASS BURIAL OF INDIANS AFTER WOUNDED KNEE MASSACRE (1890)



that Congress investigate 371 government violations of treaties with the Indians in the U.S.

By March 28 the Government had issued warrants for seven Indian leaders and had arrested some 130 people including many who, on their way to Wounded Knee with food, blankets and medicine, were charged under the infamous "riot act."

The government has tried to isolate Wounded Knee Indians, but the support actions are constantly escalating. April 13th's Harris Poll found that the majority of people in this country sympathize with the Indians at Wounded Knee. Chicanos all over the Southwest who have a knowledge of their own history and their cultural ties with Indians (not to mention their identity with the oppression suffered by these class allies) have manifested support for the Indians at Wounded Knee. Many Chicanos from Wyoming, Colorado, New Mexico, Arizona, and California have gone to Wounded Knee in Solidarity.

From coast to coast and around the world, all enemies of yankee imperialism have expressed their solidarity with the courageous people at Wounded Knee.

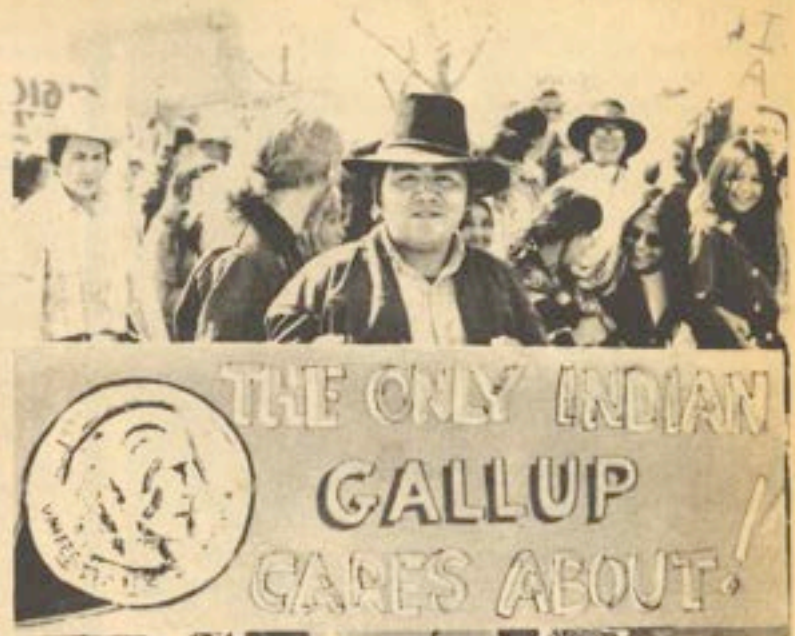
AS WE GO TO PRESS...

The scenario for "treaty making" when an AIM leader approached Washington, D.C. for discussion was not too unlike that of any other treaty making process between Indian and Government since the 1700's; many words and good long range promises were made, but nothing concrete came from the Government.

The government wanted the Indians out of Wounded Knee as it was becoming too embarrassing. The Indians attempted to take a stand for what was theirs, but the military strength and political power of the government forced out the Indians who were strong only in possessing the truth and the brotherhood of other oppressed peoples. Mobilizing heavily, the Government outweighed the Indians... "Might makes right." (?)

On May 8th, 120 Indians and sympathizers began surrendering their weapons at Wounded Knee and were taken away to prison. Richard Helstern U.S. Deputy assistant attorney general, who was on the scene reiterated that the agreement signed May 6 with the Indians for a meeting with AIM leaders and the White House, which was the reason for the "surrender", would still take place.

... This sad commentary on a civilized, imperialist world power does not begin to end here. THE CONFRONTATIONS WILL CONTINUE.



ASIAN AMERICANS IN SOLIDARITY

"We, the members of the Manzanar Committee recognize that the struggle in Wounded Knee is today the focal point of the Native American Movement. We also recognize that the historical oppression that took place at both Wounded Knee and Manzanar speaks to the necessity of the struggle there and also what is happening here today.

These 2 places are symbols of what happened then and also of what is happening now in terms of the many forms of continued oppression of Native American, Asian American, black American, Chicano, Latino, women and other oppressed people here and around the world.

Today, the person in charge of the BIA, is the same person who was in charge of the "relocation centers" for Japanese during World War II. He must know, as we do, that it doesn't matter whether you call it a reservation or a "relocation center", it is in reality, a concentration camp.

And today, we must realize that Manzanar is, right this minute, our Wounded Knee. If we support one, we must support the other. It is the SAME STRUGGLE WITH MANY FRONTS.

Manzanar Committee

Read on April 14, 1973, the 27th anniversary of the Manzanar relocation (Concentration) camp.



En Los Angeles, Calif., el 28 de Abril de 1973, los obreros protestan contra el proyecto de Ley Rodino.

RACISMO

LEGALIZADO ??

PROYECTO DE

LEY

RODINO

Al presente se esta considerando en el Congreso una nueva amenaza a la vida y seguridad de cada trabajador (a) de origen latinoamericano, la H.R. 982, mejor conocido como el Proyecto de Ley Rodino. Este fue introducido el 3 de enero del 1973, por el demócrata de New Jersey Peter Rodino, ahora presidente del Comité Judicial de la Cámara de Representantes. La provision clave del proyecto es la sección que pide multas y sentencias carcelarias contra "cualquiera que a sabiendas emplee un extranjero ilegal."

La Ley Rodino establecería las proposiciones legislativas de la Comisión sobre el Crecimiento Poblacional y del Futuro de América. Esta comisión fue nombrada por Nixon y presidida por John D. Rockefeller III. Aunque ni Nixon ni Rockefeller son conocidos por su interés en el bienestar del hombre trabajador, sin embargo, los autores del proyecto de ley y sus apoyadores entre los líderes reaccionarios del AFL-CIO, alegan que, castigando los patronos que emplean "ilegales", se puede detener el flujo de "ilegales" hacia los EE.UU. ya que no podrán hallar mas empleos y por lo tanto no servirán como una fuente de manos de obra baratas y como rompehuelgas.

Los partidarios de la ley Rodino, alegan que la exclusión del inmigrante mexicano o latinoamericano ayudará a mejorar los sueldos y condiciones de vida de los trabajadores en EE.UU. Ellos están equivocados.

En primer lugar, el argumento de que la competencia del inmigrante por los trabajos es la causa de la pobreza, los barrios malos, sueldos bajos, crimen, y el desempleo, es uno de los mas viejos en el arsenal del racismo norteamericano. Esto se ha usado en distintas épocas en contra de Irlandeses, chinos, italianos, judios, rusos, polacos, etc.

Cuarenta y cinco (45) millones de personas que han emigrado a este país han sido víctimas de este peligroso mito racista. La supuesta base económica de hacer el inmigrante un chivo expiatorio, es la noción de que el pastel económico alcanza nada más un cierto tamaño y que entre mas gente se divide, menos recibe cada individuo.

Pero la verdad es que el pastel económico no es de un tamaño limitado. La economía norteamericana continuamente crece a un paso mas avanzado que el de la población. Los imigrantes a los EE.UU., al proporcionar sus habilidades laborales y al crear más demanda para alojamiento, comida y servicios, han sido un factor importante de estímulo al crecimiento económico.

Esto se demuestra mas claramente en aquellos años en que los trabajadores imigrantes llegaban en mayor número. Desde 1,870 hasta 1,914 la población de EE. UU. creció de 39.8 millones a 99 millones, Esto fue un aumento de 250%. Pero en la misma época, el producto nacional bruto aumento 700%, de 13 billones a 91 billones de dólares. El producto nacional bruto per-cápita subió de \$327 a \$950, o sea 291%.

Durante esta época, 25 millones de imigrantes llegaron a los EE.UU., constituyendo esto un 43% de aumento poblacional. Así aun cuando la imigración alcanzó el tope, ésta no fue la causa para que bajara el nivel de vida del obrero.

En segundo lugar, lo que verdaderamente ha contribuido en gran escala a impedir el avance de todos los trabajadores, han sido precisamente los ataques racistas anti-inmigrantes, que han sido lanzados periódicamente por aquellos que hoy en día patrocinan el proyecto Rodino, tales como Rockefeller, que se esconden con el taparrabo de un supuesto interés en el bienestar del trabajador norteamericano. Pero la verdad es que los corajes chovinistas desencadenados por los ideólogos racistas y su propaganda anti-inmigrante han servido dividir y fragmentar la clase obrera en grupos étnicos más pequeños y menos eficaces, así debilitando sus capacidades de luchar para sindicalizarse y alcanzar mejoras en sueldos y condiciones generales de vida. Algunos grupos de trabajadores inmigrantes han sido forzados ocupar absurdas posiciones defensivas arrastrándose para demostrar su lealtad al "estilo Americano de vida" de los patronos. Otros se han dirigido directamente a movimientos nacionalistas que tienden a dividir la fuerza de los trabajadores.

El "ilegal", un obrero (a) sin documentos del gobierno que le otorgue residencia "legal" en el país, es a menudo forzado a tomar los trabajos más mal pagados. Debido a que es muy vulnerable a la deportación en cualquier momento es considerado muy difícil de organizar. Desde luego que existen dos maneras de que otros obreros breguen con este problema. Una es ponerle fin a la amenaza de deportación y a otros abusos que hacen a los ilegales tan vulnerables para empezar. El otro recurso es apoyar legislaciones que implicaría quitar a los "ilegales" como un factor.

Deficiencias de la ley

Detendrá en realidad el proyecto de ley Rodino el uso de "ilegales" como rompehuelgas? El congreso funciona para pasar leyes que ayuden a los patronos enriquecerse más. Nunca han pasado leyes para ayudar a obreros en huelga. El romper huelgas nunca ha sido ilegal. Al contrario, mientras que los huelguistas son hostigados por la policía, restringidos por órdenes judiciales y se les niega derechos de ayuda pública y el seguro de desempleo, los esquiroleros reciben escoltas policíacas y toda la protección de la ley.

Segundo, la sección 14 del proyecto de ley Rodino tiene una vía escapatoria que le permitiera a cualquier patrono ladino, comerciante o contratista a usar "ilegales" sin miedo de ser castigados. Esta sección dice que el gobierno debe probar que el patrono a "sabiendas" empleo a un ilegal. Un patrono puede decir que el pidió ver pruebas de residencia legal cuando empleaba la persona dada y que no tenía duda de saber que los documentos mostrados no eran válidos. Ya que existen una variedad tremenda de documentos que pueden ser usados para mostrar residencia legal, sería casi imposible para el gobierno probar que un cosechero sabía que el empleado era "ilegal". Así que en el caso poco probable de que un cosechero sea llevado a juicio por el gobierno, el se podría salir libre fácilmente usando la escapatoria de que "no sabía" que sus empleados eran residentes "ilegales".

Tercero, la noción de que el departamento de inmigración o el FBI sería usado para ayudar a los huelguistas llevando a los patronos de rompehuelgas a corte es absurda. Los trabajadores agrícolas están bien enterados de que han existido por años leyes federales que previenen a gente entrar a los EE.UU para romper huelgas, pero estas leyes nunca han sido puestas en efecto. Lo mismo es verdad para muchas otras leyes cuyos propósitos son de defender a los trabajadores, leyes como las de salario mínimo y reglas de seguridad.

En verdad, bajo la escapatoria de la sección 14, ningún cosechero será nunca llevado a juicio. En actualidad, esa provision, así como la otra sección de la ley, que dificulta más que los "ilegales" arreglen su status y obtengan residencia y empleo, hará la ya precaria condición de los "ilegales" peor y por lo tanto aumentará la probabilidad de que sirvan de rompehuelgas debido a la desesperación.

Eso fue precisamente lo que sucedió en California en el 1972 cuando la legislatura estatal pasó su propia reducida versión de la ley Rodino, conocida como la Ley Dixon Arnett. En Los Angeles, los patronos que obtuvieron millones por medio de la super-explotación de los "ilegales" nunca le temieron a que fueran enjuiciados por sus amigos en el gobierno. En vez voltearon la ley para manejar un chantaje mayor contra sus trabajadores que no tuvieran documentos. Los patronos les dijeron a miles de trabajadores: Mira, te voy a hacer un gran favor dejándote trabajar porque ahora podría ser multado \$500 y enviado a la cárcel. Así que quiero que me des \$500 para cubrir el riesgo o de lo contrario acepta 25 centavos por hora menos en tu paga para yo poder cubrir la multa que podría pagar."

Así, que aunque ni un solo patrono ha sido enjuiciado, miles de trabajadores y sus familiares son forzados a la desesperación por causa de este chantaje y extorsión. El fracaso de los líderes sindicales reaccionarios de proteger estos trabajadores hace a los obreros aún más vulnerables y por lo tanto los hace más débiles a las tramas rompehuelgas en un conflicto obrero nacional.

