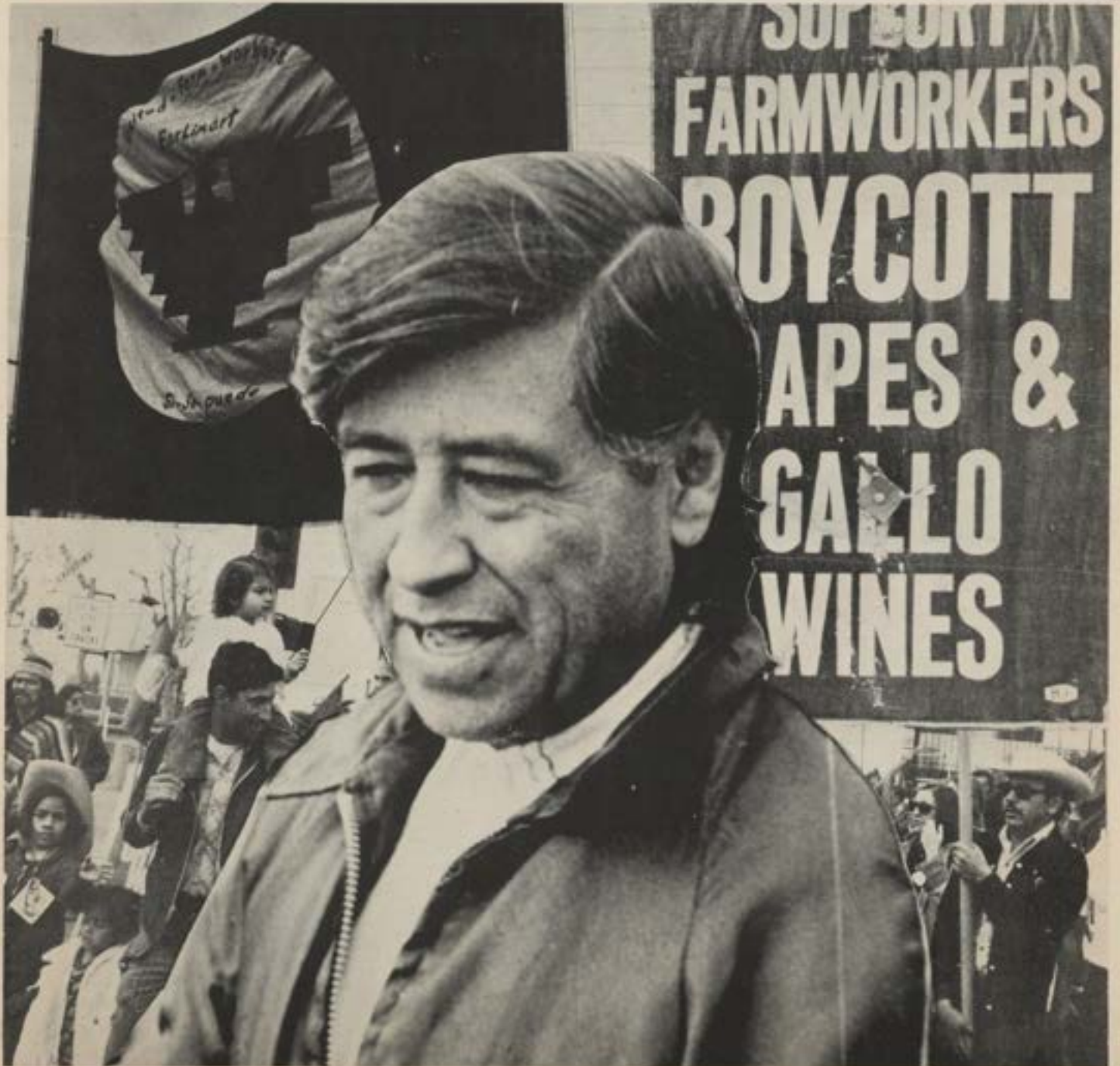


# LA RAZA

News & Political Thought of the Chicano Struggle

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FOTOS LNS

# International

## Women's

## Day

Mar. 8



# EN ESTE NUMERO ...

## CONTENTS. . . . .



International women's Day -----	2
Colectiva -----	4
Chicano Liberation Front -----	6
J. C. Coral, lider argentino -----	8
Fireworks -----	11
Alcoholism in the barrio -----	12
Robert Hill Lane School -----	14
Escuela Robert Hill Lane -----	17
Eva's Case -----	20
La Senora Puncell y Eva Aguilar -----	22
Farmworkers-Campesinos -Fotos ----	23
Trini Iglesias -----	27
Salt of the Earth 75 -----	29
Apuntes historia chicano-Boricua ----	31
Nicaragua -----	33
Olga Talamante Case -----	36
Book Review -----	37
United States Recession -----	39
U.S. Out Indochina -----	41
La Inquisicion -----	43

# INTERNATIONAL WOMEN'S DAY CELEBRATED IN E. LOS ANGELES

By Martha Garcia



I AM NOT  
THE CAUSE  
OF HUNGERS



The United Nations had declared this year of 1975 to be the "INTERNATIONAL WOMEN'S YEAR" dedicating this year to the women, in significance to the women of having the privilege to be recognized by the United Nations which has never occurred before in women's history.

On March 8, 1975, throughout the world, Women's Day was a celebration of the women's role in the movement of the working class struggle. It was a day of struggle of all oppressed people in the world today.

In March 8, 1908, in New York City, the first militant march led by 20,000 women, who united themselves to fight for the struggle against exploitation of Capitalist Regime. This was an important event, the first attempt for the women fighting against discrimination, isolation and abuse. In conjunction for equal constitutional rights, the right to vote, the equal pay-wage in production in labor which women worked for.

Although the march was a success, it also found women being

victims of harassment and brutalization by the police. Several women who participated in the march were placed in jail and hospitals; and those who were non-residents were automatically deported criticizing that they were a threat to the government of the United States.

Two years after this great event, a special day was established by the Socialist Party in honor of the women of that day.

Today's women, after 67 years are still attacked by the economic system. The mass majority of women who are triply oppressed are the "third world women" which are considered a minority in the capitalist system of today's world. This crisis affects proletarian families who are victims of cutbacks in situations of jobs and welfare rights. The present crisis is caused mainly by the Imperialist government, causing hunger, war and oppression among the working class people of the third world opposing the third world people to advance themselves economically and beneficially to their

interest and to the people's struggle to endure social progress, among the minority people.

Women of the third world minority face economical strategy of large massive job lay-offs, or are thrown out of their jobs four times the rate than men. With the unemployment rate the highest ever since the depression, women are forced to turn to welfare. Welfare itself has decreased its income to proletarian families which leaves them with barely enough to survive. Welfare is also a threat that faces the woman who has a large family to raise. She is given a demand to be sterilized or be neglected to welfare benefits.

Forced sterilization is the one main issue that faces the third world minority woman. They are blamed to be causing the economic crisis. Sterilization is the bourgeois solution to overpopulation and social economic problems. This is a threat used upon the poor economic minority women to promote genocide among third world people.

On March 8, 1975 International Women's Day was a holiday throughout the country. Special activities were planned. Large massive demonstrations in demand for - Jobs to End the Lay-offs - Special Seniority Rights for the Women and Minorities - Pass the Equal Rights Amendment - Free Child Care - End Forced Sterilization - End Cut-backs - End attacks on the Working Class and Minorities - To Stop Deportations. These demands are the needs in which the oppressed people will find the solution to the struggle of exploitation and oppression, and also to resist the fascism which is trying to dominate and exploit the third world people and working class minorities. And also to oppose war which is the creation of the imperialist, using the oppressed minorities in fighting other minority oppressed nations which capitalists wish to endure a wealthy and powerful regime.

Women's Day will be the start to mobilization of the women and the oppression against the Imperialist system in this nation.



# LA COLECTIVA

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La Colectiva is an organization made up of people from different barrios, who in the past have been involved in drugs, gang activities and have been busted. With our past experience we see the need to create change through unity, education and political awareness among barrios of Califas.

La Colectiva has emerged out of the need for unity among the barrio youth, who have been victims of this capitalist, social and economic system, which has denied them an adequate education, employment and housing. La Colectiva has taken up the task of politicizing and awakening the barrio youth to the real problems and conditions that exist wherever poor people live.

It has been our past experience that since society has imposed economic oppression in our barrios, drug and gang warfare are part of our youths experience.

Our local barrios under these conditions of extreme poverty cannot and will not be able to motivate youth to combat these problems, unless we help through education and political awareness.

It is small wonder that the youth invariably ask, "Why is it that such poor conditions exist?"

It was the intent of this conference to assist our youth to see the importance of involvement in issues and to realize their potential by addressing themselves to the problem of:

inadequate and poor education; unemployment and idleness; drug abuse; elimination of gang warfare by collective unity; assistance in exposing our youth to some of the things "happening" outside of their immediate environment. These were but a few points which were stressed at the Barrio Youth Conference, which took place at East Los Angeles College on November 30, 1974.

## DROGAS: A TOOL TO KEEP US BLIND

As members of the Movimiento de la Gente Pobre, we realize that drogas have been one of the main tools behind stopping the awakening process of all poor people struggling for a better way of life. The history of this country has been noted by the first class citizenship. In the case of our brothers, the Native American Indian, liquor was one tool the ruling class used on them to hold them down mentally and physically and to prevent them from having total say so of their lives. In this present situation today, drogas have had our people down and depressed in our minds to the point where we would struggle daily wasting our energies just for a high that for a short time erases all of the real conditions that are forced on us.

We say that the U.S. system is the big supplier of drogas and spends billions of dollars for military defense, but does not really try to stop this disease in our barrios.

We see the need for raising the political awareness of our people, to better understand our part in this day to day society. We know that as an awakening people, drogas are but a tool of the system to try to slow down the struggle for a total liberation of our people. We see the need for the youth to have a political view of educating ourselves and that the ruling class is trying to stop us from solving this problem in politicizing of the minds and mass uniting of all poor people in combating drogas.

## BARRIO PLEITO

Carnales y Carnalas, we must stop these pendejadas of killing one another over our



SOME MEMBERS OF LA COLECTIVA

barrios. It is time to realize that this too is a tool to keep our people divided and blind to who the real enemy is.

When another barrio starts pedo or someone tries to take over, you stop him by killing your own brother or shooting into homes where innocent jefitos, jefitas y carnales who have nothing to do with this pedo are hurt or killed. Ask yourselves, WHO IS THE REAL ENEMY?

When your homeboy has been shot by another brother and you have killed him for it, who picks up the pieces? THE PLACA... that's who. The same ones who came down on all barrios alike August 29th, 1970, a day when all barrios united in a common cause to free our people from an unjust war and protected La Raza when the pigs attacked.

When the county or federal government rips off our houses to build more freeways you do nothing to stop him and let it happen. Isn't he taking your barrio over?