Una reciente conferencia efectuada en Los Angeles, en repudio al Proyecto Rodino, ilustra palpablemente como este proyecto de ley afecta a todos los trabajadores.

En Chicago, donde la comunidad latina asciende a casi un millón de personas, un poderoso contratista dió una orden a todos sus supervisores para que no empleasen a nadie que careciera de documentos legales, y los hizo personalmente responsables por cualquier "error" al respecto. Los capataces han tomado la cosa tan a pecho, que ahora rehusan emplear a cualquier obrero con cara de latino.

La compañía Campbell Foods demanda de cada trabajador con cara de latino la suma de \$400, como "garantía" contra posibles multas a la compañía (lo cual es un pretexto), en caso de que dicha persona no tenga los documentos. Muchos obreros latinos de la planta que dicha compañía tiene en California, y los cuales son ciudadanos americanos,

han sido afectados, ya que han perdido, o nunca tuvieron, sus certificados de nacimiento.

El comisario del Condado de San Diego ordenó a la Yellow Cab Company (compañía de taxis) y a otros taxistas del condado no servir a ninguna persona que luzca sospechosa de no tener tales documentos. Y en caso de recoger a tales personas, deben conducirlos a la estación de policía más cercana, para su arresto y deportación. De no cumplir tal orden, los conductores pueden ser multados con \$1,000.

Esta orden, abiertamente racista, ha privado de servicio de transportación a docenas de miles de latinos en San Diego (los conductores no quieren arriesgarse a pagar una multa.)

Las comunidades negras de Florida y New York, donde existe gran número de Jamaíquinos, así como personas negras de otras nacionalidades, también serán afectadas. Los contratistas serán avisados no dar trabajo a los haitianos, jamaíquinos, etc., que no tengan documentos, y esto será usado como pretexto para no dar trabajo a cualquier persona negra que no pueda presentar su acta de nacimiento al instante. Esta misma excusa la veremos ser usada para despedir a los obreros negros militantes o delegados de taller.

Los que apoyan el Proyecto de Ley Rodino van desde Ted Kenedy hasta Nixon. El primero incluso contempla introducir un proyecto complementario ante el Senado. Ironicamente, el proyecto presentado por los "liberales" Rodino y Kennedy, es más recalitrante que el presentado por el mismo Nixon.

Claramente, los patrones contemplan usar el Proyecto Rodino no solo para reprimir o intimidar a los obreros militantes en sus empleos, sino también para atacar a los trabajadores sin documentos que luchan por mejores condiciones de vivienda, de escuelas y de trabajo. Y estas no son predicciones paranóicas. Recordemos como la historia reciente de las deportaciones de los años cincuenta ilustra nuestro punto.

En junio de 1954, el Procurador Fiscal de los Estados Unidos, el general Herbert Brownell Jr., ordenó una campaña de deportación masiva. La llamada "Operación Espaldas Mojadas" ("Operation Wetback--") del Departamento de "Justicia" usó como pretexto el consabido argumento anti-comunista de que lo que se pretendía era evitar

la entrada ilegal de agitadores políticos. En Los Angeles, los sabuesos federales iniciaron una redada, casa por casa, en la comunidad mexicano-americana. Miles de ciudadanos americanos, residentes y no residentes, fueron arrestados en tales redadas. "Las libertades civiles" y la Constitución fueron arrojadas por la ventana. El Lincoln Park, en el mismo centro del barrio Este de Los Angeles, fue cercado con alambre de puas y se establecieron puestos de centinela. De esta suerte cualquiera con "aparencia hispana" estaba sujeto a ser arrestado en cualquier momento, y luego deportado, a menos que pudieran presentar un acta de nacimiento inmediatamente.

En el espacio de seis meses, más de un millón de personas fueron apresadas en todos los Estados Unidos, y deportadas sin miramiento alguno. Solo 26,951 de estas personas (la cifra total de presos

se calcula en 1,075,000--un millón setenticinco mil) fueron oídas ante la corte. El resto, incluyendo muchas personas nacidas en los Estados Unidos, otras que habían vivido y trabajado aquí por más de diez años, con hijos inscriptos en las escuelas del país, simplemente fueron colocados en barcos y deportados, no sin antes haber sido sometidos, junto a sus familias, a las intimidaciones racistas y criminales de los agentes policiales de los patronos.

La posición racista de los líderes de la AFL-CIO

La mayoría de los líderes del AFL-CIO respaldan la ley Rodino 100%. Ellos son la fuente principal de las demandas para leyes de inmigración restrictivas y racistas. Esto es relacionado con la historia y política de anteriores líderes de estas uniones. Samuel Gompers fue el máximo exponente de la estrechez mental de la organización de los artesanos en gremio separado. Fue el director de la orquesta racista de su época. Fue un pionero del racismo en el movimiento obrero - primero llamando para la exclusión de los asiáticos, y después volteando en contra del mexicano, del negro y del trabajador del sur de Europa.

George Meany, el actual líder del AFL-CIO, es el verdadero sucesor de Gompers. Los directores legislativos y muchos de los líderes de las uniones del AFL-CIO han utilizado mucho de su tiempo en presionar a los contratistas con el fin de pasar leyes contra los inmigrantes.

Sus posiciones sobre la inmigración refleja el trabajo que han hecho estos lugartenientes laborales del capital, en favor de los patrones en el movimiento sindical. La exclusión sistemática de obreros latinos y negros de las uniones de construcción y de los demás trabajos sindicalizados mejor-pagados, ha sido el factor clave para minar la unidad de la clase obrera y dar a los patrones mano libre para robar más y más ganancia a costa del bienestar de los trabajadores.

Los Teamsters en Los Angeles son un buen ejemplo de como un liderato corrupto usa el racismo anti-inmigrante para tratar de cubrir sus propias traiciones. En Marzo de 1972 los obreros de la planta de comida mexicana, propiedad de Ramona Bafuelos, (Tesorera de los EE.UU. nombrada por Nixon) votaron a favor de una huelga por aumentos salariales. Estos obreros son miembros del Local #630 de los Teamsters. Los salarios máximos en la planta eran \$1.95 por hora y Ramona ofreció solo \$.11. El Local #630 saca \$8 mensuales en cuotas por cada obrero.

Los líderes del Local #630 hicieron todo lo posible para sabotear la huelga. Presionaron a los huelgistas a irse a la casa en vez de mantener la línea de piquetes. Trataron de comprar los huelgistas militantes con ofertas de trabajos en otras plantas de mínimo pago. Tardaron en dar beneficios de huelga a los trabajadores.

A pesar de todo esto, los huelgistas, inclusive muchos "ilegales", se mantuvieron en la línea de guardia militantemente. Cuando gente de la comunidad y otros obreros se unieron a las líneas de guardia en una muestra de solidaridad, los líderes

de los Teamsters inmediata y silenciosamente cooperaron con la compañía para sacar una orden de la corte prohibiendo un piquete masivo.

Cuando finalmente se perdió la huelga, los desvergonzados líderes del Local #630, tratando de cubrir su traición, hicieron una declaración culpando a los ilegales de romper la huelga. Esto fue seguido recientemente de una declaración hecha por el vicepresidente del Teamsters Joint Council #42, que hablando en el Canal #2 de Los Angeles en favor del proyecto Rodino, llamo a la eliminación de los ilegales. Esto nos recuerda la infame "Solución Final" de Hitler.

Quien es el Congresista

Peter Rodino

Peter Rodino, demócrata de New Jersey tiene fama de liberal. Ha sido congresista desde 1948. Explica su ley proyectada como un intento de garantizar el bienestar del trabajador norteamericano protegiéndole de la "competencia extranjera."

Pero cuanta preocupación ha demostrado Rodino para el bienestar del trabajador? El 31 de Marzo, 1971, voto a favor del infame "congelacion de sueldos y precios". El daño que causó esta ley al bienestar del trabajador es incalculable. Sus sueldos han sido detenidos por ley en un tiempo que los precios de comida y el costo de la vida han aumentado a pasos sin precedente y que los bancos y empresas están sacando sus mayores ganancias de la historia.

Cuatro meses mas tarde, el 30 de Julio, 1971, Rodino voto que los contribuyentes de impuestos garantizaran un prestamo de \$200,000,000 a la gigante empresa Lockheed. Y nada mas para mostrar su continua preocupación para el trabajador, el 18 de Mayo, 1971, voto de nuevo prohibirles huelga a los ferrocarrileros forzandoles continuar negociaciones y trabajar bajo el contrato vencido mientras que las compañías del ferrocarril se enriquecían por medio de la congelación de sueldos.

Rodino también ha servido a los patrones en el extranjero. Le fue conferido el titulo de caballero por el Rey Humberto de Italia quien quedó tranquilo mientras que el dictador fascista Mussolini destruía organizaciones obreras y encarcelaba o asesinaba a miles de trabajadores.

En breve, con amigos como Rodino Cuidando su bienestar, el trabajador norteamericano no tiene necesidad de amigos.

La Unidad - único medio para vencer

La clave de la victoria en esta batalla es convencer a los trabajadores pelear unidos contra la legislación racista y divisora. Los trabajadores tienen que ver que es una ilusión esperar que sus condiciones mejoraran si permiten que los patrones excluyan trabajadores mexicanos y latino-americanos. Hay muchos ejemplos de como los trabajadores se han cortado sus propios cabezas dándole camino libre a los patrones con la discriminación racial en el empleo y dentro de las uniones.

Las blanquissimas uniones de imprenta en Los Angeles pagaron un precio muy alto cuando trabajadores Mexico-Americanos y negros, quienes habian sido excluidos tanto del trabajo en el Herald-Examiner como de membrecia en esas uniones, no respetaron las lineas de guardia en aquella huelga.

Si los tipografos hubieran defendido los intereses de estos trabajadores en el pasado les hubiera sido mas fácil buscar frente unido con ellos. Por eso, su huelga ha sido derrotada.

Después de que varios miembros de la union fueron asesinados por la Patrulla de la Frontera en los valles de California, la Union de Trabajadores Campesinos han sacado una política de parar el trabajo cuando cualquier policia armado se mete a un campo. El resultado es que los rancheros, tratando de mantener la producción han presionado a la policia para que no se pare en los campos.

Esta misma táctica ha sido aplicada por trabajadores que se unieron para impedir que la migra entrara a sus trabajos para hacer deportaciones. Este tipo de unidad es la clave de garantizar el bienestar de todo trabajador. Unidad así basada es mucho más fuerte que cualquiera ley estilo Rodino.

La lucha en contra de la ley Rodino debe comenzar inmediatamente en el trabajo y en la comunidad. Proponemos que toda organización e individuo interesado en terminar con tanta discriminación lo manifiesten como se hizo el sábado 28 de Abril de 1973 en una manifestación masiva de obreros, en el centro de Los Angeles, California.

1. Todo miembro de union debe presentar este asunto en la junta de su local y pedir que su local tome una posición activa en contra de los líderes racistas del AFL-CIO que apoyan esta ley racista.

2. Se tiene que demandar que el Congreso Federal y los estados pasen leyes inmediatas de sueldo mínimo de \$3/hora para todos. Esta es la forma mas rápida y eficaz de proteger el bienestar de los trabajadores mas pobres.

3. La forma de garantizar trabajos y mejores condiciones para todo trabajador es la lucha para la semana de trabajo mas corta - 30 horas de trabajo por 40 horas de pago - y no permitiendo que los patrones usen el trabajador mexicano y latino-americano como chivo expiatorio. Una semana laboral mas corta significará seguridad en el trabajo y una vida mas feliz para todo trabajador.

4. Trabajadores deben formar comités en su trabajo para asegurar que las uniones emprendan una campaña activa de reclutar y organizar todos los trabajadores no organizados, incluso los "ilegales".

5. Las leyes racistas de inmigración y las cuotas discriminatorias en contra del latino o mexicano tienen que ser revocadas y abandonadas.

Algunas organizaciones y congresistas oportunistas han estado trabajando para que se hagan algunas reformas.

Estas reformas en si no son malas en lo que abarcan y los beneficios que traerian para miles de trabajadores, pero desgraciadamente no son suficientes.

Tenemos que poner énfasis para poner un hasta aquí a todas las leyes racistas de inmigración y fomentar la unidad obrera si esperamos vencer.

Report V: U.S. Civil Rights Commission

TEACHERS AND STUDENTS

The Implementation of Racism

The findings of the Commission's study on teacher interaction with Anglo and Chicano pupils are shown in Figure 2. The figure presents the average frequency of teacher-pupil behaviors according to the Flanders categories. For each type of behavior, the interaction of teachers with Mexican American students is compared with Anglo students by a measure of disparity. The per pupil interaction measures are given for the seven types of "teacher talk" and the two types of "student talk". In addition, three composite measures of behavior are reported: amount of positive teacher response to individual students (Categories 1, 2, and 3); amount of noncriticizing teacher talk (Categories 1 through 6); and total student speaking (Categories 8 + 9).