We must realize that we all suffer the same conditions and that your barrio is no better or different than another when in every barrio there are poor people alike unemployed, poor and uneducated, and attacked by marranos. What can we do? We can start by stopping the pleito and uniting with our brothers. It is not an overnight thing but in passing these words we will stop our chavalos, and in the future their chavalos from killing one another and soon we will realize who the real enemy is. . . not the brother or sister from another barrio, but the ones who really control them.

#### WHAT MUST BE DONE?

We must realize the truth about what

goes on in our barrios by becoming more involved with issues that affect our barrios directly or indirectly. If they come for one barrio in the evening they will be coming for yours in the morning. By this is meant that we can no longer sit back and let these things happen to other barrios because soon it will happen to ours. We must get to know the true needs of our familias in the barrios from the young ones to the old, organize and support all movimientos in support of our barrios. We realize that we are all working people and are too busy at times to become involved but those who haven't the time we ask your support in boycotting all products that hurt the workers. By becoming more involved we will begin to see that these conditions exist all over the world and that poverty, uneducation, sickness, poor housing and so on comes in all cultures and colors. We will see that by struggling in our barrios we are struggling for others; we must become aware of how we are being used and of the tools that have kept us divided so that we may combat them.

The only way we can do this is through education. When we say this we mean the peoples' education of learning to deal with these problems. By developing a way of thought that will benefit all poor people alike. We must arm ourselves not with the gun, but with the knowledge of what we are fighting for first. Those who pick up the gun will be dead tomorrow and will have left no message to the people. Put the weapon in your minds, it is a far greater threat to the ruling class.

# "CHICANO LIBERATION FRONT"

## COMMUNIQUE MARCH 9, 1975



### Targets:

Safeway store, 235 East Julian St., San Jose, Ca.

Del Monte Corporation, Fremont St., San Francisco, Ca.

Bank Of America, 1900 Decoto Road, Union City, Ca,

Wells Fargo Bank, 344 Highland Ave, Piedmont, Ca.

Once again, corporations like Safeway, Gallo, Del Monte, Wells Fargo, Bank of Amerikka, etc., continue to make profits surpassing previous record highs, while the prices of goods increase to an intensity that cripples the aspirations of workers caught in a false dream that Amerikka is the land of "equal opportunity".

The war has been and is here. It has taken many years to understand this fact. It has also taken many lives. We now understand more clearly the nature of our oppression. We now accept the need for struggle on all levels against the multi-national corporate structures that affect the destinies of our lives and the lives of fellow workers of Latin America, Asia and Africa.

We have seen the mistakes our companeros have made. We grieve our losses, but respect the methods of dealing with La Revolucion. It is now time for us Chicanos to recognize our role within esta revolucion. We must now move towards total liberation, our Raza and other people of colour.

We are aware of the divide and conquer tactics used by the likes of Ford, Rockefeller, Kissenger and the vehicles of enforcement (C.I.A., F.B.I., B.I.A. and military intelli-

gence department). We are aware of the smokescreen tactics that use La Raza to cover up their economic blunders as evidence by the blaming of this present economic recession on La Raza ("Illegal aliens").

The above actions, except for the Safeway Store in San Jose, were selected not only to remind the directors and executives of Safeway Stores, Inc., of their obligations but also to illustrate the fact that Safeway is not a poor little company operating on its own; rather it is very much tied into various other interests by means of directors.

A.) Bank of America: Director L.S. Dillingham is also Director of OAHY Sugar Co., which is tied into AMFAC whose Director Charles de Brettville is also Director of Safeway.

B.) Del Monte: Chairman of the Board and Director Alfred W. Eames is also Director of Bank of California, N.A., whose illustrious Chairman of the Board and Director Charles de Bretteville and Director R.A. Magowan happen to also be Directors of Safeway Stores, Inc.

C.) Wells Fargo: Chairman of the Board of Directors E.C. Arbuckle is also Director of Safeway Stores, Inc.

Saludos y solidaridad to all warriors of the rainbow. To all indian nations. A.I.M., F.A.L.N.,



I.W.L.F., S.L.A., B.L.A., Weather Underground and all warriors in the political prisons of Amerikkka, we embrace you with revolutionary action and love.

To the fascist insects that exploit and oppress nuestra Raza and all peoples of colour struggling to survive in this time of social, political and economic crisis, we yell. "Ya Basta!"

Today, the Lucio Cabanas, Lolita Lebron, Genaro Vasquez and Luis Martinez assault squads of Frente de Liberacion Chicano give our second warning to Safeway's Board of Directors and Chief Executives. We again remind the leaders of Safeway Corporation that we will not tolerate their continued policy of non-recognition of the United Farm Workers of America. We will not tolerate the refusal by Safeway and Great Agribusiness interest to recognize the plight of the Farmworker families and other working people who are barely making ends meet.

We are aware of where the real blame lies; Watergate--the tip of the iceberg just reflects the standard procedures of corruption in this government. We are aware where the blood lies, on corporations, and people like Nixon, Ford, Rockefeller, Kissinger, Standard Oil, Gulf, ITT, and Agribusiness who passes the billions of dollars spent by the U.S. and multi-national corporations to support and maintain fascist dictatorships in South VietNam, Cambodia, So. Korea, Chile, The Phillipines and countless other countries. Today we call for unity among La Raza (workers, students, unemployed, prisoners) who are engaged in struggles for freedom and justicia, whether through open or alternative means. The time of arguing over which method of struggle is right or wrong must come to an end. What is right is in our hearts and in our deep love for our people. What is wrong is that we allow our people to suffer under the boot of oppression for one more day. The time we waste arguing can best be put to use by intensifying the acti-

vities of our open or alternative apparatuses of organization, the end result will be a more organized and strong people rather than a confused and divided people. We, as a people, have a good fortune of being able to look back on our people's history, particularly La Revolucion Mexicana, and learn of the mistakes committed by some of our people's greatest leaders; Madero, Villa and Zapata; and also be reminded of the divisions among the obreros, estudiantes y campesinos. Yesterday's mistakes and battles can also be today's mistakes and battles. Let's not make the same mistakes twice in the same century. We ask to be judged by our actions, with an open heart and mind; we do not seek glory, but the respect of standing up and fighting for our people's freedom. Nor do we wish to be put on a pedestal as great heroes or heroines; for any woman, child and man who loves our people and is willing to fight in whatever way they can is all the heroism needed to rid ourselves of our oppressors once and for all. For us like any other human being is love. Our greatest desire is to give ourselves and fight for this generation and generations of chicanos not yet born.

Remember that the enemy will move among us and try to tempt us into betraying each other for his money and material gain. Hoping to find a Judas. Believe in yourself and our people. Remember that our struggle will be as strong as our moral character and determination to be free.

Frente de liberacion Chicano

YA ES TIEMPO LA REVOLUCION NOS LLAMA  
QUE VAMOS HACER, LLORAR O LUCHAR?  
QUE VIVA NUESTRO PUEBLO!  
QUE VIVA LA REVOLUCION!  
QUE VIVA LA HUELGA!

We support our sister Inez Garcia and the natural right of all women, to defend there womanhood by any means necessary. Free Inez Garcia

# JUAN CARLOS CORAL

*Lider obrero argentino*

*expone su punto de vista*

*acerca del terrorismo y*

*violencia en su patria*

Anotaciones por Eunice Valle

El objeto de estas reuniones que vengo manteniendo en los estados Unidos no es simplemente el de traer un testimonio del panorama de violencia en Argentina y las posibles respuestas para revertir el proceso del terror y a la violencia Argentina y en la America Latina. El panorama de violencia en Argentina es doblemente confuso para comprenderlo porque se trata de la primera experiencia de terror de esta magnitud y de esta generalización que se desenvuelve dentro de los marcos de la democracia liberal. Hasta ahora conocíamos el asesinato, la tortura, la masacre colectivas dentro de países gobernados por juntas militares productos de golpes de estado. Pero en Argentina por primera vez se configura ese mismo panorama de represión y de terror bajo un gobierno civil elegido por mas de 7 millones de votos y en pleno funcionamiento de las instituciones formales de la democracia, y esta nueva característica de terror dentro de un estado liberal, está marcando la intensidad de la crisis del capitalismo dependiente porque esta violencia no es como se pretende, la violencia de grupos aislados y clandestinos, sino que es la violencia oficial, la

violencia defensiva del estado para contrarrestar el ascenso de las masas. El principal grupo terrorista de ultraderecha de la Argentina es un grupo típicamente para-policial, se denomina Las Tres A, Alianza Anti-Comunista Argentina, consuma los secuestros de los ciudadanos que despues va a asesinar simulando ayunamientos mediante la exhibición de credenciales de la policía federal. Utiliza los automoviles, los armamentos, y los medios técnicos y utiliza normalmente la policía federal, y de toda esta serie impresionante de asesinatos políticos que ha producido esta organización la justicia y la policía Argentina no han investigado uno solo de estos casos. Este grupo asesina impunemente en plena calle y ante miles de testigos, como en el caso del Diputado Ortega Peña que pertenecía al propio Partido Peronista y que fue ametrallado en plena calle, en pleno centro de Buenos Aires a dos cuadras de un local policial. En otros casos se produce a cualquier hora de la madrugada el ayunamiento de una vivienda, se tortura a la víctima en presencia de la familia y se lo asesina a las pocas cuadras como ocurrió con el caso de Silvio Frondizzi, un intelectual preponderante en la vida de Argentina. Y tenemos además la presunción seria de que este organismo terrorista es un organismo para-policial porque lejos de investigar a los asesinos el estado completa la obra de este organismo terrorista aplicando la violencia institucional, la violencia oficial. Cuando en casos como el de nuestro partido este organismo terrorista no alcanza a intimidarnos, no alcanza a paralizar nuestra actividad; ha sido el estado quien ha ayunado y clausurado nuestra sede central y ha detenido a numerosos militantes. Además de estar sometidos entonces a la violencia terrorista anonima o clandestina, en la Argentina estamos sometidos a la violencia oficial, a la violencia institucional. Así por ejemplo se ha sancionado una llamada ley del estado que ha sancionado como un delito el mantener determinadas opiniones y ha convertido en delito el tradicional derecho de huelga instrito incluso en la Constitución de la Argentina. En virtud de esta ley, el obrero que hace huelga en este momento no solamente se expone ya a las sanciones economicas como el despido, sino que se convierte en un delincuente común por atentar contra la seguridad del estado. Y hay todavía una forma mas sutil, una forma mas disimulada de la violencia oficial que son las campañas psicológicas que se desenvuelven desde la escuela primaria hasta los medios masivos de difusión controlados por el gobierno y esas campañas psicológicas tienen por objeto convertir a cada adversario político, no es un simple adversario del gobierno sino en un enemigo declarado de la patria y a un enemigo de la patria se lo puede torturar, se lo puede matar impunemente como ocurre en la Argentina. Pero la violencia en la Argentina no se agota en estos casos espectaculares de crímenes y asesinatos políticos.

Estos son los que ocupan mas espacio en los diarios comerciales, pero hay muchos otros, muchas otras víctimas de la violencia casi anonimas, casi desconocidas, que son los cenenarios de presos



**Juan Carlos Coral**

políticos que están en las cárceles en virtud del estado de sitio y los miles y miles de perseguidos que deben vivir cambiando de casa y cambiando de trabajo para escapar el terror. Estos son los mecanismos de la violencia, los múltiples canales por donde se aplica la violencia en Argentina, pero es fundamental, decía, indagar las fuentes de esta violencia. Esta violencia no es casual, ni es episódica, forma parte del cuadro de violencia que sacude a todo el mundo capitalista y es difícil que exista una comprensión general sobre las causas de esta violencia, porque las clases dominantes de nuestros países se esfuerzan por ocultar el origen de clases que hay detrás de cada acto de violencia y entonces todo el aparato de publicidad y todo el aparato ideológico oficial trata de fabricar causas artificiales y falsas para disimular el verdadero carácter de clase de la violencia. Así se dice, por ejemplo en la Argentina, desde el gobierno, lo ha dicho Perón en varias oportunidades personalmente, que la violencia en la Argentina es un fenómeno ajeno al estado, que es un choque incontrolable entre las fuerzas de la extrema derecha y las fuerzas de la extrema izquierda. Otros dicen que debemos resignarnos frente a estos brotes de violencia, que NUNCA podremos terminar con la violencia en la América Latina porque la violencia es una consecuencia del temperamento latino y otros en esta competencia por el absurdo dicen que la violencia es una de las consecuencias del clima golpista crónico que vive América Latina, frente al cual también tendríamos que resignarnos porque el golpismo ya es una especie de expresión folklórica! Sin embargo la violencia con las características en que se da en la actual etapa de nuestro continente es una forma actual de la guerra, que ya no se

desarrolla contra un eventual enemigo exterior sino contra un enemigo interior en la clase obrera y el pueblo movilizad por la justicia social. El equilibrio logrado en la industria nuclear hacia la década del 60 y la extrategia de frente popular, es decir de colaboración con la burguesía de los partidos comunistas de nuestros países determinaron en esos años un cambio fundamental de la política militar de los E.U. para la América Latina que consistió en cambiar la organización de los ejércitos de las fronteras geográficas a las fronteras ideológicas, del enemigo exterior al enemigo interno, y en ese momento todos nuestros ejércitos profesionales se adiestraron en escuelas internacionales como la de Panamá y fueron equipados para enfrentar a ese nuevo enemigo: el enemigo interno, la clase obrera y el pueblo! Yo recuerdo siempre una frase de Robert Mac'Namara los contribuyentes norteamericanos, el dijo: "Que los contribuyentes norteamericanos no pagaban una policía más barata que los ejércitos de los países latinoamericanos, porque eran verdaderas policía de los intereses económicos norteamericanos que actuaban gratuitamente a miles de kilómetros de la frontera." Y toda esa violencia organizada oficialmente tiene por objeto fundamental preservar, garantizar, las importantes inversiones de los monopolios después de la segunda Post-Guerra. Cuando la economía capitalista se recompone hacia los años 50, esa enorme masa de capitales para invertir se dirigen en buena parte hacia los países de América Latina y allí realizan tres funciones: por un lado explotan la mano de obra barata de los obreros latinoamericanos, por otro lado expropián parte de las ganancias de las empresas nacionales que no pueden competir con la técnica de los monopolios y tercero se apropian del ahorro interno de nuestros países a través del crédito oficial que reciben y a través de la venta de sus productos a precio de monopolio en nuestros mercados internos. Estas tres funciones del capital monopolista en nuestros países dependientes producen dos efectos cada vez más intensos, por un lado la descapitalización de nuestros países y por otro lado la superexplotación de nuestros trabajadores. No es cierto que los países desarrollados sean los países exportadores de capitales, en la práctica, nuestros países dependientes y semi-coloniales son los verdaderos exportadores de capital, porque por cada dólar que se invierte en nuestros países, después de un período de cinco años, vuelven a tres dólares a los países de origen. Y no es cierto tampoco que cada uno de esos dólares sea un factor de desarrollo económico y justicia social porque desde los años 50 hasta la actualidad cada obrero Argentino tiene que trabajar prácticamente el doble de horas para consumir los mismos productos. Durante todo este período de grandes inversiones monopolistas en la Argentina han aumentado las "Villa Miseria", que son los rancharios que sirven de vivienda a los trabajadores. Solo en el gran Buenos Aires hay un millón de trabajadores viviendo en ranchos de lata y cartón, de cada mil hijos de obreros que nacen vivos, mas de cien mueren antes de cumplir un año

sigue a la vuelta

# END THE STATE OF SIEGE! STOP THE RIGHT WING TERROR!

COMM FOR JUSTICE TO LATIN AMERICAN POLITICAL PRISONERS



Juan Carlos Coral respondiendole a las preguntas de la concurrencia en Los Angeles (California).

por desnutrición en un país agrícola-ganadero. Y en el campo de las finanzas nacionales, la Argentina que era un país acreedor del resto del mundo y cuya moneda al final de la segunda guerra estaba a la par del dólar, ahora se cotiza el dólar a dos mil quinientos pesos argentinos y este proceso de saqueo a la economía nacional y de superexplotación de sus trabajadores solo se puede perpetuar mediante una violencia de la magnitud que hemos señalado y porque es tan profunda esta crisis de este sistema capitalista dependiente ya no solo deben aplicar la violencia las dictaduras militares sino también deben aplicarla ya las democracias liberales. Frente a esa violencia hay dos tipos de respuesta que se ensayan en la Argentina o que se desarrollan en la Argentina: Una consiste en oponer al terrorismo de derecha un terrorismo de izquierda, así por ejemplo cuando la fuerza de represión ejecuta o asesina a doce militantes guerrilleros en Catamarca, la guerrilla anuncia o inicia la ejecución de doce miembros de las fuerzas armadas, como si se tratara de una competencia deprotiva que hubiera que empatar por los menos. Y después de cada una de estas respuestas o actitudes de la izquierda el gobierno encuentra la autojustificación para iniciar represiones masivas de todo el pueblo. Nosotros consideramos que el terrorismo de izquierda es una respuesta ineficaz y absurda para terminar con el terrorismo de la derecha, porque querer terminar con la violencia capitalista asesinando militares o burócratas, es como pretender terminar con la religión matando

alguna docena de curas. Y aunque reconocemos el valor y el heroísmo de los miembros de los aparatos militares de la izquierda no ocultamos nuestra crítica a esos métodos y a esa estrategia, porque la guerrilla y mucho menos el terrorismo de izquierda, no solo no es una vía complementaria sino que en el actual estado de conciencia de las masas en la Argentina es una grave interferencia y produce un grave retroceso en el proceso revolucionario. La otra respuesta es en cambio la respuesta de las masas, la que no pretende substituir la voluntad de las masas o la organización de las masas por un pequeño grupo voluntarista, sino que intenta desarrollar la conciencia, la organización y la movilización de las masas para derrotar el aparato de la violencia oficial. Por eso a pesar de que la enorme mayoría de la clase obrera en la Argentina es todavía peronista, se han iniciado importantes movilizaciones por reivindicaciones económicas, importantes huelgas nacionales que ya empiezan a cuestionar la política económica del gobierno y que por lo tanto muy pronto se convertirán en movilizaciones políticas contra el gobierno que ejerce la violencia y contra la estructura que tienen la violencia. Y queda todavía una respuesta a la violencia que es la respuesta del exterior, la solidaridad internacional que se articula desde organismos como USLA o como admistia internacional. Porque cuando en el interior de un país se quiebra toda resistencia por los métodos de la violencia oficial como ocurrió en Chile, solo queda la solidaridad internacional articulada, organizada por instituciones como las que he nombrado, la única respuesta que consiguió en Chile estos dos triunfos muy importantes: La moderación de los métodos de tortura y de represión y la liberación de centenares de prisioneros políticos. Y en la Argentina en este momento la solidaridad internacional es para nosotros un elemento fundamental para interrumpir este curso a la derecha, que si no se le pone una baya, un límite, terminara muy pronto en una nueva experiencia como la chilena. Por eso quiero señalar como una cosa muy importante para todos ustedes que este interés que demuestran en todas partes por la realidad Argentina y Latinoamericana no es solamente una expresión de la sensibilidad humana de cada uno de ustedes, sino que tiene para todos nosotros el valor de un acto de militancia solidaria para los que luchamos dentro del país, en el vientre del terror... Yo quiero terminar señalando que a pesar de este cuadro trágico que he pintado de la realidad Argentina no somos de ninguna manera pesimistas porque tenemos conciencia que este dolor que sufre la Argentina y Latinoamérica no es el síntoma de ninguna enfermedad mortal sino que significan los dolores precurosos del parto que es en nuestro caso el alumbramiento de una sociedad nueva donde no habrá violencia porque no habrá hombres explotados por otros hombres.

# FIREWORKS

From Osawatomie

## SMOKE SIGNALS

The US Bicentennial is a giant, chauvinistic fraternity party. What myths are the greedy, decaying men who run the US government trying to lay on the US people?

They want to use the 200th anniversary of independence from England to firm up national unity in the face of challenges to US world power and grave crisis at home. By telling their version of the "glories" of US history, they aim to deny opposition any historical roots, to brand those dissatisfied with North American imperial society as outsiders and traitors. For revolutionaries, this ought to be a time for taking an honest look at US history, exploding ruling myths, searching out ancestors in struggle, making demands on the ruling class. The rulers have set the time for the party. Let us bring the FIREWORKS

Let's begin by checking out the effect of the American Revolution on the original inhabitants of this continent, the Native Americans. From the earliest European interventions here, there was conflict with the Indians. Antagonism increased as the colonists began to think of themselves as a new nation, a nation with a huge, unclaimed continent at hand.

In the 1760's, Pontiac, chief of the Ottawas, felt the growing pressure of the colonists in the old Northwest Territory (now Michigan, Ohio and Indiana). Pontiac chose to ally with the French, who were then fighting England for control over India and North America. Lord Jeffrey Amherst, a British general, passed out smallpox-infected blankets to the Ottawas in an early use of germ warfare. For this, he had a college and a number of towns named after him. One way to act during the Bicentennial is to support the current campaign to change the name of Amherst, Massachusetts and all other towns named for Indian-killers.

Pontiac was defeated, but the British were drained by the Ottawas' determined resistance. Hoping for peace with the Indians, they imposed the Proclamation of 1763 on the colonists. This act recognized Indian rights to all land west of the Appalachians and was bitterly opposed by such wealthy land speculators as Washington, Franklin and Patrick Henry. Further land restrictions so incensed the colonists that they complained in the Declaration of Independence that King George "has endeavored to bring on the inhabitants of the frontiers, the merciless Indian savages, whose known rule of warfare is indistinguishable destruction of all ages, sexes and conditions."

The Declaration of Independence expresses the contradictions at the heart of the American Revolution. The Declaration was an advanced expression of anti-feudal, anti-monarchist and anti-colonialist ideas. It had worldwide impact as a document which justified the right of rebellion and put forward democratic ideals. This was its progressive side. But the Declaration also viewed Indians as "savages" and refused even to mention Black slaves in its high-sounding phrases.