The data in Figure 2 show that there are important differences in teacher interaction with Mexican American students and Anglo students as evidenced by the size of the disparities in the per pupil interaction measures.

Disparities in six of the 12 categories are statistically significant. Essentially, this means that for these six disparities it is likely that similar disparities would be found in most of the classrooms in the survey area from which the sample was



Average Measures of Per Pupil Interaction for Individual Mexican American and Anglo Students

	Average Mexican American	Average Anglo	Disparity**	Percent Increase in Anglo over M.A.
<i>Teacher Behavior</i>				
1. Acceptance of student's feelings	.004	.008	+.004	100.0%
*2. PRAISING OR ENCOURAGING	.137	.186	+.049	35.8
*3. ACCEPTANCE OR USE OF STUDENT IDEAS	.156	.219	+.063	40.4
*4. QUESTIONING	.525	.636	+.111	21.1
5. Lecturing	.584	.710	+.126	21.6
6. Giving Directions	.146	.141	-.005	-3.4
7. Criticizing or Justifying Authority	.055	.052	-.003	-5.5
<i>Student Behavior</i>				
8. Student Talk—Response	.771	.948	+.177	23.0
9. Student Talk—Initiation	.796	1.034	+.238	29.9
<i>Composite Measures of Behavior</i>				
*POSITIVE TEACHER RESPONSE (1-3)	.296	.413	+.117	39.5
*ALL NONCRITICIZING TEACHER TALK (1-6)	1.551	1.901	+.350	22.6
*ALL STUDENT SPEAKING (8+9)	1.567	1.982	+.415	26.5

* Disparities between Anglo and Mexican American are statistically significant at $p < .01$. This means that for these disparities there is only one chance in 100 that corresponding disparities would not be found in the population from which the sample was drawn.

** Per pupil interaction measures represent the number of times during a 10-minute observation period that the average pupil of each ethnic group was involved in interaction of each type. The figures were obtained by the following method: 1) for each classroom observed the number of tallies associated with students of each ethnic group was divided by the number of students of that ethnic group in the classroom; 2) these per pupil measures for each classroom were added and then divided by the total number of classrooms to obtain the average per pupil interaction measures for the sample.

** The standard deviations of each disparity measure given in Appendix H, Table 2 on p. 68.

drawn.²¹ In other words, these differences are representative of the schools attended by most Chicano students in the three geographic areas studied. For the remaining six disparities, it is possible that they are similarly representative of the schools attended by most Chicano students in these areas. However, because these six disparities did not prove statistically significant, this statement cannot be made with a high degree of certainty. Nonetheless, they provide an accurate picture of interaction patterns in the 429 observed classrooms. This report focuses primarily on those disparities which are statistically significant be-

cause of the substantial certainty of their occurrence over wide geographical areas.

The six categories in which the disparities are statistically significant are:

- Praising or Encouraging
- Acceptance or Use of Student Ideas
- Questioning
- Positive Teacher Response
- All Noncriticizing Teacher Talk
- All Student Speaking

Mexican American pupils in the survey area receive considerably less of some of the most educationally beneficial forms of teacher behavior than do Anglos in the same classrooms. Mexican

²¹ The phrase "survey area" means the total classrooms in the three geographic regions from which the sample of 494 classrooms was drawn.

Teachers speak less often and less favorably to Mexican-Americans than to Anglos

Americans receive significantly less praise and encouragement from the teacher and less often hear the teacher accept or use the ideas they express. Teachers also spend significantly less time in asking questions of Chicano pupils than of Anglo pupils. On the composite measure of positive response from the teacher, which includes acceptance of student feelings, praise or encouragement, and acceptance of student ideas, Mexican Americans receive significantly less than Anglos. Furthermore, teachers address significantly more of their total noncriticizing talk to Anglo pupils than to Chicanos. Closely related to the differences in teacher behavior with students of each ethnic group is the finding that Mexican American students speak significantly less in class than do Anglos. In total, the six statistically significant disparities in classroom interaction all favor Anglo pupils over Chicano pupils. The implication of each of these disparities will be discussed in greater detail in subsequent sections of this report.

The six categories in which the disparities are not statistically significant are:

- Acceptance of Student's Feelings
- Lecturing
- Giving Directions
- Criticizing or Justifying Authority
- Student Talk—Response
- Student Talk—Initiation

These disparities also indicate patterns of interaction favoring Anglos over Chicanos. Although it cannot be known with a high degree of certainty whether or not these six disparities exist throughout the survey area, their occurrence in the large sample of 429 classrooms visited is of considerable importance.

Teachers expressed very little acceptance of the feelings of any students, but they did express acceptance twice as often for Anglos as for Mexican Americans. Teachers also spent more time relating information to Anglo pupils than to Chicano pupils. The average Anglo pupil received 20 percent more of this "teacher talk" classified as lecturing than did the average Chicano pupil. This is important because more of the teacher's time was spent in giving information, or lecturing, than

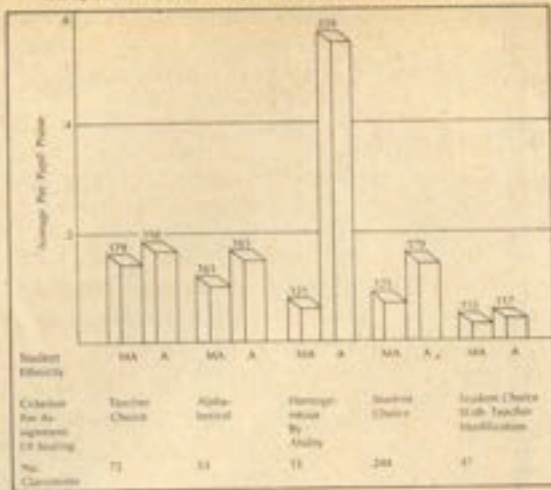
in any other type of behavior. About 36 percent of the time the teacher spent speaking to individual students, she was relating information to them.

Only two of the 12 measures of teacher behavior involved Chicano pupils more than Anglo pupils. These were directions and criticism, the two which appear to be the least favorable of all the measures of teacher behavior. The average Mexican American student received slightly more of both directions and criticism from the teacher than did the average Anglo. *Although the differences in direction and criticism are small they are important as part of the total pattern of classroom interaction—a pattern in which Chicano pupils consistently are encouraged less and discouraged more than their Anglo counterparts.*

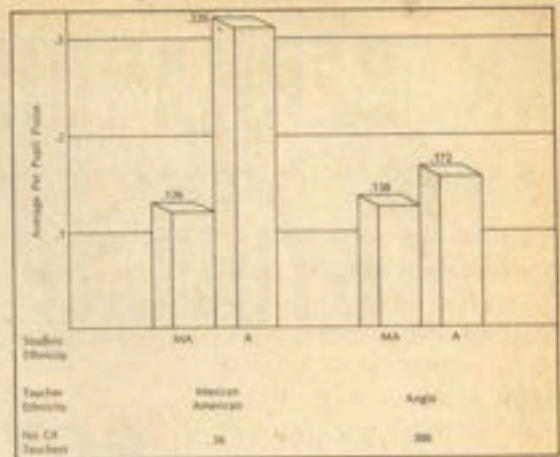
The results also indicate that the average Mexican American verbally participated less in the classroom, both in response to the teacher and on his own initiative than the average Anglo.³² The average Anglo pupil observed talked about 23 percent more in response to the teacher than the average Chicano pupil. He also spent approximately 30 percent more time talking on his own initiative than the average Chicano pupil. This second type of "student talk" is especially important because it indicates the extent to which students feel confident that what they have to say is worthwhile and that the teacher will welcome their ideas and opinions.

The total picture of classroom interaction patterns presented by the 12 disparities in Figure 2 is that of a teaching process which is failing to involve the Mexican American student to the same extent as the Anglo pupil, both in terms of quantity and quality of interaction. Teachers speak less often, and less favorably, to Mexican Americans than to Anglos. At the same time, Chicano pupils generally speak out less in class than do Anglo pupils. In view of the central importance of interaction to learning, it is evident that Chicano pupils are not receiving the same quality of education in the classroom as are Anglo pupils.

Average Amount of Praise or Encouragement Given Per Pupil to Individual Mexican American and Anglo Students by Teachers Using the Specified Criteria for Assignments of Tasks



Average Amount of Per Pupil Praise or Encouragement Given to Individual Mexican American and Anglo Students by Mexican American and Anglo Teachers



SAN BERNARDINO STUDENT BOYCOTT

On the morning of February 6, 1973, through a continuous drizzle, several thousand Chicano students made good their promise to boycott San Bernardino Schools. The boycott was a protest to the injustice Chicanos receive in the school system, and the failure of students and board of education members to come to an agreement on student demands.

The students were encouraged and congratulated by parents and community leaders at a rally held that same afternoon at Pioneer Park. Most students agreed that their parents supported them in their decision and felt proud of the mornings events.

During the third week of the boycott, the students and parents still had no satisfactory response from the school board and administrators. A free school, "La Escuela de la Raza Nueva" was set up and students began attending regularly. The success of the school has been tremendous.

According to teachers and students at the school, "no matter what the outcome of the boycott, the school will remain open." Most students at the Escuela feel they are able to communicate with anyone there. Student Marsha Olguin says this is a new experience never felt by most students who are in public sch-

ools. Marsha feels that students are being allowed to work at their own individual pace, and are encouraged to ask questions without fear of ridicule. "It is essential that we can get a student to open up here and realize he has nothing to fear", says Mr. Estrada, a teacher at "La Escuela." "Then, should he return to Public Schools, the hope is that he will remain open and be able to handle the situations that arise in his education", continued Estrada.

The attendance had dropped considerably during the third week of the boycott. Mr. Estrada felt it was due to the fact that most students didn't realize that the school was still open and would remain open and the kids who wanted, could return.

One of the major problems is supplies. The school has some extremely outdated and worn textbooks. There is a great need for paper and arts and craft supplies for the elementary school levels. Mr. Estrada urged anyone who could help in this area to contact the school as soon as possible.

Another significant issue Mr. Estrada spoke of was the need for more qualified teachers.

"We are working on a day to day basis. Our teachers are com-

mitting themselves to the day to day programming at this time", said Estrada. We have people here from Berkeley, Stanford, UCLA, San Diego State, Davis Colleges, yet the Chicanos in this town's Colleges have done nothing to support the school in any proportionate number. I feel it is time for the Chicano Community to wake-up and get involved", challenged Estrada.

Mr. Estrada, a UCLA Political Science and Psychology student has temporarily discontinued his studies to teach at "La Escuela de la Raza Nueva." As a teacher he says he has had open communication with the students and their feelings about the schools.

"Students have reached a level where they are making their own decisions. There are students here that had completely dropped out of the educational system as long as 2 years ago, but who have come here for a second chance at a relevant education. That's why no matter what happens, "La Escuela" has to remain open. There are students committed to learning and that is our responsibility", said Estrada. Mr. Estrada was particularly alarmed by the confusion that seemed to be among many parents.

"We urge many parents who might question what his child is learning in the school to come and alleviate all doubts. Also we need parents here. It is a community effort.

Both Miss Olguin and Mr. Estrada agreed that the entire walk-out and boycott issue was for all practical purposes in the hands of the students.

"There is a lot of talk among students of secret meetings with school board members and purported "self-appointed" Chicano community leaders. The feeling is that certain members of a community group are "selling the students out."

"We don't understand why there is a need for secret meetings and negotiations. It is our right to know what is going on", commented Olguin.

The Chicano students have challenged their peers to "stand up and be counted." According to Estrada, the students are defin-



Chicano students at S.B. HIGH SCHOOL wait for walk out.

itely determined not to take the position their parents have accepted in the past---the belief that the system doesn't fail you---you fail the system. They have determined to make their own destinies. The students have not only given an ultimatum to the San Bernardino School Board but to their parents and the entire Chicano community as well. They want to be free and they will do it if they have to stand

alone.

In no way is this particular situation different from the many other cases of Chicano students walking out and/or boycotting their schools. This is not an isolated situation, but one that has been almost constantly repeated since 1968 when at least 4 Los Angeles predominantly Chicano High Schools had simultaneous walkouts in protest of racist teachers, bad education decrepid

physical plants, etc.

Student political awareness and rebellion against the depressing school system has been constantly escalating. Results have been achieved in some cases, and a better understanding of the over-system has developed in all instances. These courageous students should be praised, encouraged, and their deeds should not have been accomplished in vain. They have dared to act upon their beliefs.

QUE VIVA LA JOVENTUD!!!!



la raza exclusive

AN INTERVIEW WITH NARCISO ALEMAN

The Colegio Jacinto Trevino was founded in an old monastery south of Mission, Texas in the Rio Grande Valley in December, 1969 during a national conference of Mexican-American Youth Organization (MAYO). It was the first Chicano university in the United States which was instituted to meet the needs of the Chicano students. It is presently functioning out of Mercedes, Texas and is serving as an educational, cultural, and political center. The following is an interview with Narciso Aleman, Political Science Administrator for the Colegio.