From the start, the idea of the US as the "land of opportunity" has been based on subjugation of Indians and Black people. James Madison referred to the US as "the empire"; he claimed that by expansion, the US could avoid class struggle between the propertied and the propertyless. John Marshall, first Chief Justice of the Supreme Court, promoted the "discovery doctrine", which justified US claim to Indian lands because the land had been "discovered" by whites, and because the Indians were supposedly too backward to be considered sovereign nations.

The "Founding Fathers" went right to work putting these ideas into practice. President George Washington, who burned Iroquois villages during the Revolutionary War, sent St. Clair and later Mad Anthony Wayne to open up the Ohio Valley for fur-trappers and settlers by clearing it of Shawnees and Miamis. Later, Thomas Jefferson became the first US leader to propose Indian removal to the West. And Andrew Jackson started scorched earth warfare against the Cherokees and the Seminoles. This relentless expansion and ruthless persecution of Third World people, combined with extravagant promises of opportunity to poor and exploited white Americans, has continued to be the trademark of the US ruling class.

Instead of basking in the corrupt tradition of Washington and Madison, we can use the Bicentennial period to recapture a people's history and to support the urgent struggles of Native Americans. There are now 30 million Indians living in the Western Hemisphere, and Indian culture and resistance has survived over 500 years of foreign attack. Support the Wounded Knee defendants. Self-determination for the Menominees in Wisconsin, the Mohawks in New York, all Indian nations. Knock over the nearest monument to an Indian-killer. Turn the Bicentennial on its head.

# ALCOHOLISM IN THE BARRIO

By Evelyn Escariola.



Alcoholism has become the second greatest public health problem in the United States. In the greater East Los Angeles area it is estimated that 60,000 chicanos approximately 14% of total population are problem drinkers and 25% or 15,000 of these 60,000 are chicanas. These figures are projections from the National Council of Alcoholism.

12

As a result of such a large number of problem drinkers in East Los Angeles, a disease known as cirrhosis of the liver which is related directly to alcohol consumption has been the major cause of deaths among Chicanos in the USC/LAC Medical Center. In 1970 cirrhosis of the liver accounted for 52% of all chicano male deaths, 24% anglo males and 22% of black males. The figures for the

Chicano exceeded heart disease and cancer which are the leading cause of deaths for Anglos and Blacks. Statistics for Chicanas were lower in 1970 than the Anglo and Black women as compared to percentage of male deaths. But the death rate was about the same among all women. Among women it is not unusual for young women in their early 20's to suffer from acute alcoholic hepatitis, a liver disease closely trailing cirrhosis of the liver. In 1918 only one percent of all deaths autopsied at the USC/LAC Medical Center were due to cirrhosis of the liver. In 1940 only 3% but in 1965 10% and by 1970 16% and the figure is rising steadily.

According to Dr. Edmondson, professor at USC school of Medicine who has been compiling deaths for over 50 years and Dr. John Craig, a pathologist at USC/LAC, the statistics at present underestimate the 'havoc' caused by alcohol.

With an estimated 60,000 problem drinkers here in greater portion of East Los Angeles there are at present these services available, one rehabilitation clinic, one recovery house-E.L.A. Health Task Force and one detoxification facility. No services are specifically available for women or youth. The lack of an adequate bi-lingual bi-cultural staff and the inaccessibility of the services since many times trans-

portation is limited in the barrio is a problem.

Based on the female population (25%) of problem drinkers and an examination of the current service population it is clearly indicated that there is a great disparity between women served and women who could be served. Recognizing the woman as a primary parent (due to number of one-parent families in the community 74.4% in East Los Angeles as compared with 86.3% for Los Angeles County) the effect of her alcoholism on the family is much more severe than that of the male. The aspects of cultural upbringing in relation to the Chicana problem drinker also adds a dimension as to why it is difficult for Chicanas to seek help. Because women are not supposed to drink for it is traditionally unacceptable especially among women with children who are the heads of household. Because she is not to shame her family through public statements of problems it is very difficult for a Chicana to receive proper treatment. Also most women

find themselves listening to their man's problems and does not want to burden the man any more with her problems so consequently she must try to maintain seeking help from the bottle.

According to Raul Elias of the East Los Angeles Health Task Force, 'In East Los Angeles we are dealing with the functional alcoholic on who drinks to survive amidst problems encountered in living in the barrio, high unemployment, bad education, substandard housing and so on.

In East Los Angeles the average income for families falls below the county average and the DPSS (Department of Public Welfare) ranks second in 21 welfare districts for ADC (Aid to Dependent Children) family groups. It is not uncommon to have a large family in the barrio in 1960, 24% of all Spanish surnamed in East Los Angeles had over 6 children. Because of the extended family situation in the Chicano family unit the problem drinker affects twice as many people as would the Anglo alcoholic.

We must realize that the problem drinker is not only found in the older person but also among the youth. Census figures indicate that 53% of the residents in East Los Angeles are under age 25. In 1970 a survey was taken of the East Los Angeles California Youth Authority Office (Esperanza Unit) which disclosed that over 25% of the unit case load was under 18, and were adjudged alcoholics ruling was passed upon these youths who had a drinking history of 5 years that their next violation would result in confinement. With no alcoholic youth service center in existence the only recourse for the young problem drinker is jail. A revolving door existence for most alcoholics in the barrio.

According to experts of the East Los Angeles Health Task Force: there has always been a high correlation between the degree of poverty, social disorganization and prejudice to alcoholism rates. Alcoholism prevention goes hand in hand with development of a better environment.

## Alcoholism an Arm of Imperialism to Enslave the People

With an estimated 60,000 problem drinkers in East Los Angeles, this leads one to wonder why alcoholism is in the barrio to such a great extent. Is it that Chicanos are born drinkers? Or could it be another tactic of the capitalistic system--to oppress minorities.

When a dependency is developed on alcohol or drugs, then the producer of those commodities control in essence your life. The drug addict is at the mercy of the producer. For example, Gallo and Coors--who exploit the workers and those who grow dependent on their products.

Alcoholism is a disease, a sickness that destroys the mind, and eventually the body over a period of time. It can be seen as a process of extermination among those who are its victims. It shows no mercy. Why should it? To keep a colonized people in place, the colonizer makes use

of all the avenues available: Alcohol, drugs, prostitution and so on. Especially those that destroy the person and the familia, the unit of existence on which many Chicanos depend.

Inter-related like a cell with many small bodies that all depend on each other to multiply and survive the effects of alcoholism affects not only the individual, but also those he/she is related to. The destruction of the familia and the dependence of the welfare state is a direct result of alcohol.

There has always been a high unemployment rate in the barrio. Education has always been poor (producing a cheap labor force), housing has always been substandard. We are constantly bombarded with exploitive tactics to keep us dependent on the capitalist system. Ironically for a temporary escape we turn to alcohol, drugs, and/or anything to forget. But the things only

excenuates the problem. Once a dependency grows on an artificial level, like on alcohol and drugs, people become less important, leading to the break down of la familia which is one of the most important weapons we have against the capitalist system. Once the familia breaks, a dependency is then created upon the welfare system, an arm of exploitation through humiliation and degradation of the human being.

Alcohol thus serves its purpose for the exploitive system under which we live. As long as the abuse of alcohol in turn creating alcoholics continues, we will also continue to suffer from the result of such a dependency. Self-extermination and apathetic reactions to injustices that are evident will always exist until we can liberate ourselves from the economic and political exploitation resulting from the capitalist system.

# ROBERT HILL LANE SCHOOL AN EXCEPTION

by A. C. Rico

The State of California evaluates on a yearly basis the reading skills of all sixth and twelfth graders. For years in Area G (located in East Los Angeles) the scores have consistently been at least 30 points below the national norm (50%).

The Summary Report Mandatory State Testing Program 1973 showed that the average reading score for sixth graders in Area G was 19%. This means that graduating sixth graders are reading at the fourth grade level.

The average reading score for twelfth graders in Area G was 19%. Also, according to the Grand Jury Report, released in the Summer of 1974, 56% of the seniors who graduated from Roosevelt High School (in Area G) read at or below the fourth grade level.

These figures indicate that children who attend schools in East Los Angeles graduate on the average reading at the fourth grade level. Yet, there is one school in Area G which graduates students at grade level. (see chart). At this school, sixth graders graduate with the reading skills of sixth graders. This school is Robert Hill Lane (located at 5240 Brooklyn Ave.).

For years, Lane has been the only school to consistently maintain a high academic achievement in ELA. Though Lane doesn't receive a great deal of federal money, when compared to other schools in Area G, it manages to do more than schools receiving hundreds of thousands of dollars from Title I (Compensatory Education) and Title VII (Bilingual-Bicultural Education).

Lane has a student population of 350 students, 53% are Mexican-American, 38% are Asian-American, and 9% are others. In this school where more than half of the students are Mexican-American we find that their academic achievement proves that Mexican-American children can succeed academically.

Mrs. Zikas, the principal, plays an important role in determining the philosophy and objectives of the school. Part of her philosophy is an emphasis on developing the leadership qualities of the students. Principals in other schools have similar philosophies, so they claim, but Mrs. Zikas makes her philosophy a reality.

The staff works hard to encourage the academic success of their pupils and takes pride in the school's successes. The teachers work without pay two to three hours after school in conferences with other teachers and the principal. During this time they evaluate the progress of the students, prepare lessons, and plan activities.

Mrs. Zikas is a specialist in reading and keeps abreast of the changes in reading by continuing to take courses at UCLA. Her emphasis in reading is visible in the variety of reading programs that exist at the school. Most of the reading programs place the child at their instructional level and provide the child an opportunity to progress at his own rate. Although many of these programs can be found in other schools in East Los Angeles, they are not successful. The reason why these programs succeed at Lane is due primarily

to the continuous reevaluation of the students' progress, on an individual basis. The students progress is evaluated every three months, so that the work is neither too difficult nor too easy. This could only be done by a staff that is dedicated and determined to bring success to their reading programs, and is the result of Mrs. Zikas ability to form and maintain a cohesive relationship between the faculty and herself.

Parents are made a part of this reading program through a continuous series of workshops held throughout the school year on Friday mornings.

At these workshops for parents the reading programs are explained by specialists. There are also workshops on counseling, social adjustment, and health.

The parents are shown how to determine the students' progress in the classroom; and they are presented with reading and math techniques which can be used at home.

The hour of these workshops is difficult for working parents and a later hour would be preferable. However, compared to some schools which hold important Title I parent meetings during the day, Lanes' program of workshops which last all year shows more interest in parent education, than a minimal number of workshops offered (by most Title I schools) during the beginning of the school year.

## Busing in East Los Angeles

In general, Black parents have been quickest to take advantage



of the one-way busing program and presently comprise over 85% of those participating in the program at the district level. But busing programs also exist for the ELA community.

For those parents interested in sending their children to Lane an opportunity exists for busing students there, 99 students are presently being bused (See chart). These students are part of a busing program called Permit With Transportation.

Permit With Transportation was initiated by the Board of Education in the Fall of 1968, it was then called the Voluntary Transportation Program. The programs rationale was two-fold: to bus children from over-crowded schools to less crowded schools, and as one way of carrying out the school systems' policy of working toward racial integration with all feasible means.

Many parents participate in this program because they see it as the only way for their children to receive a good education. Their children are not "gifted" or special in any extraordinary way except that they come to Lane because their parents know it is the only school in ELA that will teach their children reading, writing, and math.

Sixth graders from Lane have the option of being bused to Portola Junior High School, in Tarzana, when they graduate. The reading scores of Portola are higher than any junior high school in East Los Angeles. A majority of parents, comprised predominately by Asians, take advantage of this busing program and send their children to Portola Junior High.

When the busing program was initiated, Fall of 1968, Harrison Street School (located in Area G) was allotted 40 slots to send students to Portola, and Lane would receive those slots not used by Harrison. But because of a lack of parental interest in participating in the program at Harrison the slots were turned over to Lane, with the understanding that unfilled slots would be given back to Harrison; but Lane has always filled the 40 slots and could fill even more.

Presently in ELA Asians and Mexican-Americans (working in the field of Education) are more likely to take part in this program. Many of the parents that belong to the Mexican-American Educational Commission, PICA (Parents Involved in Community Action); and Mexican-American teachers and administrators send their children to Robert Hill Lane without informing other parents

in ELA of the existence of this school. It is incorrect for only a few parents to exploit the advantages of this school, without making the information public.

The busing program "...was born with controversy and apprehension with federal agents standing by to insure the children's safety from possible outside interference." (Los Angeles Times, Oct. 14, 1971)

When the busing program began in 1968, those in the all-white schools were vehemently opposed to it and feared it. This is because the Supreme Court decision, *Brown vs. Board of Education* (1954), calls for a school system in which there are no all-white, all-black, nor all-brown schools. Instead the decision calls for a racial mixture (integration).

To fulfill its legal responsibility, the L.A. Board would have to implement a two-way busing program. Besides busing students to Tarzana, students from Tarzana would have to be bused to ELA. This is why in the beginning there was a great deal of controversy and apprehension with federal agents acting as police.



However, the present program, Permit With Transportation, is a one-way busing program for a small number of students.

If parents were to organize and demand more slots the Board would resist if the number were great. The Board is not interested in upgrading the quality of education of schools in the Mexican-Chicano community because they are voted in at large. As Dr. Nava, member of the Board of Education states, "I do not represent the Mexican people because I was elected at large."

The members of the Board of Education represent the rich and middle class interest groups, who support their political campaigns. Although 55% of the student population is black and Latino-Chicano, the parents of these children have no voice in forming school policies. Even at Lane, the principal, Mrs. Zikas refuses to work with parents at this level and limits parent participation to menial chores.

In the L.A. school system, there are teacher organizations to protect the teachers jobs, there are organizations to protect high school and elementary school principals, there are vice-principal organizations to protect vice-principals. But when parents from the barrio seek a better education for their children, there is no organization that will protect them or represent them. This is why Padres Unidos is so important.

Padres Unidos is a parent organization actively working to inform and educate parents as to the atrocities that are committed upon children of Latino-Chicano parents, by the L.A. Board, in the name of education. Padres Unidos believes that parents are quite capable and qualified to evaluate educational programs, and that parents should have the ultimate responsibility of managing their school.

Education for Padres Unidos involves culture, language, the philosophy of the home, and academic proficiency for survival in an Anglo world. Robert Hill Lane is an example that illustrates that Latino-Chicano students are capable of attaining academic proficiency, but these children lack an awareness of

their culture, language, and they quickly lose their family ties.

Presently the bilingual-bicultural-multicultural programs approved by the Board of Education haven't shown any major success in raising the reading scores, or the students' appreciation of their culture and language.

One has the choice of either sending one's child to a school that makes a farce of the bilingual-bicultural idea and does not teach the students to read;

or sending the child to a school like Lane that negates the culture of the home, but produces a child that can read.

Neither busing, bilingual-bicultural education, or any other program that lacks meaningful parent participation can make the necessary changes in the education of the Latino-Mexico-Chicano; and at best their will be abridged solutions like Robert Hill Lane.

CHART

Receiving School	Reading Scores	Sending Schools	No. of Pupils Sent
Robert Hill Lane	53%		
	17%	Brooklyn	13
	24%	City Terrace	1
	19%	Eastman	7
	21%	Euclid	1
	17%	1st. Street	8
	20%	Ford	1
	18%	4th. Street	4
	15%	Hammel	7
	23%	Harrison	30
	12%	Humphreys	6
	17%	Kennedy	6
	22%	Lorena	2
	24%	Malabar	6
11%	Mariana	3	
11%	Riggin	2	
15%	Rowan	2	
Fortola Jr. High		Belvedere Jr.	27
		El Serreno Jr.	22
		Giffith Jr.	60
		Hollenbeck Jr.	7
		Stevenson Jr.	1

# ESCUELA ROBERT HILL LANE LA EXCEPCION

por A.C. Rico

El estado de California anualmente evalúa la habilidad de lectura de todos los estudiantes del sexto y doceavo grado. Por años en Area G (localizada en el Este de Los Angeles) el nivel constante ha sido por lo menos 30 puntos abajo del nivel nacional (50%).

El Sumario (Reporte) Obligatorio Programa de Pruebas del Estado 1973, indica que el promedio de lectura en el sexto grado, en Area G, fue de 19%.

Esto indica que los estudiantes del sexto año gradúan leyendo a un nivel del cuarto año.

El promedio de lectura en el doceavo grado, en la Area G, fue de 19%.

Además, de acuerdo con el Reporte del Gran Jurado, realizado en el verano de 1974, 56% de los estudiantes del último año de secundaria (de la escuela Roosevelt, en Area G) se graduaron leyendo a un nivel del cuarto grado o peor.

Estos resultados indican que los niños que asisten a las escuelas del Este de Los Angeles gradúan con un promedio de lectura a la altura del cuarto año.

Sin embargo, en el Este de Los Angeles en la escuela Robert Hill Lane (que está en la misma Area G) los estudiantes que gradúan en el sexto grado leen a un nivel del sexto grado. La escuela elemental, Robert Hill Lane, está localizada en el 5240 Brooklyn Ave.

Por algunos años, esta escuela ha logrado alcanzar niveles académicos altos en el Este de Los Angeles. Aun cuando no recibe una gran cantidad de fondos federales, en comparación a otras escuelas en la Area G,

logra hacer más que las otras escuelas que reciben cientos de miles de dólares del Título I (Educación Compensatoria).

La escuela Lane tiene un alumnado de 350: 53% son de descendencia México-Americana 38% son Asiático-Americana y 9% son de otras descendencias. En esta escuela donde más de la mitad de los estudiantes son de descendencia México-Americana encontramos que su nivel académico prueba que los niños México-Americanos pueden tener un éxito académico a la altura de cualquier otra raza.

La señora Zikas, directora de la escuela Lane, toma una posición importante al determinar la filosofía y objetivos de la escuela. Una parte de su filosofía es dar énfasis al desarrollo del estudiante para que pueda dirigir como líder, en el futuro. Los directores en otras escuelas dicen que tienen una filosofía similar, pero la señora Zikas hace de esta filosofía una realidad.

El personal de la escuela trabaja duro para animar a los estudiantes a que tengan un éxito académico y sienten orgullo con el éxito de su escuela. Los maestros trabajan de dos a tres horas después de las horas de escuela sin pago: en conferencias, con otros maestros, y la directora. Durante este tiempo evalúan el progreso de los estudiantes, preparan las lecciones, y planean las actividades.

La señora Zikas se especializa en lectura y continúa yendo a UCLA, así se mantiene al tanto de los cambios en lectura. Su empeño en lectura es notable por los varios programas de lectura que tiene en su es-

cuela. La mayoría de los programas de lectura localiza al estudiante a su nivel de instrucción, permitiendo al niño que avance a su propia velocidad.

Aunque, varios de estos programas de lectura se encuentran en otras escuelas del Este de Los Angeles, no tienen buenos resultados. La razón por la cual estos programas tienen un éxito en la escuela Lane es debido principalmente, a la reevaluación continua hecha de el progreso de los estudiantes, en una base individual. El progreso de los estudiantes es evaluado cada tres meses para que los estudios no sean muy difíciles ni muy fáciles. Esto solamente se podría hacer con un personal dedicado y con la determinación de traer triunfo a sus programas de lectura. Esto es el resultado de la habilidad de la señora Zikas de formar y mantener una relación constante entre los maestros y ella misma.

Los padres toman parte en el programa de lectura a través de unas series de salones de estudios (talleres), continuos, que se mantienen durante todo el año escolar, los viernes por la mañana.

En estos talleres, para los padres, los programas de lectura son explicados por especialistas en la materia. Además, hay talleres que explican a los padres como aconsejar a sus hijos, ajustes sociales y de salud. A los padres se les enseña como determinar el progreso que el estudiante ha hecho en el salón; se les enseña las técnicas nuevas de lectura y matemáticas y se les enseña como pueden usarlos en el hogar.

La hora en que estos talleres son ofrecidos es difícil para que los padres que trabajan atiendan y una hora más tarde sería preferible. Pero, en comparación a otras escuelas que tienen juntas para los padres (del Título I) durante el día, el programa de talleres de la escuela Lane que duran todo el año, enseña más interés en la educación de los padres.

#### Transportación Con Permisos

Padres de raza negra, han sido los que han tomado ventaja del programa de Camiones de un sentido (sin intercambio), y actualmente componen más de 85% de los que participan en el programa al nivel del distrito. Pero programas de Transportación con Permisos también existen en la comunidad del Este de Los Angeles.

Para los padres interesados en mandar sus niños a la escuela Lane existe una oportunidad de transportación para los estudiantes. Actualmente se están transportando 99 estudiantes (vea el diagrama). Estos estudiantes son parte de un programa de transportación llamado "Transportación con Permiso."

Transportación con permiso fue iniciada por la junta de Educación en el otoño de 1968,

en ese tiempo era llamado "Programa de Transportación Voluntario". El objeto de el programa fue formulado por dos propósitos: uno para mandar niños de escuelas muy llenas a escuelas menos llenas, y el otro para tratar de justificar el programa de integración racial con todos los medios posibles.

Muchos padres participan en este programa porque ellos reconocen que es la única manera por la cual sus niños pueden recibir una buena educación. Sus Niños no tienen dotes especiales ni son en una manera extraordinarios, con excepción que vienen a Lane por que sus padres reconocen que es la única escuela en el Este de Los Angeles que les enseñara a sus niños a leer, escribir y matemáticas.

Estudiantes del sexto grado, de la escuela Lane, tienen la opción de transportación a la escuela intermedia de Portola ( en Tarzana) cuando se gradúan. El nivel de lectura de la escuela Portola es superior que cualquier otra escuela intermedia en el Este de Los Angeles (vea el diagrama). La mayoría de los padres, compuestos predominantemente por Asiáticos, toman ventaja de este programa de transportación y mandan a sus niños a la escuela Portola.