Q. Would you explain the origin of the Colegio and its purpose for being?

ALEMAN: El Colegio Jacinto Trevino was the first all-Chicano college which was established in an attempt to counteract the mental and cultural genocide that is taking place in the public educational system. This colegio evolved out of the early student struggles to attempt to reform the existing educational system. In the course of struggle the students came to realize that the existing system is not only inadequate but also that it can not be reformed. They came to understand that all students graduating from the public schools and universities were merely replicas of the white students, a little darker in skin color perhaps. It was soon realized that we as Chicanos must create our own institutions.

Thus the Colegio Jacinto Trevino was founded as an alternative for the purpose of providing a degree to prepare Chicanos to teach, to administer educational programs and to develop new curricula, different from the existing ones, which relate to the cultural

and experiences of the Chicano.

The colegio was named after Jacinto Trevino, a legendary hero to the Mexican people of South Texas. Jacinto Trevino was forced to kill a rancher in defending his rights as a human being. He became hunted by the "riches" but survived all rewards and ambushes organized against him in the early 1910's. He lived to serve in the Mexican armed forces during the Mexican revolution. He returned to the Mexico-Texas border and eventually died of old age. The corrido of Jacinto Trevino is more than 60 years old and has survived the cultural genocide which had been so systematically practiced on the Chicano. As such this corrido is a symbol of the struggle for human dignity on the part of the Chicano.

We see our Colegio as a part of the movimiento, as an institution which is essential to the development and education of new people who will carry on the popular struggles. While initially the Colegio had aimed at serving the needs of the middle class Chicano, we now realize that it is the economically dispossessed who should be the center of our own struggle. Our main purpose then is bettering the plight of these Chicanos.

Q: Then you see your purpose as that of bettering the conditions of the lowest strata of the working class Chicanos. What activities are you involved in to



ALEMAN: There are a multiplicity of programs that the Colegio is involved in. Basically we are speaking of organizational and educational efforts.

In terms of organization, we are helping various community organizations get proper initial orientation. In addition our Colegio is viewed by the community as a social service agency. If someone has a problem with the police, with medical services, with welfare, etc., they turn to the Colegio for assistance, not in the hopes of our utilizing our limited resources to fulfill these needs, but to supply people who understand the regulations and can expedite the needed services. This function, we feel, is an essential part of our educational program.

In terms of educational efforts, we are speaking of politicizing the Chicano through the concept of the third party. The depoliticization of our people that has taken place is extreme. It is hard to understand and accept that the propaganda efforts of this country have been aimed at depoliticizing Chicanos to the extent that we have neither faith nor hope in the political process. It does not matter to us who runs and who is elected for once they are in office they will sell the Chicano community down the river. The Colegio attempts to combat this apathy and distrust



ALEMAN: We help prepare students for the state high school examinations. The students we have helped have done so well on the exams that the local testing agency in San Benito has accused our students of taking crib notes into the testing. Of course this is not true. Their accusations merely reflect the fact that they can not accept the idea that a Chicano institution can develop students to such a high level. In addition, due to our work, the director of the state testing agency has been forced to develop a Chicano-oriented test. The test deals with all the concepts dealt with in the general test except that the context in which the questions are developed identifies with the background, environment, and culture of the Chicano. We are presently field testing this new

concept to validate it. We want to establish it nationally.

On the college level we offer a Bachelor of Arts and a Bachelor of Science in the social sciences and the humanities. In addition we offer two Masters degrees. We offer a Master of Arts in teaching and a Masters in Education.

The history of our Colegio is brief but the future is great and infinite. We are very clear that the economic and political power structure in this country can sabotage, can infiltrate, can buy out and simply can eliminate efforts in various areas. But if we multiply similar efforts throughout the country, they can neither contaminate, nor buy, nor obliterate all of it. This is why we are helping other groups throughout the country to develop institutions such as ours.

instilled in our people by working in the community and educating the community on a day to day basis.

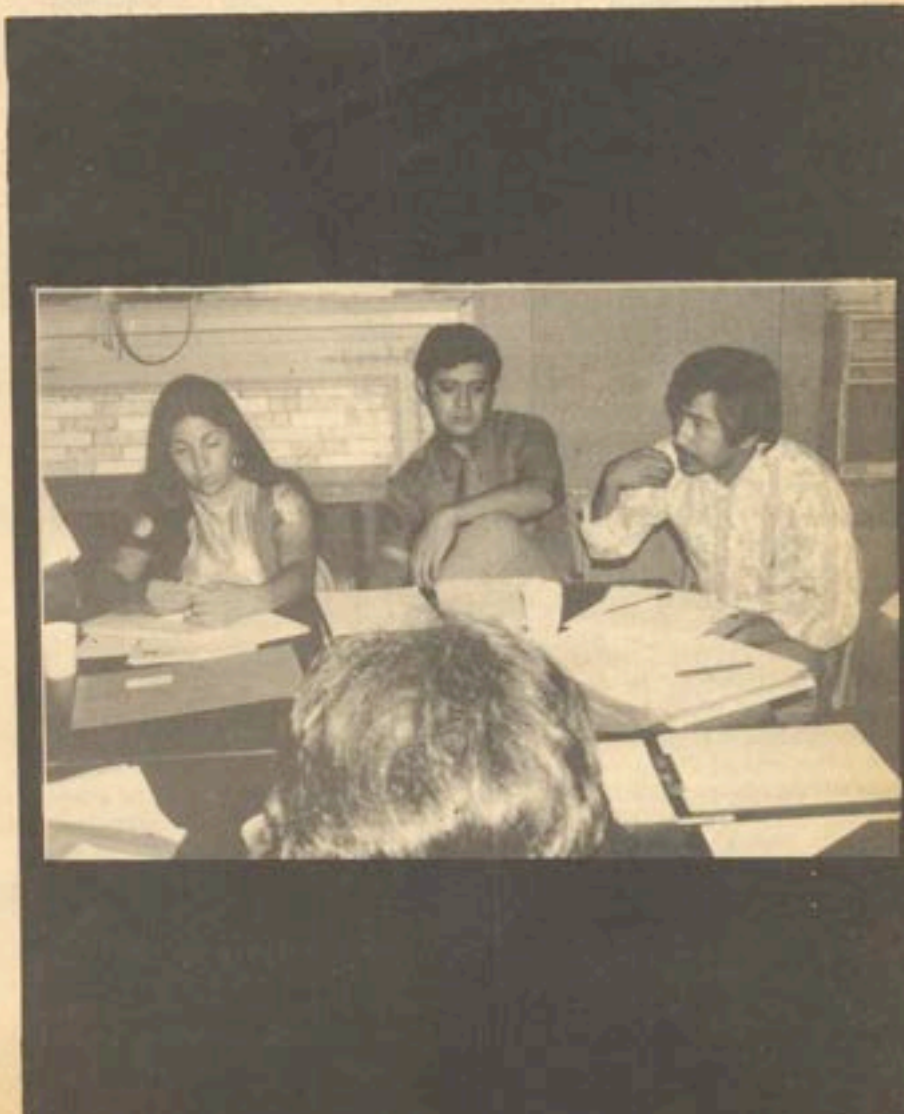
Q: You mentioned the concept of the third party, presumably La Raza Unida. What is the relationship of the colegio to the Raza Unida Party?

ALEMAN: There is no presumption. It is the only political party we recognize. It was the faculty and students of the colegio who provided the footwork necessary to get La Raza Unida on the ballot.

This county was the first county to register La Raza Unida in the local elections, prior to statewide recognition of the Partido. In addition, most of the candidates who ran in the southern portion of Texas had prior connection to the Colegio either as faculty, student or consultant.

Students majoring in political sciences and related fields in the Colegio participated extensively in the campaigns. They requested that instead of having Christmas vacations, their vacations be granted prior to the elections so that they could participate fully in the campaign.

Q: What kind of degrees do you offer? What has your success been? What are your perspectives for the future?



MILLION DOLLAR FOUR ACQUITTED

Courts Admit to Bias Against Chicanos in Jury Selection

On May 6, 1972, nine Chicanos were arrested under various charges ranging from assault and battery to interference. The arrests grew out of an attack by the police on a picket-line which was thrown in front of the Million Dollar Theatre. Eventually, all those arrested, with the exception of four were either out loose or tried on lesser charges.

On the four, Ray Andrade, Alma Madrigal, Maria Hernandez and Raul Ruiz, the state refused to drop charges and as judicial proceedings developed, the state added charges or counts on the defendants. Eventually Ray was charged with the count of assault and one count of interference. Alma was charged with one count of battery and one count of interference. Maria was charged with three counts of battery and one count of interference. Raul was charged with two counts of battery and one count of interference.

The four were consolidated into one case and were fortunate to acquire the legal help of three very capable and dedicated young lawyers Bob Mann, Mike Kogan and Barry Litt.

Bob, Mike, and Barry turned what could be termed a very traditional and common police arrest case into a showcase of a political trial.

These lawyers began to investigate everything that could possibly have relevance to our trial. One area of investigation which proved quite fruitful was the whole structure of the jury selection process in the Municipal Courts System of Los Angeles.

It was the position of Bob, Mike and Barry that the jury selection process was prejudicial and unconstitutional as it tended to exclude Mexican from the jury panels.

Now that fact was not very surprising to any of us defendants and lawyers because anybody that has had minimal acquaintance with the court system can just through observation, arrive at the same conclusion, but the trick was to convince a judge so that he could rule in our favor.

The lawyers working under time limitations and very little or no money began to research and structure up a motion that would challenge the jury selection process.

The fine work of the lawyers, especially Bob Mann in this area, paid off because the motion to quash the petit jury was heard by judge George W. Trommell, III and he ruled in our favor.

Now this truly was significant because jury challenges come and go but none has ever experienced any success. In this case, the

judge ruled in our favor and a very important precedent that could prove to be very beneficial to all minorities especially Chicanos, was set.

The main thrust of the motion was that the jury selection process of the Municipal Court of Los Angeles was biased against Mexicans. The judge ruled in favor of our motion and he ruled on constitutional basis.

In effect, the judge ruled and I quote:

"I find the evidence that the selection of jurors from an area which exceeds in size the area from which judicial matters are sent to the metropolitan district court has a diluting effect on the ethnic balance of the area from which trial jurors are drawn. The effect is an 18% reduction in the ratio of Mexican Americans and Black Americans to all other ethnic groupings.

I find from the evidence that approximately 30% of those taking the jury competency test in the metropolitan district fail. I find the rate of failure on the same exam in West Los Angeles to be 20.75% and in Van Nuys to be 15.70%.

I find that Mexican-Americans fail the jurors' competency test at a rate twice that of the rest of the population.

I find that the passing score is

arbitrarily set so as to allow approximately 6,300 persons to pass the test each year in the metropolitan district

Lastly, I find that the jury competency test does not test for ordinary intelligence, but instead for legal knowledge. I find that the test is ethnically biased so as to exclude persons of lower socio-economic status.

The Jury Process as a Whole

I find from the evidence that 5.2% of the petit jury of the Los Angeles Municipal Court is Mexican-American. I find that the probability of selecting a jury which is comprised of only 5.27% Mexican-Americans by random sample from the voter registration lists, in a system which is unbiased, is far less than 1 in a 1000; so far less than the probability is practically incalculable.

I find that in looking to the jury selection system as a whole, there are elements which are ethnically biased. I find that a disparity between a jury 5.27% of which is Mexican-American, and a population from which it was selected which contains 23.3% Mexican-Americans, is of such a magnitude that there has been a systematic exclusion of an identifiable class of persons. I further find and hold that the disparity is not one which occurred by chance, but is attributable to elements of the selection process which are ethnically biased and have collectively brought about a substantial exclusion of Mexican-Americans from the petit jury of the Los Angeles Municipal Court.

I rule that the Los Angeles Municipal Court petit jury is unconstitutionally comprised. The defendants' motion to quash the petit jury is granted.

This decision in no way affects the guilt or innocence of the defendants. It means only that they will be tried by a jury other than that of the Los Angeles Municipal Court. 2

George W. Trammell, III
Judge of the Municipal Court
Los Angeles Judicial District

This, I believe, was a very momentous decision and in the future, the full weight of the finding on this motion will be felt

as it applied.

Our lawyers did not stop there, even though we won our motion, they pushed for dismissal of the charges. Once denied a dismissal they pushed for a jury selected from the metropolitan district that was not pre-screened. This certainly improved the appearance of the petit jury as there were more Mexicans, blacks and young whites to select from.

Even here, though, our lawyers fought and won a motion to examine the jury in private. This was very important because for once the examination of a person for possible bias was performed without prior knowledge of the questions to be asked and their respective answers. When you examine in public, the prospective jurors have the questions and answers and then they gauge themselves accordingly.