Cuando el programa de tran-

sportación fue iniciado, otoño de 1968, la escuela elemental Harrison (localizada en Area G) recibió 40 posiciones para mandar estudiantes a Portola, y Lane iba a recibir las posiciones que Harrison no usara. Pero por falta de participación de parte de los padres en el programa de la Harrison, las posiciones les fueron dadas a Lane, con el entendimiento que las posiciones que Lane no llenara se les volvía a Harrison; pero Lane siempre ha llenado las 40 posiciones y podría llenar más.

Actualmente en el Este de Los Angeles, Asiáticos y Mexico-Americanos (trabajando en educación) están más enterados de como tomar parte en el programa. Muchos de los padres que son miembros de la Comisión México-Americana de Educación PICA (Padres Implicados en Acción de la Comunidad); y maestros-Administradores Mexico Americanos mandan sus niños a Robert Hill Lane sin informarle a los padres del Este de Los Angeles sobre la existencia de esta escuela. Es incorrecto que solamente algunos padres exploten las ventajas de esta escuela, sin hacer la información pública.



El programa de transportación . . . Nació de la controversia y el temor junto a agentes federales presentes para vigilar la seguridad de los niños frente a la posibilidad de interferencia de elementos de afuera." (Los Angeles Times, Oct. 14, 1971).

Cuando el programa de camiones empezó, en 1968, hubo una fuerte oposición de parte de los que atendían las escuelas en las cuales solo se educaban anglosajones. Esto es porque la Suprema Corte (de los Estados Unidos) en la decisión, *Brown vs. Board of Education* (1954), declaró, que dos sistemas de educación - separados por razas - no serían igual. En otras palabras, la decisión anunció que tendría que haber una mezcla racial (integración).

Para llevar a cabo su responsabilidad legal, la Junta de Educación de Los Angeles tendría que llevar a cabo un programa de camiones - con intercambio de estudiantes. Es decir, además de transportar estudiantes a Tarzana, estudiantes de Tarzana tendrían que transportarse al Este de Los Angeles. Esta fue la razón por la cual al principio hubo una gran cantidad de controversia y temor, con agentes federales asistiendo a la policía local.

Sin embargo, a la fecha, el programa (Transportación con Permisos) es un programa de transportación de un sentido (sin intercambio), para un pequeño número de estudiantes.

Si los padres se organizaban y demandaran más posiciones para el programa (Transportación con Permiso) La Junta de Educación se opondría. Aunque fueran muchos padres, la Junta de Educación se opondría a mejorar la calidad de educación en las escuelas de las comunidades Latinas. Esto sucedería porque los padres no tienen representación en la Junta de Educación.

Los miembros, de la Junta de Educación, son elegidos por toda la ciudad; y el único miembro, que podría representar a los padres por ser Mexicano-Americano sería el Dr. Julian Nava pero el mismo a dicho, "Yo no represento al Mexicano porque soy elegido por toda la ciudad."

Los miembros de la Junta de Educación representan los in-

teres de grupos de la clase rica y media, quienes los apoyan en sus campañas políticas.

Aunque el 55% de la población estudiantil es latina y negra en las escuelas, los padres de estos niños no tienen ninguna fuerza para formar las pólizas de las escuelas; hasta en la escuela Lane, la directora se niega a trabajar con padres a este nivel y limita la participación de padres a un nivel bajo.

En el sistema escolar de Los Angeles existe organizaciones de maestros para proteger sus trabajos; hay organizaciones para proteger a los directores de las escuelas secundarias y elementales. Pero cuando padres de el barrio buscan una mejor educación para sus niños, no hay ninguna organización que los proteja y los represente. Esto es porque Padres Unidos es tan importante.

Padres Unidos es un organización de padres que trabajan activamente para educar e informar, a otros padres, sobre las atrocidades que son cometidas contra los niños de origen Latino, por la Junta de Educación, en el nombre de la educación

Padres Unidos creen que los padres están capacitados y calificados para evaluar programas de educación, y que los padres deben de tener la última responsabilidad en sus escuelas.

Padres Unidos creen que la

educación envuelve la cultura, el idioma, la filosofía de el hogar; y la habilidad académica para sobrevivir en un mundo Anglo.

Robert Hill Lane es un ejemplo que ilustra que niños del barrio tienen la capacidad de obtener una habilidad académica, pero a estos niños les falta su cultura, su lengua, y rápidamente pierden sus costumbres del hogar.

Actualmente, los programas aprobados por la Junta de Educación bilingüe-bicultural-multicultural no han mostrado ningún éxito mayor para mejorar el nivel de lectura, reconocimiento de la cultura y lengua del estudiante. Uno tiene la oportunidad de mandar su hijo a una escuela que hace una farsa de la idea bilingüe-bicultural, y no le enseñan a leer; o mandarlo a la escuela Lane que les niega la cultura del hogar, pero produce a niños que pueden leer.

Ni transportación (sin intercambio o con intercambio), ni educación bilingüe-bicultural; o cualquier otro programa que les niega a los padres una participación significativa puede hacer los cambios necesarios en la educación del niño Latino-Mexicano-Chicano; y como siempre habrá soluciones mínimas, como la escuela Robert Hill Lane.





EVA AGUILAR

# EVA'S CASE

## The Magnolia School

Magnolia School is a mostly Latin elementary school near downtown Los Angeles. Low reading scores, and other symptoms of poor education, which by now are common all over Southern California, have been true for a long time at Magnolia.

Because of this poor education, and because there was evidence that some children were being physically abused at the school, the parents organized a group called Padres Unidos. These are parents like us who want their children to learn to read and write. Some of the teacher aides at Magnolia, including Eva Aguilar, joined these parents.

This group, and individuals in it, began by going through channels, requesting that something be done about the educational and physical conditions at the school. Then, as parents under the Title I program, they requested and demanded that the school take on the responsibility of teaching their children at least the basic skills. Finally, there was peaceful picketing and, recently, a boycott.

How has the school administration and the Board of Education responded? Primarily, they have blamed the children for not learning! They have dredged up racist stereotypes about Latin families to defend their own failures and neglect.

In addition, the administrators have: 1) threatened the parents and aides, including Eva, "to keep their mouths shut or else"; 2) told the children that parents were crazy and even encouraged the children to call the parents dirty names while they were picketing; 3) brought in the police and immigration authorities to intimidate and harass aides and parents; 4) transferred Eva and another aide away from Magnolia; 5) dissolved the legally elected and constituted Parent Advisory Council; 6) encouraged a right winger at the school to assault one of the active parents then framed the parent for the incident; 7) fired Eva Aguilar on trumped up charges.

Eva is charged with luring unwilling students (using false documents) away from Magnolia, during the boycott, and transporting them to an alternative school established by the parents. Administration has letters from parents verifying that the parents did not give their children permission to go to the alternative school.

What are the facts in the case? The children in question, four of the many who took part in the boycott, had assured Eva they had their parents' permission and asked, in the strongest terms, to go



Good community relation???- Concha Puncell Principal (Magnolia Elementary) and two undercover policemen.

For years the education of children in Southern California has been going downhill. Children are not learning to read and write. Children graduate without learning basic arithmetic.

One reason for this terrible situation is that teacher aides, teachers, and parents who care for the children, and struggle for the children's education, are fired and harassed.

Eva Aguilar, a teacher aide at Magnolia School and Normandie School was fired. She was one of the finest and best-liked teacher aides in Southern California, but she was fired by the Board of Education. Why?

To answer this question we must give a short history of Magnolia School; but the issues reach far beyond Eva Aguilar and Magnolia School. The issues deeply affect every parent, teacher aide and teacher in Southern California.

to the alternative school. In light of the parents' support of Padres Unidos, and the struggle for a better education at Magnolia, a reasonable person would have believed the children.

When the principal at Magnolia found out the children had not been at school for days, she went to the parents. The parents, in turn, asked the children what they had been doing. It then appears that the children, who had been ditching school for almost a week, and had not been going regularly to the alternative school, made up a little story.

The principal or her agent then dictated a letter to the parents and had them sign it. But it didn't take long for the parents to find out the children had been ditching school and had not been lured by Eva to the alternative school. When the parents learned the truth, and how their letter was being used, they protested (to no avail) and wrote a letter to Eva saying they supported the alternative school, agreed with the goals of the parents and had given their agreement to the boycott.

The item about the false documents is a complete fabrication. In fact, this whole trumped-up business is an attempt to get rid of an aide who sides with parents, who cares about education, and is willing to struggle for a better education. Eva was fired the day after she testified in behalf of a parent in court.

## The hearing of February 25th

On the 25th of February 1975, a hearing was held at the Department of Education in Los Angeles to resolve the case of Eva Aguilar.

Many parents and children were present and they congregated in the narrow hallway because the group was not allowed in the hearing room. The presence of the group in the corridor gave support and esteem to the teacher that was removed from her position only because she sided with parents and exposed the situations in which students were continuously abused. The hearing lasted all day and it should be noted and certainly not overlooked, that during this day, two valiant and serene children of barely eleven years, presented tireless testimony that lasted the better part of five hours during the hearing.

Under cruel and emotional pressure, the heroic effort displayed by the children was that of undeniable courage in the face of inquisitive attorneys who asked personal trying questions before the small audience in the hearing room. During this trial I felt deep admiration for the children but this feeling was overwhelmed by an immense feeling of sadness as they presented further testimony. The realization dawned on me that adults especially those adults that work in educational institutions, use, or rather abuse, innocent children by causing damaging traumas while maintaining position of egotism, hate and human misery!

This is the predicament of these children. The director of the school abuses her position by advancing her prestige before the innocent eyes of the children -- she does this by always having her

armed- body-guard with her thereby intimidating the children through fear. These children had never told of what they suffer at this school, not even to their own parents! Seeing those children in tears caused me to feel pain because they were alone and emotionally drained while declaring the atrocities and abuses committed at Magnolia Elementary School.

The director, thinking that perhaps she was dealing with incompetent children, never thought that these children could analyze and see clearly the schemes that she had put together. These schemes were exploded when one of the children told of Mrs. Puncel's trickery. She summoned one of the children to the office and told him of the alternative school that was in progress in protest of the conditions at Magnolia. She told the child he could go if he wanted to do so and that he had nothing to fear -- he would not be punished. She was aware of the situation and went so far as to show the child a flyer with all the information concerning the boycott also, she told him not to bother with his mothers signature or permission to attend the school because she (Mrs. Puncel), would tell her where he was. By using her shrewdness and trickery, Mrs. Puncel was able to give the child the opportunity to go to the school (we can assume that she did this with other children also) knowing that children are guided by spirit of adventure and curiosity.