Again in private examination, our lawyers fought and it took three weeks to select our jury. This was certainly very important because lawyers have a habit of getting tired right away and selecting any jury no matter how bad they actually are.

For example, in the Ricardo Chavez Ortiz case, the jury selection possibly took a couple of hours. Mike Hannan, the lawyer seemed to have completely succumbed to a defeatist position and accepted the first jury that came his way, because it seemed that

Ricardo was going to be found guilty anyway so why wait

Fortunately for us our lawyers did not succumb to anything, but rather struggled harder and more conscientiously as obstacle after obstacle was placed before them.

The result of the trial was that all of us were found innocent of all charges. After 6 months in trial and 10 to 12 lying pigs, the jury returned with an innocent verdict after only 2 hours of deliberation.

All credit is due to our lawyers Barry Litt, Mike Kogan and Bob Mann. They have set one of the best examples of what political lawyers should be. They not only have the political understanding and ideology that is so necessary to grasp the full meaning of the law, but also are knowledgeable technicians. There are too many lawyers running around that proclaim revolutionary rhetoric, but can't put together a good argument in court.

The law is as revolutionary as our understanding of it. Barry, Mike and Bob have demonstrated that they understand the law and can best use it to serve the interests of the people.

The Chicano community salutes and applauds the peoples' lawyers: MIKE KOGAN
BARRY LITT
BOB MANN

all power to you,
brothers!



Victorious lawyers and defendants: Barry Litt, Mike Kogan, Maria Hernandez, Bob Mann, Alma Madrigal, Ray Andrade

DENVER POLICE



BOMB

CRUSADE FOR JUSTICE

this unit was then hit with what was
apparently a rifle launched grenade: . . .

THE CARNALES NEED MONEY FOR BAIL AND
FOR REPAIRS ON THEIR BUILDING. PLEASE

SEND ALL DONATIONS TO :

CRUSADE FOR JUSTICE

1567 DOWNING ST

DENVER, COLORADO AZTLAN 80218



In the early morning hours of Saturday, March, 17th, the Denver Police Department in an apparently planned attack provoked a violent confrontation with scores of chicano youth who had been attending a party at the Downing Terrace, property that is owned by Escuela Tlatelolco and the Crusade for Justice Organization of Denver. By three thirty that morning one Chicano youth was murdered, three other Chicanos shot (including a sixteen year old girl), thirty-six arrested in mass arrests in the vicinity, four officers shot and two units of apartments almost completely demolished by police explosive charges.

The incident started when two police officers who had been parked across the street were approached by a young Chicano who asked them why they were keeping watch on an apartment where a party was in progress....He was immediately arrested for having jay-walked the street to talk to them. When another group approached the car to ask why the young man was detained, an officer later identified as officer Snyder, jumped from the car and tried to grab one of the youth, Luis Martinez, 20, who was a dance teacher at Escuela Tlatelolco, and long time member of the Crusade for Justice. The other police officer identified as policewoman Hogue immediately grabbed the police radio and called for reinforcements, though no physical conflict of any kind had taken place.

It is a well known fact that the Denver Police Department stations ten police units around Crusade area before it attempts to even issue traffic citations. Witnesses to the incident say that Luis Martinez was last seen backing away from Snyder telling him 'Leave me alone I don't want any hassle.' As Martinez and Snyder disappeared from view in a nearby alley several shots rang out. At this time scores of police were descending on the fifteen hundred block of Downing street. Several officers jumped from their cars and began discharging their weapons in the direction of the youth who had been attending the party and were drawn by the commotion. What followed was the wholesale arrest and beating of not only the people at the party but also the residents of the ten apartments unit in the Downing Terraces. In the confusion of this indiscriminate shooting two other officers received gunshot wounds, very possible from other officers.

In one apartment unit where police claimed they received sniper fire they responded with massive volleys from pistols, rifles and shotguns.

This unit was then hit with what was apparently a rifle launched grenade causing extensive damage to this unit and the one immediately below it. Found wounded in the rubble was Mario Vasquez,



a teacher at Escuela Tlateloco. Officer Snyder who provoked the incident was beening hospitalized with three gunshot wounds, allegedly sustained in an armed confrontation with Luis Martinez in the darkened alley. Martinez' body was found on the lawn of a nearby building; no gun was found in his possession.

Early the next day, the local racist politicians and police officials were patting each other on the back and complimenting themselves on the restraint they said they used in the incident. When questioned about the use of explosive against the apartment units, the police deny having used them and claim Mr. Vasquez set off an estimated twenty-six sticks of dynamite in his own apartment. Mr. Vasquez has been charged with aggravated assault on a police officer and unlawful use of explosives. When Rodolfo 'Corky' Gonzalez called in an independent investigator the next day to make a scientific examination of the scene of the explosion, the investigator was denied access to the area. Before a court order could be obtained to permit such an investigation the Police Department hurriedly called in a wrecking crane which tore apart the bombed units. Police have also made statements to the press that in their search of the Downing Terraces they discovered what they described as a 'real arsenal', referring apparently to lawfully owned and registered firearms of the tenants who lived there, some of who were not home at the time of the incident. The national news media quoting Denver officials reported

finding over one hundred weapons including M-16's. Evidently the weapons were made of water since their number has currently decreased to twenty-five apparently due to evaporation.

Many of the rifles found were apparently props used by the Ballet Chicano de Aztlan a Mexican Folk Dance Troupe which was co-directed by Luis Martinez. These rifles were old and lacked bolts and firing mechanisms. The search in which these so-called weapons was carried out after the incident and was finished around ten a. m. that day. However, city officials did not furnish a warrant for the search until around twelve noon. At that time they presented it to Corky Gonzalez who was accompanied by Bill Hazelton, an attorney from the National Lawyers Guild. Gonzalez and Hazelton were quick to point out to the officials that the warrants should have been served to the tenants of the Downing Terraces and not to Gonzalez who was not a resident of the Terraces. When they pointed out more faults in the warrant the police and District Attorneys officials replied 'fine, you can bring that up in court.' The wrecking crane was in use at this time and was operated by scab workers since the company The Barnett Construction Company's predominately Chicano workers have been on strike for some time. The police and building department officials ordered in the wrecking crane. The Denver Building Department is currently under investigation since its high officials have indulged in bribery to obtain building licenses.

Denver Police Chief Dill, lays the responsibility for the incident on 'irresponsible individuals and militants' who he claims do not represent the Denver Chicano community, whom he claims the Denver Police Department has good relations with, ignoring the fact that Denver has been the scene of seven major anti-police riots in Denver's barrios in the past four years, including two major armed confrontations. In the two days following this incident seven bombings incidents or attempted bombing incidents have been reported including the bombing of a police-backed community-opposed methadone clinic and the attempted bombing of a police substation.

Crusade officials, noting the speed with which scores of Denver police were able to get to the area well-armed and prepared for attack, led Chicano Leaders to speculate that the reason for the attack was much larger than a jay-walking incident. They point to a recent demonstration organized by the Crusade for Justice and the American Indian Movement which over 1200 Chicano and Indian marched in support of Wounded Knee.

Tension remains high. Police ride four to a car in Barrio areas. Hospitalized policemen are under tight security and heavy guard. The Crusade for Justice and its members are under constant vigil by marked and unmarked cars. Throughout the city, there are doubts and fears. The Crusade for Justice now has undisclosed witnesses and evidence that Luis Martinez ('Junior') was executed in cold blood.



South Los Angeles Chicanos Organize To Promote Careers in Health Sciences

BY
LEO M. QUIJANO

The Spanish Speaking residents of the Barrios of South Los Angeles, as a group, have been directly involved in the activities of the Drew School and the King Hospital since August, 1969. As the result of a suggestion made by a member of this community, the Southeast General Hospital Commission accepted the proposal to name a building within the King-Drew Medical Center after a person of Spanish surname in August, 1970.

After the acceptance of this proposal, members of the Spanish speaking community formed an organization that would seek to honor a worthy individual. An eloquent presentation by Sra. Te-

resa Rizo, a registered nurse in Mexico, presently seeking a license to practice here in the U.S. moved the group to accept unanimously, the name of Dr. Ignacio Chavez to so honor.

Dr. Chavez is a world renowned cardiologist and founder of the Cardiological Institute of Mexico City. This institute is the model for the U.S. research institute, the National Heart Institute at Bethesda, Maryland.

Correspondence was established with Dr. Chavez and he granted us permission to name a building of the King-Drew Medical Center after him.

With this highly significant achievement, the group adopted the name, Dr. Ignacio Chavez Health Organization (DICH0) and also set new goals and objectives. Sustaining the organization was es-

sential to meet the needs for health care services, as well as related employment opportunities for local Chicanos.

DICH0 was incorporated as a nonprofit organization in December, 1971. In seeking to establish relationships with other Chicano organizations, DICH0 has received support from such groups as the National Chicano Health Organization, the East Los Angeles Barrio Free Clinic, the Harbor Health Task Force, Chicanos for Creative Medicine, and the Compton Mexican American Cultural Center.

There are two projects in which DICH0 is now involved: the Martin Luther King Hospital's Affirmative Action Program, the Health Careers Program and a drug abuse and education program with the intent of prevention of drug misuse.

Representatives from DICH0, JUNTO, Mexican American Opportunities Foundation, Martin Luther King Hospital Administration, Department of Public Social Services, Martin Luther King Hospital staff and the Department of Human Resources Development have been meeting to develop a program to increase the number of bi-lingual, bi-cultural employees at the Hospital. This Committee also assists in the identification and recruitment of Spanish speaking people to work at Martin Luther King Hospital.

DICH0's involvement with the Health Careers Program is more recent. DICH0 has a letter of intent with the Bureau of Health Manpower Education, indicating that Federal funds will be sought to recruit, offer financial aid, and sustain Spanish surname students who are seeking careers in health sciences and medicine. Since the cutbacks in Federal funding to this agency, funds will be sought from private foundations and federal drug prevention monies.

DICH0 welcomes and encourages any resident of South Los Angeles and members of the professional community to become an active member. For further information, please contact Leo M. Quijano, Community Health Organizer, Department of Community Medicine, (213) 564-5911, ext. 371 or at 585-3565.

TO: ALL NURSING PERSONNEL
FROM: Mrs. Genevieve Johnson, R.N., Director of Nursing
DATE: MARCH 23, 1973
SUBJECT:

To insure the welfare and the safety of our patients, and to improve relationships between team members, we have established a policy that only English is to be used anywhere in the hospital by Nursing Personnel. This regulation applies to conversations that occur during breaks, meal-times, on stairways, on elevators, bathrooms, lounges, locker-rooms, with doctors, with other employees, etc. - 24 hours a day. In other words, only English is to be spoken at anytime, or anywhere in the hospital by Nursing Personnel. The ONLY exceptions are: 1. Interpreting for patients and visitors.
2. Speaking to patients who cannot understand english.

Effective April 1, 1973, if you are heard using a foreign language your name will be submitted to me and you will be suspended for three (3) days. The second offense will result in your termination. Un-employment Insurance is not granted when unemployment results from insubordination or not abiding by the established policies.

Mrs. Genevieve Johnson, R.N.,
WHITE MEMORIAL MEDICAL CENTER
LOS ANGELES, CALIFORNIA

GJ/vb

The rights of all individuals to the preservation of their culture, language and identity is a key issue in the struggle against racism. Racist reaction to peoples' assertion of their culture under false pretense as emplified in this letter must not be allowed to continue. Join us in the struggle.

LA RAZA MAGAZINE

RICHARD OAKES

Murder USA Style



By
Tony Medina

Richard Oakes, a young Mohawk Warrior and leader within the American Indian Revolutionary struggle was assassinated in September 1972 by an employee of the Y.M.C.A. and volunteer trigger man for a vigilante organization which had contracts out for the life of the brave warrior.

Richard Oakes was born a prisoner of imperialist U.S.A on the Indian reservation of St. Regis. Richard, unlike many other Indian brothers and sisters, was able to enter college in San Francisco State College in February 1969 where his eagerness to help his brothers and sisters soon placed him in the position of leadership and the chairmanship of the student council of American Natives. While at San Francisco State College, Richard helped formulate the new Department of Native American Studies. On the 19th of November, 1969, Richard led a peaceful takeover of the Island of Alcatraz, and proclaimed it Free Indian Island, which by the way was to be bought from the government for \$24 or \$1.24 per acre, which is greater than the 47¢ per acre that

the imperialists are paying the California Indians for their land. Richard's daughter Yvonne died of a 3 flight fall down a stairwell on the Island. After holding the Island for a little more than a year, the Indian brothers left it and continued on the struggle in a very peaceful manner.

On June 8, 1970, Richard was arrested for trespassing on a Pacific Gas and Electric Company Campground near the Pit River at Big Bend which is Indian land.