These are the infatible abuses that were used against Eva. But added to these tragic abuses it was proved during the hearing that Mrs. Puncel used obscene language without regard for the children when referring to Eva. Is this the type of model that is offered to our youth in the barrio schools so that the children can respect, admire and follow? Is it through mis-treatment, intimidation and abuses that we develop progressive juveniles that are conscious and secure? This was the depressing and sorrowful framework in which the hearing of February 25th was held, and it was further proof of what Padres Unidos have been saying for the last year: that injustices, abuses and intimidation of students in barrio schools of Los Angeles, have caused the incredible drop out rates of our youth. Our young students have been subjected to this system, a system that is detrimental and genocidal because it does not allow for expression of ideas, sentiments and desires. The students become frustrated and they become lost in a sea of negativism that is directed at them by society instead of putting the blame where it belongs.

Eva needs your support: legal, financial, moral. And you need people like Eva. The teachers she works with have written that she is great with children; the parents trust her and love her. We are writing a longer, more detailed description of Magnolia and Eva's case. For a copy of this pamphlet, please contact the Committee for Better Education, 706 Valencia, Los Angeles, California, 90017. Telephone number (213) 413-4199.



La señora Puncell resguardada por policías especiales.No la quieren en el barrio.

# LA SEÑORA PUNCEL Y EL CASO DE EVA AGUILAR

por Eunice Valle

El día 25 de Febrero de 1975 se llevó a cabo la Audiencia con respecto al caso de Eva Aguilar en el Departamento de Educación en Los Angeles. Numerosos padres de familia y niños se aglomeraron en los pasadizos de dicho centro, ya que no se les permitió estar presentes durante la audiencia. Pero la presencia de ellos aún fuera del salón, era una demostración de respeto y estimación hacia aquella maestra que fue destituida de su puesto sólo por el hecho de unirse a los padres y exponerles los continuos abusos a que los estudiantes estaban sometidos.

Esta Audiencia duró todo el día, pero algo que hay que notar y no se puede pasar por alto, fue la valentía y serenidad que dos niños de escasos once años demostraron durante dicha audiencia y quienes rindieron testimonio durante un incansable término de unas cinco horas. A pesar de encontrarse bajo la presión emocional propia de estas circunstancias, como lo es el verse ante un auditorio y asediados por las inquisitivas preguntas de los abogados y demás personal, fue, en mi concepto, una obra heroica digna de admiración. Al mismo tiempo, y a pesar de la admiración que he sentido por esos niños, otro sentimiento aún más hondo pero muy triste... inmensamente triste he sentido al escucharles: El ver cómo adultos, y principalmente aquellos que trabajan en planteles educativos, usan o podría decir ABUSAN a niños inocentes, sin importarles las traumas que les puedan causar solamente por mantener un puesto, por egoísmos, odios y miseria humana! Tal es el caso de estos niños. La directora de la escuela, abusando de su posición y aumentando aún más su prestigio ante los ojos inocentes de los niños al hacerse acompañar siempre de su "guarda-espaldas-armado", intimidaba a estos niños, los cuales por temor, no habían dicho nada de todo lo que sufrieron, ni siquiera a sus propios padres! Y ese día causaba gran tristeza ver cómo esos niños, entre lágrimas y sollozos y emoción, declaraban las atrocidades y abusos cometidos en la escuela Magnolia. La directora, pensando quizá que trataba con niños "incapaces", nunca pensó que esos niños pudieran llegar a analizar y ver claramente hasta donde llega-

ban sus maniobras. Tal fue la declaración que dió uno de esos niños al decir que la Sra. Puncel lo había llamado a la oficina y le había dicho acerca de la existencia de la escuela alternativa y que si él quería ir, lo podía hacer sin preocupación, ya que ella estaba al tanto. Además llegó hasta la astucia de presentarle un volante de dicha escuela y le dijo que no se preocupara por la firma de la mamá, pues si la mamá llamaba, ella le diría donde se en-

contraba. De esta forma, puso delante del niño la oportunidad de ir (podemos deducir que esta táctica la huzó con muchos más) a sabiendas que los niños son guiados por el espíritu de la aventura y la curiosidad, para luego usar esta arma en contra de Eva, abusando de la ingenuidad infantil.

Y no sólo maniobras de esta clase fueron usadas por tal directora, sino también se pudo comprobar en dicha Audiencia, que la directora usaba palabras obscenas delante de los niños al referirse a Eva. ¿Es éste el modelo que se ofrece en nuestras escuelas de los barrios para que nuestra juventud respete, admira y siga? ¿Es maltratando, intimidando, abusando, como se quiere llegar a tener una juventud progresiva, consciente y segura?

Este fue el deprimente y triste cuadro que se presentó en la Audiencia del 25 de Febrero y el cual expresa y comprueba lo que PADRES UNIDOS ha venido diciendo desde hace más de un año: Las injusticias, abusos e intimidaciones que se llevan a cabo en varias escuelas de los barrios de Los Angeles, causando por consiguiente, el alto promedio de estudiantes que no terminan sus estudios.

Jóvenes que al tratar de huir de ese medio deprimente que los rebaja y aniquila por falta de expresión de sus ideas, sus sentimientos, sus deseos; se encuentran frustrados en un mar de negativismo que la sociedad aumenta al culparles a ellos, en lugar de indagar y poner los ojos en el verdadero problema!



Los campesinos con el apoyo del pueblo le llevaronn un mensaje a Julio y Ernesto Gallo:  
**Elecciones limpias o Boycott**







# TRINI IGLESIAS

## A CHICANO MARKED FOR DEATH

The purpose of this article is to expose what is happening to Trinidad Iglesias, a young Mexicano serving fifteen years in state prison for the death of a policeman during a struggle in la colonia de la Florencia in South Los Angeles in 1971. It was self-defense but the Norteamericano legal system rallied all its state machinery and convicted him of voluntary manslaughter. The case is now going to the U.S. Supreme Court. Nonetheless, he has been in prison five years. At the trial, the judge made reference to the 'death squad' operating in Brazil implying that he would be 'safe' in their prison system. In other words, the off-duty policemen would seek revenge for the death of their friend. In this light, we must not view his case as an isolated event because the state does not. It wants to teach La Raza a lesson by legally imprisoning anyone defending himself against its violence.

Since the trial, Trini has been in four different penitentiaries and the reason for these transfers is a result of a conspiracy to murder him. First he was in Chino State Prison where the prison officials labeled him as a member of one particular underground organization who is at war with another organization in the penal system. This was a conscious act on the part of the prison officials to 'set him up' to be killed. After the information was leaked to the inmates who could be expected to murder him, he was confronted about his association with the other group. He explained that he was not involved with any organization in the prison. He said he is the same Trinidad Iglesias who came to prison and he has not changed. He escaped any violent confrontation and 'things' were cleared up. They gave him their hand of friendship recognizing his particular situation. The prison officials became aware of the good relationship between him and the other Mexicano prisoners and he was again transferred to Tracy, a state prison up north. Once in Tracy, he was again questioned on his association with one of the rival organizations. He was able to clear things up and the Mexicano prisoners gave him their hand of friendship. Again he was transferred, this time it was one of the most violent penitentiaries in North America, San Quentin. San Quentin is known for the racial violence between prisoners and the violence between the inmates and guards. It was in San Quentin where the black revolutionary, George Jackson, died at the hands of prison guards in 1971. When

Trini arrived at the penitentiary, he was housed in a cell block where known underground members lived of the rival organizations. In fact, he was put on the same tier where these individuals had somehow received word that he was involved. Immediately, he explained his position, that is, he is not part of those underground activities. He is the same Trinidad Iglesias who came to prison in 1971. They gave him their hand of friendship and things were settled, but the prison officials moved him down onto another tier where the rival organization members lived. Again he was confronted about his association. After he explained the 'set up' and his position, they gave him their hand in friendship.

Trini has the opportunity of joining either organization but knowing the prison officials are trying to murder him, and wanting to get out in a few years, he has not joined any group within the penal system.

In San Quentin, on another occasion, a fight was provoked by a young Norteamericano inmate involving an old Mexicano inmate in the mess hall. Trini walked out from the building where the young strong white prisoner waited for the old man and was immediately faced with an armed prisoner. Trini defended himself from the attack and in the



SEÑORA IGLESIAS Y SU HIJO TRINIDAD

process a fight broke out. At that moment, he looked up at the wall and saw three guards where usually there is one with rifles aimed at him. In a second, he moved to the side and the Norteamericano was hit in the stomach. The direction of the bullet that hit the inmate in the stomach was meant for Trini's heart. After this incident, the prison officials tried to give him a 'new case'. A new case would mean a life sentence. He beat the case.

On another occasion, Trini found himself in a room with a black inmate who was armed with a knife. Trini immediately responded to the 'set up' and questioned the prisoner on why he had made him a target. At that moment, three black guards rushed at him from behind. Realizing the trap, Trini ran directly to the approaching guards and quickly confused them giving himself a few seconds to break away from getting caught in between them and the armed black inmate. Trini was charged with throwing away a knife. Charged with a concealed weapon, he could have received a life sentence but he had the case dismissed.

Trini was again transferred this time to Soledad Prison. It is known for being an extremely violent prison. It was in Soledad that prisoners were killed by guards resulting in the death of a guard by black inmates later known as the 'Soledad Brothers.' It is here that Trini is today imprisoned. Once in Soledad, he was asked about his associations but again he was given the Mexicano prisoners' hand of friendship.

It was during his stay in Soledad penitentiary that Trini's wife and child were found dead. The official police report said it was suicide.

I decided to visit Trini and find out what was happening to him because the Mexicano colonia and La Raza is concerned about his condition. I found him to be in excellent health as far as his attitude is concerned, that is, he is the same Trinidad Iglesias who went to the penitentiary in 1971. He is extremely conscious of the violent climate in his imprisonment but it is not paranoia. He has experienced a lot of personal violence but he is psychologically prepared to cope with it. He is of sound mind and has a lot of self-respect in him. I saw life in his eyes because spiritually he is struggling to stay alive. He talks about his familia out here and he knows he has to live for them. As for his wife and child's death, he says life must go on, that is, he has to continue to live. 'Zig zag' gestures of his hand symbolizes the constant struggle to bypass death in his path. The prison officials are trying to murder him through set ups.

The Mexicano colonia de la Florencia and La Raza support him in his struggle to stay alive because it is individuals like him who are not submitting to violence created by police forces in our colonias. This is not violence for the sake of violence but necessary for survival. True we are politically conquered but we have our self respect. It is essential that we have this "respeto" to survive as

a people. We are talking about self defense because we are not suicidal. This is particularly important at a time when the LAPD declares war on the vatos (see L. A. Times, 1-26-75). According to the L. A. Times, the police have declared war on juvenile offenders. 'In charge of combat is the Los Angeles Police Department.' The police department knows that traditionally the vatos form groups often referred to as 'gangs' by the police or outsiders. By labelling the vatos as 'gangs' the public reaction to killing them is toned down. Examples of this are the deaths of Raymond Hernandez on February 25, 1972 and of Danny Garcia on June 16, 1973 by the Sheriff Department of the colonia. In both cases, no policeman has been brought to trial. The latest violent incident occurred in the first week of February, 1975. Thomas Lozano was arrested and handcuffed. He ran from the police and was shot at, missed by a few inches. A few days later he was arrested at his mother-in-law's home by a dozen heavily armed policemen. He served fourteen days. We are aware of the systematic attempt by the police department to arrest all potential leadership in our colonia. This is evident by the Alpha File of the South Operation Bureau (also known as Data Disposition Coordination Project) in the Southside of Los Angeles where over two hundred names have been collected since October, 1973, of so-called 'dangerous individual gang leaders.' It was after the first fourteen months of operation that the American Civil Liberty Union (ACLU) filed a class action suit in federal court to stop the unconstitutional collection of data, but it was rejected by the courts who ruled against it because the two individuals in the suit could not prove their names were on the file. The Alpha File is still in existence. It is clearly an effort to isolate the potential leaders. The police chief, Edward Davis, in the L. A. Times (12-15-74) stated that great effort will be taken to isolate the 'hard core' gang leaders from the communities. When Davis speaks of isolating the hard core he is not interested in our people. He labels the vatos as 'gangs' and speaks about their violence in the streets, but the violence of the LAPD is never mentioned, nor the violence of the State Department of Justice, nor the violence of the State Corrections Department.