On June 11th an attempt against Richard's life took place in San Francisco, which caused him to undergo surgery for a skull fracture and massive blood clot. He remained in critical condition and near death for a month and then began to recover, but his speech was slurred and his body was stiff for months afterwards, which caused his wife and six children to undergo much more suffering and fear.

But it seemed as if the blood thirsty criminals who plotted his death were not tired after the many threats that Richard's family underwent daily, and the continuous harrassment of not only vigilante groups which attempted to kill Richard in more than one occasion, but also by some of the same individuals who during their duty hours wore uniforms and a badge and had the nerve to call themselves "police officers."

Finally, on September 20, 1972, a volunteer assassin and trigger man for a vigilante group which operates around the Santa Rosa area decided that he would become the hero for Nixon. Assassin Michael O. Morgan shot Richard Oakes who was not armed at approximately 6 feet away with a 9 millimeter automatic pistol. The bullet pierced his chest, killing Richard instantly.

On Thursday, March 15th, 1973, while the spirit of Richard Oakes continues to give guidance and strength to a group of brave warriors which like Richard took over a piece of land owned by Indians in Wounded Knee, South Dakota. The murderer of Richard Oakes was freed by a Sonoma County Superior Court; which clearly demonstrates that the courts of this country are also working to protect the establishment criminals and not to bring justice for the poor and disadvantaged or oppressed people in capitalist controlled imperialistic U.S.A.

NICARAGUA

TIERRA DE LAGOS

VOLCANES

TEMBLORES

Y DICTADURA

Por Pedro Arias

Nuestro objetivo en estas líneas es hablarles un poco sobre los efectos y consecuencias del temblor del 23 de Diciembre de 1972 que sufrió Managua, la ciudad capital de Nicaragua, pero para los que poco sabemos de historia y geografía de este país, provechoso no es leer algo sobre ello, así que tomo el libro titulado América Latina, y con alguno que otro añadido y variante copio lo siguiente:

"Nicaragua es el mas grande de los seis países que geográficamente forman Centroamérica. Su territorio semeja un triángulo. La cordillera Centroamericana la divide en dos regiones. Al Noroeste una cadena de volcanes algunos parcialmente activos, interrumpen los trabajos en las zonas donde se cultiva café, cacao, azúcar, algodón y tabaco, que explotan como es natural, los monopolios norteamericanos de la United Fruit Co. y la American Rubber Co. utilizando mano de obra campesina que pagan miserablemente.

La otra region, en el litoral del Atlántico y conocido antiguamente como La Mosquitia, es baja, pantanosa y cubierta de espesa selva tropical.

En Nicaragua existen ininidad de lagos, pero los mas importantes son el Managua y el Nicaragua y los mas conocidos son el lago Xolotlán y las lagunas

de Asozosca, de Jilua y Tizcapa, por estar en las orillas de Managua y donde asisten a disfrutar de sus bellezas los turistas. Originalmente las tierras de Nicaragua fueron habitadas por los indios llamados misquitos en la costa del Caribe, y los nicaraos en las tierras del Pacifico.

Las costas occidentales fueron descubiertas por Colón en 1502. La colonización se inició activamente en 1523 por los españoles que ocupaban Panamá. Nicaragua formó parte de la Capitanía General de Guatemala y en 1821 logró su independencia al proclamarse la de las provincias que integraban esta Capitanía General. Nicaragua estuvo unida por un corto periodo a México, después formó parte de la Federación de Provincias Unidas de Centro-América, y en Abril 30 de 1838 alcanzó su completa independencia política, pero el país quedo en una forma inestable debido a las prolongadas luchas entre los liberales de León y los conservadores de Granada.

En 1625 se formó un "reino autonomo" (protectorado de la Mosquitia) bajo la protección de Inglaterra.

En 1855 el filibustero norteamericano William Walker, desembarcó en Nicaragua con un ejército de mercenarios y aventureros y se proclamó presidente.

El "gobierno" de Walker estableció la esclavitud en Nicaragua y fue reconocido como legal por Los Estados Unidos de Norteamérica. En 1957 el filibustero Walker y sus mercenarios fueron expulsados de Nicaragua por los patriotas de este país y voluntarios de otros países centroamericanos, especialmente de Costa Rica.

En 1912, bajo el pretexto de reestablecer el orden, los "marines Yanquis" desembarcaron en Nicaragua y la ocuparon hasta 1925. En 1914, el 5 de Agosto, para ser exactos, mediante el tratado Bryan-Chamorro, los United States se adjudicaron la opción permanente para construir un canal, (probablemente aprovechando las ventajas que presta el Río San Juan) y otra opción por 99 años para establecer bases navales en la bahía de Fonseca y en unas de las islas del Atlántico.

Los yanquis volvieron a ocupar el territorio nicaraguense en 1926, pero esta vez hubo una fuerte oposición popular encabezada por el patriota César Augusto Sandino, un hombre campesino de origen humilde que con su gente derrotó en distintas ocasiones a la soldadesca del "tío Sam", muy a pesar de que estos estaban armados superiormente y contaban con la ayuda de una enorme fuerza de aviación y flo-

ta marina, (Como en Vietnam?)

Siete años duro la lucha contra la soldadesca del "destino manifiesto" y en 1934 Sandino fue traicionado y asesinado por un individuo de nombre Anastasio Somoza que como premio recibió las riendas del país, gobernandolo como es sabido, con una férrea y satánica dictadura.

El asesino y Dictador Somoza, posteriormente fue ejecutado por la mano justiciera de un hombre del pueblo, Rigoberto Lopez Pérez, el cual le quitó la vida al degenerado dictador. Desde entonces, los hijos del dictador, Anastasio (Chico) y Luis Somoza han asumido el destino de los nicaraguenses, en ocasiones ejerciendo ellos el poder en elecciones ridículas o usando a otros, como sucedió con René Shick o con la presente "Junta de Gobierno."

Sin embargo, el mando de la Guardia Nacional, que hace el papel de policía y de ejército ha sido reservada para la familia Somoza. Esta policía o ejército contaba en 1965 con unos 560 oficiales y un activo de 5,000 y otros tantos de reserva, armados por exacto, U.S.A.

EXTIRPE SANGRIENTA: LOS SOMOZA

Los Somoza pueden darse el gusto como se dijo anteriormente, de prestar la silla presidencial, pero con el mando militar no pueden hacerlo, pues saben que hasta los que aparentan obediencia y servidumbre perruña, en el momento propicio les pueden dar su merecido, ya no se diga lo que pueden hacer los que se consideran sus enemigos, si así se puede considerar a señores como Pedro Joaquín Chamorro, de esos Chamorros que en Centroamérica tienen ciertos seguidores y parientes tal vez del Chamorro que empeño a Nicaragua a los Estados Unidos de Norteamérica con el "famoso" tratado Bryan-Chamorro en 1914.

Pedro Joaquín Chamorro que además de tener bastante dinero, es abogado, historiador, escritor y heredero del periódico "La Prensa" que se edita en Nicara-

gua, escribió hace como 15 años un libro titulado Extirpe Sangrienta; Los Somoza, que describe detalladamente como ha sido perseguido, humillado, encarcelado y torturado en compañía de otros personajes, por la extirpe Somoza; pero lo describe en una forma tan real que hace que se le pongan a uno los pelos de punta o se descomponga el estomago mas duro. Y uno se pregunta si eso hacen con "argollas" como Chamorro, que no harán con un ciudadano cualquiera que proteste la mas mínima cosa? Para que se puedan dar una idea de los que pasa en las cárceles de Nicaragua, especialmente lo que pasa en la cárcel particular de los Somoza, donde se dice se asesinaron a docenas de prisioneros y se hicieron pasar como víctimas del temblor que sacudió a Managua ultimamente, lean lo que nos dice Chamorro en su ya mencionado libro en páginas 83 y 84, capítulo XI, titulado: EL POZO, Y LO DEMAS:

"A mi nunca me llevaron al "pozo", pero conozco el ritual porque he vivido meses con personas que han ido a el.

El pozo es una pieza sufi-

ciente profunda como para ahogar a un hombre, sobre todo si lo meten en ella respetando las normas que usan los especialistas en la materia.

Uno de los principales conocedores de la técnica es, según testimonio de todos los que han estado en el pozo, el teniente Carlos Malespín.

Entre otros que recuerdo, fueron al pozo los doctores Enrique Lacayo Farfán, Francisco Frixione, Doro Real, Alonso Castellón y muchos más.

Cuando las llaves suenan despues de las ocho de la noche en un calabozo de la loma de Tiscapa, y el oficial que abre la puerta le dice a uno: 'Desnúdese',---quiere decir que va al pozo. El que se desnuda, camina por un pasillo comunicado con una escalera que da al patio, hasta que le ordenan detenerse y le pasan un mecate por

las muñecas y otro por los tobillos.

Entre un mecate y otro, amarran un tercero que sirve para bajar al pozo a la víctima, o para izarla cuando se esta ahogando, y una vez concluida la operación, comienzan a convencerlo con buenas maneras de que es mejor decir, "cooperar", como dicen ellos, porque de los contrario...en el pozo puede ahogarse.

Y lo ahogan, si. Lo ahogan una y otra vez; lo zambullen atado de pies y manos empujandolo de la cabeza, hasta que las burbujas de agua se hacen cada vez mas pequeñas, y el movimiento del cuerpo que se resiste a sucumbir, cesa.

Es la muerte misma, porque seguramente cuando la gente se ahoga por un accidente, ya no siente nada despues de eso. Que otra cosa puede sentir?

El mundo se deshace en un pequeño chapoteo de agua turbulenta y sucia, los ojos se cierran y la mente se nubla definitivamente como ocurre con el éter aplicado en la mesa de operaciones; se ven círculos concéntricos unnumerables, se siente una presión inexplicable en todo el cuerpo, hay un último espasmo, un salto que no llega a producirse por la impotencia física en que está el cuerpo, una ansiedad espantosa que es la asfixia, y todo termina; pero no, no termina.

Es como morir y resucitar para volver a morir. La desesperación de la asfixia que se produce en unos dos o tres segundos, hace que este lapso se extienda a toda la vida; los hijos, la esposa, la madre... todos están allá en el hogar, tan lejos como la infancia y la adolescencia, que corren frente a los ojos del moribundo en una cinta en una cinta cinematográfica apresurada, frenética y loca. Y en medio de todo, el recuerdo de Dios, y la invocación de sus santos...Mamacita! se oye gritar de lejos: Dios mío! Virgen del Carmen! y las voces claras de estas alusiones cristianas se ahogan junto con la víctima en el murmullo del agua que entra por los pulmones que han cedido a la presión, y se han abierto ya, como una válvula muerta.

Cont on page 42

EN NICARAGUA:

Primero el Dictador Y hoy

el temblor y el Dictador!

Respetable Sr. Director
Revista LA RAZA

Por medio de la presente hago públicamente mi repudio al gobierno de Nicaragua, por la forma en que ha estado manejando los fondos y ayuda en general que ha sido enviada para socorrer a mis paisanos damnificados por el temblor de tierra que destruyó la ciudad de Managua.

Mi descontento puede considerarse como un descontento general de los nicaraguenses radicados en el extranjero, principalmente los radicados en el estado de California en los Estados Unidos de Norteamérica. Para demostrar los anterior, a estos efectos se llevó a cabo una gran manifestación de protesta en el centro de la ciudad de Los Angeles, para que el gobierno de Nicaragua no solo les de las cosas a los suyos, sino que a todos aquellos que tengan necesidad y que verdaderamente hayan quedado en la miseria, ya que es "Vox-populi" que existen miles de miles de toneladas de todas las contribuciones donadas por el mundo entero en reserva por ordenes superiores, mientras la gente divaga por las calles buscando la forma de matar el hambre en tan tremendas circunstancias, y por otro lado haciendo largas colas para poder agarrar unas libras de frijoles y arroz, hay barrios en Managua en donde no se les ha dado la merecida ayuda que necesitan por la falta de orden y mala administración de todo lo que ha llegado. Haciendo énfasis a todo esto el Señor Ramón Díaz enfáticamente todo lo anterior referido en la manifestación que menciono. Agregamos que sería

recomendable que se formara un comité internacional para que cada uno de los países donantes ponga un miembro y así se distribuya justa y equitativamente todo y no solo los reciban aquellos que están más cerca de las grandes argollas que siempre han existido en Nicaragua. Si no se forma un comité internacional, quien vigilará la distribución de los miles de millones de dólares que entrarán a Nicaragua procedentes de todo el mundo para ayudar a los damnificados y la reconstrucción de la capital? Sabemos de sobra quien es el que tiene las armas y las riendas en las manos, y por supuesto el que da todas las órdenes dentro del sector nacional. Podemos agregar en resumen de todo esto que nos ocupa, y que es de interés general, que ante este gran dolor colectivo nacional y con resonancia mundial hay que sumar aquel dicho tan popular en Nicaragua y que dice: en río revuelto, ganancia de pescadores. Así es que en esta situación ya podremos imaginar quienes serán los gananciosos, y como siempre a costa del pueblo infeliz, que según parece ya está resignado a correr su propia suerte esperando la justicia divina que es la que tarde o temprano a cada quien le da su merecida recompensa.

Retornando con el mero asunto que atañe a Nicaragua. Yo pregunto en donde están esos señores que promulgan a los cuatro vientos Los Derechos Humanos del mundo? Por que esos señores no ponen los ojos sobre Nicaragua para que se den cuenta verdadera de los que en realidad existe en el interior del país en donde toda la nación está en manos de una sola familia y que la han convertido en su hacienda particular? Todo el continente americano sabe, que siendo una nación Nicaragua tan pequeña la familia Somoza tiene muchas haciendas, montones de fincas, enormes ingenios azucareros, grandes cantidades de barcos de enorme calado, el ferrocarril nacional lo usan como propiedad exclusiva de ellos. "La NICA" poderosa compañía comercial de aviación, puertos mandados a construir para uso exclusivamente de ellos, en donde atracan los innumerables barcos de la Mamenic Line que es absolutamente

de su propiedad y los más grandes y diversos negocios que la mente humana puede imaginar. En resumen y total, toda la nación en sus manos y como es lógico pensarlo, tienen un poderoso ejército para sostenerlos en el poder, constituyendo todo ello un fabuloso capital de miles de millones de dólares amasados en los bancos extranjeros.

Que mira---la O-E-A en nuestro continente? Los nicaraguenses tenemos entendido que ahora que el mundo ha tenido la atención puesta en Nicaragua sería justo que todos esos grandes personajes que se han acercado a ese país con motivo del terremoto se dieran cuenta de los que social y políticamente sucede en esa república centroamericana digna y merecedora de mejor suerte que la que ha corrido por cuarenta años consecutivamente.

El pueblo siempre de bruces contra el suelo, ante la miseria que lo envuelve en estos desafortunados tiempos, y en profunda reflexión exclamando en un enorme grito asfixiante de angustia cuyo eco se pierde en la inmensidad del infinito, diciendo porque será que la naturaleza se ha ensañado en Nicaragua sometiéndola a tantos martirios y con tan largo y penoso calvario primero; con un gobierno que no ha hecho nada en beneficio del pueblo, y segundo, con el terremoto que a estas horas ha dejado tantos hogares llenos de luto y lágrimas en aquella maravillosa tierra que tanta gloria le diera el inmortal Rubén Darío y que ante el desastre brutal de su tierra, dirá en el más allá, un sonoro responso en verso con la elegancia de su verbo incomparable y singular.

SINCERAMENTE:

CIRIACO RODRIGUEZ POLACIOS

NAVIDAD 72: Dolor y llanto

Los nicaraguenses han padecido por años las consecuencias causadas por las fuerzas naturales en distintas formas, pero se reponen, descansan y hasta se olvidan de ellas. No pasa lo mismo con los padecimientos causados por los monopolios gringos y la dictadura de los Somoza, ya que día tras día estos elementos, explotan, martirizan y matan a los "nicrs."

El temblor de tierra que el 23 de Dic. de 1972 destruyó casi completamente a la ciudad de Managua y además causó víctimas humanas que nunca serán exactamente conocidas, pero que pueden oscilar entre las 10,000 y 20,000 muertes; es un doloroso suceso imposible de describir, especialmente para los 300,000 habitantes de Managua que en esos días esperaban la Navidad. Epoca del año en que los asesinos, explotadores del género humano en todo el mundo se cubren de un supuesto e hipócrita amor para sus semejantes y les arrojan un mísero "regalo" que bien puede ser un juguete para el niño o un mendrugo de pan para los adultos.

Los humildes y sufridos nicaraguenses estaban esperando precisamente eso, el juguete de 5 o 10 centavos o las sobras de los banquetes de los todopoderosos de Nicaragua, pero en la Navidad del 72, ni eso tuvieron, sino que su regalo fue ver como morían sus padres, hermanos o hijos debido a la fuerza destructora de un sismo terrestre.

Todo mundo sintió esa tragedia, algunos con hipocresía, pero la mayoría con sinceros sentimientos y se organizaron de inmediato para prestar ayuda a los damnificados. Ropa, comida y medicinas se colectaron por miles de toneladas y se empezaron a enviar a Nicaragua. A escasos 5 días de la tragedia se supo que los Somoza acaparaban comida, ropa y medicina y era distribuida generosamente entre "su gente", es decir, entre los miembros de la Guardia Nacional



La fotografía de arriba muestra la forma en que quedaron las casas y edificios después del temblor en Managua. La foto de abajo muestra la enorme fosa común en la que se sepultaron miles de cadáveres víctimas del temblor.

(Fotos: Octavio Gómez)

los ricos, y al ciudadano común y corriente se les restringía o se les negaba de plano. La guardia Nacional asesinó a decenas de estos ciudadanos que después de varios días sin comer se vieron obligados a buscarlos entre los escombros pero sin permiso de la Guardia. Hubo con-

traversias, afirmaciones de unos y negativas de otros sobre la distribución justa de alimentos y demás, pero poco a poco la verdad salió a flote y se comprobó que efectivamente la ayuda para los damnificados era solamente para unos cuantos.



Los nicaraguenses radicados en Los Angeles, Calif., protestan las anomalías cometidas por los Somozas referentes a la distribución de alimentos a los damnificados.

En Los Angeles, California, se unificó la colonia "Nica" sobre este problema y encabezados por el Sr. Ramon Díaz y el Sr. Alejandro Palacios, formaron el "Comité pro-justa distribución" y protestaron públicamente por medio de las vías de información a su alcance la infame anomalía en su Patria. El día 20 de Enero por la tarde tuvieron una marcha desde la "Placita" hasta enfrente de la oficina del consulado de Nicaragua. Protesta que fue ignorada por el Cónsul Reynaldo Martínez, pretextando que como la marcha fue en sábado, ese día no trabajó. Seguramente ni ese día ni el siguiente leyó los periódicos, escucho la radio o vió la televisión.

Ayuda para los damnificados

La ayuda para los damnificados de Nicaragua, tuvo una repuesta digna de mencionarse en todas partes del mundo; aquí Los Angeles, California, no fue la excepción, pero en cuanto se supo las anomalías que se comían por parte de los Somoza, esta ayuda declinó en un 75%.

Unos decían: Mi ayuda era para el pueblo no para los dictadores, y si la situación no se normaliza yo ya no mandare ni un ca-

cahuate. Otros comentaban: Yo estuve trabajando de noche y de día para ayudar a mis hermanos humildes de Nicaragua y resulta que mi trabajo fue para los soberbios y déspotas de Nicaragua.

Y así, infinidad de comentarios por estilo se escuchaban por doquier. El Cónsul Reynaldo Martínez que aunque directamente nada tenga que ver con la situación en Nicaragua, siempre salió en defensa de sus amos, y para tratar de componer la situación formó una comisión para que fuera al terreno de los hechos y trajeran un "reportaje verdadero".

En la comisión del Cónsul, claro, fueron los que públicamente sostenían que los alimentos y demás ayuda era correcta en Nicaragua, además de un par de policías locales que se prestaron para el "jueguito".

Hasta donde yo sepa esta comisión del Consul no reportó nada. Pero luego se supo que iría otra comisión pero en esta ocasión nombrada por el Comité Pro-justa Distribución de Alimentos, que inteligentemente incorporaron a tres personas completamente imparciales que fueron un reportero de una estación de radio, otro de televisión y el correspondiente camarógrafo.

El informe que estas tres últimas personas proporcionaron a la comunidad angelina en forma de entrevistas grabadas y películas dejaron las dudas que existían, completamente esclarecidas.

Es decir, al pueblo, a ese verdadero pueblo de obreros y campesinos que son los verdaderos damnificados de Nicaragua, no les llegan los alimentos, la ropa ni las medicinas y si les llegan, la reciben en forma limitada. Si todo lo anterior es absurdo, lo verdaderamente trágico es que los Somoza, del dolor, hambre y llanto del pueblo de Nicaragua están haciendo un negocio. Si, un negocio de lo más suicida e inhumano que puede consérbirse. Se va a reconstruir Managua en el mismo sitio que ha sido afectada por ya 3 ocasiones por des-

astadores temlores, pero será reconstruida con el trabajo Gratuito de los damnificados. La operación es simple: somoza por medio de sus incondicionales que están en los "Centro de Distribución", reclutan a los miles de padres y madres de familia, a jóvenes y viejos que acuden a esos "Centros" en busca de alimentos; se les prometen éstos para el fin de la semana con la condición de que todos se tienen que poner a trabajar recogiendo escombros, limpiando las calles, etc. etc. Llega el fin de semana y con un cinismo que ya quisiera Regan o Nixon para un Domingo, se les comunica a los famélicos peones que los alimentos para esa semana ya se agotaron y ahora se tienen que esperar para la próxima semana. La próxima semana algunos afortunados alcanzan menos comida para su numerosa familia que un perro en los Estados Unidos se come todos los días.

Y así van pasando los días, las semanas y los meses. Ahora los "nicas" son peor que esclavos pero su situación puede cambiar de un día para otro. Lo único que tienen que hacer es comunicar su descontento a cualquiera de los Somoza o a un miembro de la Guardia Nacional... al día siguiente amanecen muertos.

Sandino!!!! Por que no resucitas???

Dominio

Imperialista

en

VENEZUELA



Por Tony Medina

Como ciudadano del mundo oprimido, y de la clase trabajadora y pobre, y nacido en Caracas, Venezuela, doy a conocer el pueblo Estadounidense, los atropellos, y miserias que por causa del anti-humano avarismo del imperialismo yanqui y sus colaboradores a sueldo, han traspasado durante los años más recientes: al pueblo Venezolano y similarmente a todo el Continente Latinoamericano con la excepción del pueblo heroico de Cuba.

Venezuela, toda América es una región dependiente de los grandes centros del capital financiero de los Estados Unidos. Su realidad económica, social y política se manipula desde Wall Street. La historia y los valores de la Patria, en un esfuerzo por deformar y borrar nuestro perfil o sombra de pueblo soberano han

sido objeto permanente de una degradante ofensiva por parte de nuestros enemigos imperialistas.

En nombre de la Libertad, como lo varicino Bolívar, los Estados Unidos de Norte América han plagado de miserias, divisiones y prejuicios a todo el continente. En nombre de esa impalpable Libertad, las clases gobernantes de Venezuela, justifican, toleran e implementan las estructuras económico-sociales que oprimen, explotan, degradan y mantienen en la miseria a las grandes mayorías del pueblo Venezolano.

A fines del siglo XV nuestra evolución económico-social se vio violentamente interrumpida por un hecho que habría de desiguar la historia de todo el Continente. El mito del "Descubrimiento" que fue seguido por la

conquista y colonización de los pueblos y riquezas de esta vasta porción del mundo por parte de una potencia desconocida, inhumana y extracontinental.

Durante 300 años vivimos como existente, que se basaba en la propiedad colectiva de la tierra, fue suplantado arbitrariamente bajo el imperio de las armas y la cruz, por otro en el cual los agentes de la metrópoli y sus descendientes, se apropian de las tierras, las minas, las chozas y los indígenas, dando origen a una sociedad fundada en el yugo de la esclavitud. Lo cual llevo como precio la exterminación o asesinato de grandes masas de población indígena. Las luchas sociales y políticas de este periodo fueron derrotadas y reprimidas implacablemente, pues las clases que ejercían el poder no

vacilaban en la defensa de sus intereses, ya que nos categorizaban como animales salvajes y por lo tanto esa era la justicia de su clase.

Aun así las luchas de los esclavos dirigidas primordialmente por Jose Leonardo Chirinos, y la de otras capas sociales explotadas y oprimidas formaron las raíces nacionales que darían vida a la nación venezolana. Ya no habría fuerza capaz de cerrar a los patriotas el camino de la victoria, y coronar su obra sería cuestión de tiempo y lucha.

Las luchas sociales que suceden a la independencia, se fundan en el hecho de que las masas esclavas, los campesinos y las pobrecías de campo y ciudades, buscan posesionarse de las tierras y propiedades de los españoles derrotados y mantener su condición de hombres libres, que conquistaron y ejercieron durante su participación en la contienda armada. Era inevitable que estas masas sublevadas chocaran con la clase de los propietarios que, una vez alcanzada la independencia vieron satisfechos sus intereses. Conquistado el poder lo usufructuarían en su beneficio exclusivo, buscan restablecer la producción, posesionarse de la tierra, reagrupar a los esclavos y reactivar el comercio interior y exterior; para ello se apoyaron de sus armas victoriosas y en las riquezas y el crédito de la República que movilizan para consolidar su dominio. Los "esfuerzos para pacificar al país" significan en la práctica, desarrollar su capacidad para valerse de todos los recursos que proporcionan el poder, para contener las ansias de las masas sublevadas durante la guerra, particularmente en lo relativo a la tierra. El período de tránsito de la colonia a la República y las luchas sociales posteriores significan una profunda transformación histórica, una verdadera revolución. El camino estaba expedido para darle un gran impulso al desarrollo social. El régimen esclavista fue suplantado por otro superior en que los grandes propietarios de tierra, se vieron obligados a contratar la fuerza de trabajo en términos que excluyen el disponer legalmente de las personas. Las a-

reas de actividad económica más intensa se desplazan de las zonas del centro y oriente, a la región andina, pasando por la etapa intermedia en que la actividad ganadera de los llanos tuvo marcada pre-eminencia.

Bajo la insurgencia de los hacendados andinos, sus hijos y sus peones que aspiran al usufructo del poder en beneficio de sus haciendas se instala el gobierno de Castro Gómez que sin mayores variaciones le tocara manejar los destinos de Venezuela para el momento de su irrupción en la era petrolera.

Los grandes centros del capital financiero se lanzan como "aves de rapina" sobre Venezuela y entablan una verdadera guerra de especulaciones en que abundan los socios e intermediarios, que actúan como gestores del monopolio, dando pie al gran arriendo de nuestra patria. La irrupción violenta de las formas más desarrolladas del capital financiero de las grandes potencias imperialistas, es ahora cuando apenas comienza a ser comprendido en su magnitud. Venezuela estaba entonces y todavía está regida por los monopolios petroleros, en alianza con la clase terrateniente predominante en el gobierno.

El Régimen de Paz, Unión y Trabajo que en interés de terratenientes, comerciantes y monopolios petroleros, había logrado consolidar Gómez, se ve seriamente perturbado por la crisis social que estropea el país, dando origen a protestas populares, levantamientos guerrilleros, insurgencias militares, y todo género de manifestaciones de repudio a la explotación y dictadura.

La Burguesía dependiente va a batallar por la conquista y preservación del poder político. En Octubre del año 1945, Acción Democrática alcanza el poder y hace una predica populista; pero la burguesía que controla el capital apela al golpe de estado y coloca a Marcos Pérez Jiménez como dictador, lo cual significa lo siguiente:

- A) El fortalecimiento de los lazos de dependencia económica de los monopolios norteamericanos.
- B) La entrega de nuevas fuentes de materias primas al capital extranjero, así como el hierro, alu-

minio, electricidad, etc.

C) El capamiento de las áreas fundamentales de la actividad económica, la mediatización de las empresas del Estado, la penetración en la educación, la cultura, el arte, la ciencia, los deportes y todas las manifestaciones sociales y culturales de nuestro pueblo, por parte del imperialismo capitalista Estadounidense.

D) La bancarrota de importantes empresas del Estado y, o su transferencia al capital privado.

E) La ruina de miles y miles de pequeños empresarios del campo y la ciudad.

F) La evolución de los principales grupos económicos hacia formas monopolistas, hasta llegar a constituir verdaderos monopolios satélites de los grandes grupos financieros yanqui imperialistas tales como la Sears, la Pepsicola, United Fruit Co., Sherwin Williams, DuPont, etc.

G) El aumento del contraste entre una infima minoría fabulosamente rica, que viene a concretarse en doce grupos económicos, y las grandes masas pobres de marginales, obreros y campesinos.

H) El incremento del desempleo, el alto costo de la vida, el hambre y la miseria.

I) Una tremenda frustración de parte de las grandes masas del pueblo, que las ha llevado a un progresivo rechazo de la democracia burguesa, su parlamento, sus partidos políticos, sus sindicatos, sus líderes, sus esbirros y cómplices y todas sus instituciones.

En ese cuadro de conjunto hunde sus raíces la contienda armada que en Venezuela tiene lugar desde 1960. Sin embargo, esto no es un fenómeno que acontece solo en Venezuela, sino que también aquejan a todos los pueblos del continente con excepción de Cuba como mencione al principio.

Después de la dictadura Pérez/Jimenista el 23 de Enero de 1958, el pueblo venezolano deposita en su totalidad su confianza al líder de la junta militar que asumió el poder gubernamental, Wolfgang Larrazabal, quien como desciente de una clase burguesa sin base realmente patriota, ni sentido o noción proletaria abandona el gobierno a

Venezuela Cont.

Acción Democrática por medio de unas "elecciones" pre-arregladas y toma el poder Romulo Betancourt.

El gobierno Betancourtista prosigue con la entrega casi total de todas las fuentes de materias primas al capital extranjero, lo cual extiende y aumenta los lazos de dependencia económica de Venezuela a los monopolios explotistas del imperialismo Yanki. No obstante el pueblo inquieto por las condiciones miserables reanuda la lucha, y es confrontado con la suspensión de las garantías constitucionales, (las cuales hasta esta fecha desconoce) asesinatos en gran escala, encarcelamiento de todo individuo que se le sospecha de no estar de acuerdo con el "gobierno"; la importación de torturadores Estado Unidenses, los cuales asechan al pueblo, y sin poder hablar bien de Castellano (Español) exigen los papeles de los ciudadanos Venezolanos, se abren nuevos centros de torturas, se crean mas cuerpos policíacos, y se extienden una serie de allanamientos a hogares de "sospechosos" quienes sin padecer ante un tribunal son encarcelados sin saberse su paradero, torturados hasta que mueren, o ejecutados al instante.

Los partidos se dividen y nuevos grupos revolucionarios se deciden a tomar el camino de la lucha armada.

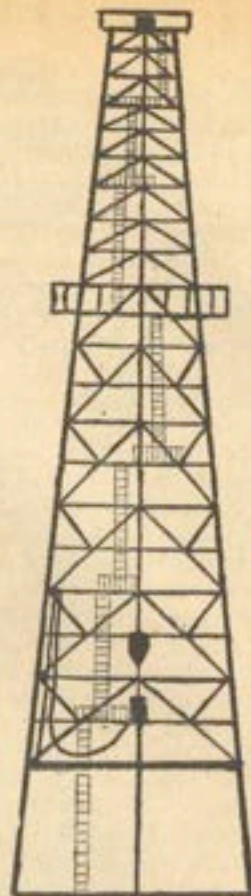
Raul Leoní sucede a Betancourt y continua el mismo sistema represivo y criminal de su predecesor, pero con aun mas caracter frivolo y sanguinario. El partido Movimiento de Izquierda Revolucionario y el Partido Comunista de Venezuela son declarados anti-constitucionales o ilegales y su membresía comienza a ser perseguida, las cárceles ya no tienen lugar para sostener a tantos presos políticos; las escuelas de primaria y especialmente las de secundaria y Universidades son convertidas ha campos de batallas, y miles de jóvenes y niños son asesinados por el unico crimen de amar a su patria. Despues de otras elecciones pre-arregladas y en vista de que el pueblo ya estaba decidido a perecer o triunfar el

gobierno Estado Unidense contrata a otro vende patria que en el nombre de la Paz y la Libertad, y apoyado por el clero (La Iglesia) y todos los capitalistas, es puesto como "Presidente", este nuevo esbirro y explotador antiguo lleva como nombre Rafael Caldera, (actual Presidente).

Caldera planifica su estrategia muy cuidadosamente y para ganarse la confianza del pueblo y el apoyo de algunos otros "líderes revolucionarios" como Eduardo Machado, viendo que Caldera les concedio el indulto y permitió la reapertura del Partido Comunista, se les olvido que las condiciones socio-económicas todavia no habian cambiado, que el pueblo todavia no tenia ni aun tiene libertad de expresion, que el nivel de analfabetismo todavia es sumamente alto, que la escasez de trabajos todavia agobia al pueblo Venezolano, que el costo de vida es aun mas alto que antes; que los campesinos todavia son tratados como esclavos, que la industria todavia le pertenece a los monopolios Yankis, que la prensa es todavia controlada por el gobierno, que la escases de medicinas y centros de emergencia aumentan el porcentaje de fatalidades, que el tesoro nacional esta residiendo en su totalidad en Wall Street; y que el pais continua siendo embargado a potencias extranjeras para multiplicar las riquezas de esa infima minoría fabulosamente rica.

Pero el pueblo Venezolano no perecera bajo este método de gobierno fascista que se recubre en las formas de la "Legalidad Democrática" porque aunque algunos "Líderes Revolucionarios" que en si solo ejemplifica su traición y cobardía al negociar las vidas de millares de Venezolanos por su bienestar, aun existen hombres y mujeres que si conocen en realidad lo que es el Patriotismo y que continúan luchando hasta vencer o morir por la patria; que sus voluntades indoblegables, sus corajes impar su abnegación ilimitada, y su espíritu extra ordinario, fortalecen y dan aliento a otros camaradas a que se unan a esa vanguardia tan aguerrida y sacrificada.

VENEZUELA



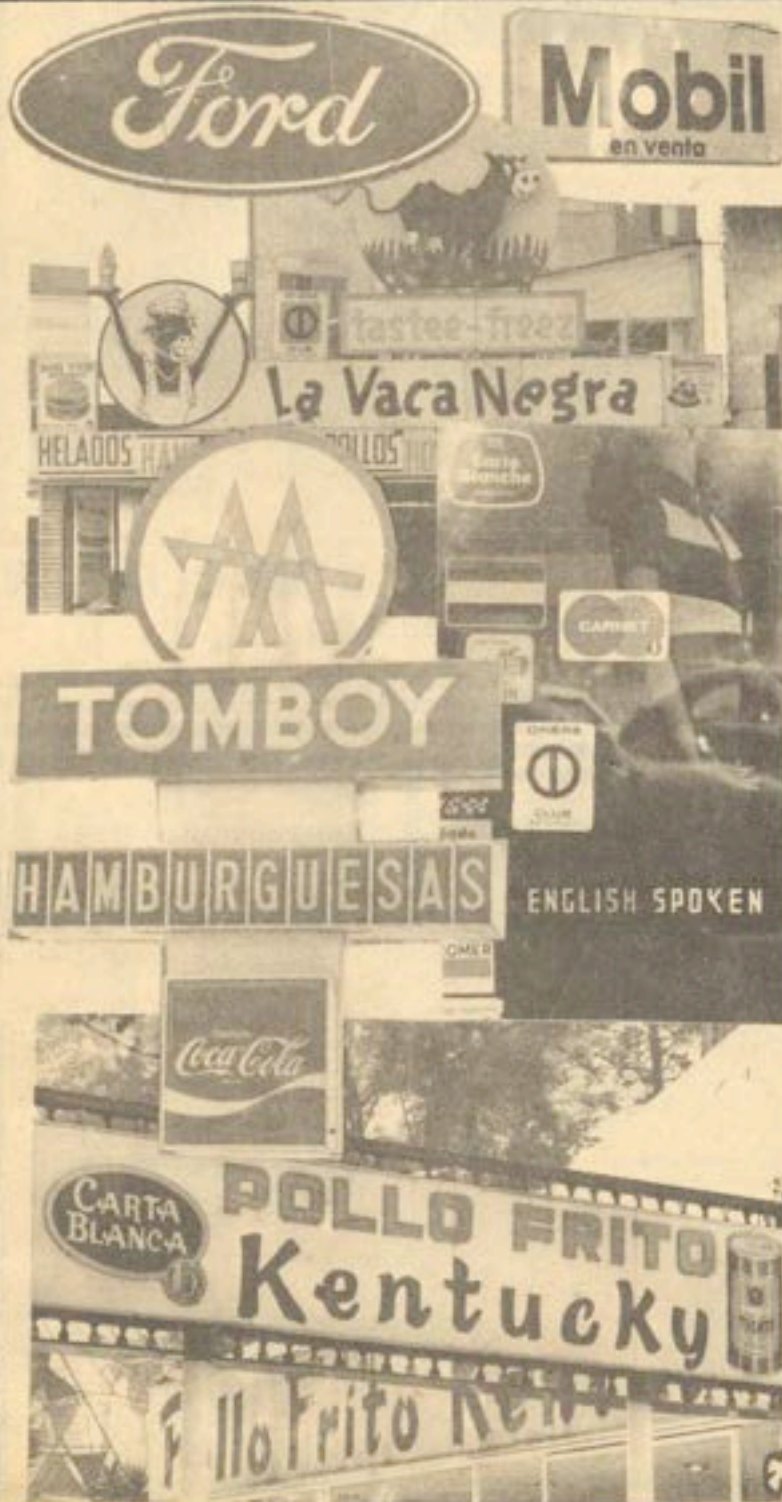
SU VERDAD



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THE AMERICAN BUSINESS OCTOPUS THRIVES IN MEXICO

Photography: Marie Acosta



WHO CONTROLS THE MEXICAN ECONOMY?

Of the 1,915 foreign companies operating in Mexico, Mexicans own a part of only 845. The rest are completely owned by foreign capital, official figures released in Mexico City show.

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