# SALT OF THE EARTH 1975

By Al Arteaga



In 1951, *Salt of The Earth*, a fictional documentary movie about striking Chicano miners in southwest New Mexico had begun. Made during the McCarthy era, it was the product of a black-listed film crew at the time that pleading the fifth amendment meant communist subversion. There were serious attempts to suppress the film during and after its making which included congressional condemnation and movie industry boycott, at the insistence of Howard Hughes. But it is a valuable film because it stars the actual miners and their families and therefore accurately represents the workers' struggles and the Chicano's culture. It is the Chicanos who win the strike by picketing after their husbands have been barred by court injunctions and physical violence.

*Salt of the Earth* was made over 20 years ago. Today the miners are members of the United Steelworkers of America. But unionization in itself has not solved the workers' problems. Company efforts to suppress the workers, which have never let up from before the *Salt of the Earth* strike in 1950 to the present, have now taken a new initiative. Hard fought for concessions in working conditions, racism and safety, which is of prime interest to any miner, are now being revoked. Conditions in southwest New Mexico are taking a step backward to the time

when mining corporations had total authority over the workers both in unsafe mines and company towns.

The changes that have occurred are well shown in the lives of the two main stars of the film, Rosaura Revueltas and Juan Chacon. During the filming, Rosaura was arrested and deported. She was then deported from Mexico, but later returned and lives there now.

Juan Chacon, who played Rosaura's husband, is president of local 890. He is presently engaged in a legal battle with his employer, Kennecott Corporation. President Chacon and secretary Israel Romero were fired last October for their leadership of a two week strike in July for safer conditions.

Local 890's strike is termed illegal by Kennecott because it had just previously signed a national contract with the Steelworkers which included a no strike clause. The contract also included a wipe-out clause which in effect prohibited the locals from bargaining on local issues once the national contract came into effect. For local 890 this meant that the safety issue was wiped out and the only recourse was to strike.

Kennecott then sent over 200 letters to the returning workers stating that since they had participated in an illegal strike, Kennecott could and would fire any

member stepping out of line. This meant any action Kennecott did not like was the basis for dismissal. No end date for this action was set so presumably this meant as long as the worker worked. Chacon and Romero were the first to go.

This action is very serious. The miners are not only fighting the corporations but also—the large unions. The Steelworkers hierarchy refuses to support Chacon, Romero or the local. The Teamsters, at Kennecott's request, continuously raid the area trying to steal workers and thus break up the movement. The firing of the president and secretary is a heavy blow to the membership who have had to suffer legal and physical force. And as Kennecott tells the workers, if it can fire the top two, it can fire anybody.

On a national level Kennecott's actions have great ramifications. If the firings are upheld in court then this means any company can fire any employee for union activity, not actively employed, as Romero, or on leave, as Chacon. This could develop into an effective tool for corporations to suppress union activity, the firing of union members.

New Mexico is a state with high mountains and deserts that are rich in minerals like copper, zinc, uranium. It has a large Indian and Mestizo population and its many miners work for multinational corporations that

remove the wealth to the financial of the U.S. Add to this that the largest corporations have names like Kennecott and Anaconda and it sounds more like Chile or some other Latin American country, instead of a state in the U.S. This may be why New Mexico is so highly valued as a practice area for Green Berets. The Rockies, Chicanos, and Pueblo Indians make good substitutes for the Andes and South American peoples. This may also be why congressmen and Hollywood personnel tried to prevent distribution of Salt of the Earth to Latin America in particular.

From New York, Kennecott and the other corporations view New Mexico as a colony and treat the native workers accordingly. When its holdings were nationalized in Chile, Kennecott spread the burden over its other holdings. Local 890 workers were pressured to work harder and faster to produce more copper in the work day. With threats of being fired for stepping out of line since the illegal strike, the workers are forced to accept Kennecott's conditions. The company policy is to push the worker and if he complains, fire him.

One worker who protested carrying an open pail of sulfuric acid was told to do it or be fired. He slipped on a wet floor and destroyed his whole arm with the acid. In another incident, a plumber told his foreman he needed help to stop an acid leak. He was told that that was an emergency since property was being destroyed, that no men could be spared, so to fix it alone. He burned the side of his face where he

made contact with the acid. In the mills, workers must wade through six inches of mud but manpower to clean it out cannot be spared.

Negligence and faulty equipment cost the life of a young and hard working miner.

One day a young miner had a heart attack and the ambulance had picked him up and rushed him to the hospital 20 minutes away. Forty-five minutes later the man's father, also a miner, called the hospital to see how his son was but was told he had not yet arrived. Some miners rushed off in a pickup and found the ambulance stalled on a hill. They loaded him into the pickup and took him to the hospital, but it was too late. The young man died because there had been no oxygen in the ambulance. The men went on strike until there was oxygen and a better ambulance. Eventually a company representative drove to the union headquarters to show the repaired ambulance. When he tried to drive off, the ambulance would not start.

Kennecott feels that because of the illegal strike it has complete power over its employees, even beyond the legal system. David Lozano got into a fight with his foreman in town, off work hours, because the foreman had made a pass at his wife. The foreman tried to bring assault charges against Lozano but the Civil Court dismissed it. Kennecott, however, felt the fight was work related so fired David Lozano. In other words, Kennecott feels its jurisdiction over its employees is 24 hours a day.

The nature of Kennecott is so

that its actions in New Mexico effect a much larger area. Local 890 has decided that the battle must be fought on many fronts, not only in New Mexico. President Chacon and Secretary Romero have begun taking the word to the rank and file worker and people in general. But coming from a poor local with no help from the international, travel is limited.

Still in California they have won the support of Longshoremen's locals 10 and 13; Steelworkers 50, 1845 and 1981; and United Autoworkers 216 and 808. Support has also come from such groups as the National Lawyers Guild, La Raza Law Students at Loyola, People's Law of L.A., The Mission Coalition in San Francisco, and Cal State L.A. MESA. Chacon-Romero Defense groups have been established in San Diego, San Francisco and Los Angeles.

Local 890 has a history of struggle ranging back to the early unionization attempts of the 1930's. Presently, the company of the United Steel Workers of America is effectively trying to convert the Union to a token tool of the workers. The company has abused and literally taken advantage of the workers, but the workers have not given up the will to fight for their rights. The struggle cannot, and will not be won over night. Local 890 is reaching out for your support. Together we can defeat the company who has for to long sucked the blood of innocent people to gain profits for their own pockets. Please send your support letters or requests for information to: Israel Romero, 302 Tom Foy Blvd., Bayard, New Mexico, 88023.





# APUNTES HISTORICOS DE LOS PUEBLOS BORICUA Y CHICANO BAJO EL DOMINIO YANQUI

By Al Arteaga

la isla, mandando un millon a Nueva York y miles a Chicago y Hawaii. No estando del todo satisfechos con su obra, emprenden una nueva empresa, la de esterilizar 34% de las Puertorriqueñas en la edad de dar a luz.

El territorio de Puerto Rico es chico en comparacion con el de Aztlan, ese territorio del sudoeste de los EEUU, habitado por Chicanos. Una de las consecuencias sufridas por México a resultado de la guerra con los EEUU fue el robo de la mitad norteña de su territorio. Los EEUU no solo adquirió territorio, sino además ciudadanos Mexicanos. Actualmente hay diez millones de Chicanos en los EEUU, la gran mayoría de ellos viven en Aztlan. La población Chicana de Aztlan es mas grande que la de Venezuela, Chile, o Uruguay.

Los Boricuas y los Chicanos no viven sin protesta. Su historia ha sido una constante lucha y oposición al imperialismo político y cultural del yanqui. Lucharon mucho por sus tierras y su ser, y todavía sigue la lucha.

## Fechas para recordarse

1836-Coahuila-Texas, Mexico. Los gringos en Texas renuncian su ciudadanía Mexicana y proclaman la República de Texas.

1846--Mexico. Las fuerzas armadas de los EEUU invaden los territorios mexicanos del norte y la capital Mexicana y comienzan la guerra.

1847--Nuevo México. Miles de indios y Mexicanos armados con flechas y lanzas defienden a su tierra y matan al gobernador militar yanqui.

Alta California. José María Flores y sus guerrilleros defienden a Los Angeles, la última ciudad de mando Mexicano.

1848--Mexico. El tratado de Guadalupe Hidalgo acaba la guerra. Mexico pierde la mitad norteña de su tierra. Los Mexicanos del Norte pierden su ciudadanía Mexicana pero el tratado garantiza sus derechos, incluyendo los de propiedad.

La gente latina de las Americas conoce bien el imperialismo yanqui. La historia de los EEUU es una de intervencion militar y dominación económica en America Latina. Cada país latino ha sido despojado por el poderío norteño de sus riquezas naturales; la sangre y el sudor de sus trabajadores; y algunos como Mexico, Puerto Rico, Panama y Cuba hasta perdieron territorio. Actualmente, America Latina no es colonia de los EEUU pero aún así sigue el robo; el cobre de Chile, el aceite de Venezuela, el plátano de Guatemala, etc.

Pero hay dos pueblos latinos verdaderamente colonizados. En los EEUU los boricuas (Puertorriqueños) y los Chicanos (Mexico-Americanos) son minorías conquistadas. Al igual que los indios, los Boricuas y los Chicanos son indígenas a las tierras ocupadas por los yanquis.

Puerto Rico es un país muy chico, una isla cerca de la Republica Dominicana. Allá viven 3 millones de Boricuas, todos ciudadanos de los EEUU pero sin representacion en dicho gobierno. El gobierno yanqui decidió reducir el numero de Boricuas en



1850-74--California. Los guerrilleros Joaquín Murrrieta, Juan Flores, y Tiburcio Vázquez atacan y roban a los yanquis, y ayudan a su raza

1859-61--Texas. Guerrillero Juan Nepomuceno Cortina y su ejército atacan la ciudad de Brownsville y hacen una guerrilla con los yanquis.

1868--Ramon Emeterio Betances y los independentistas dan el grito de Lares, proclamando la Republica de Puerto Rico y comienzan la guerra con España.

1889-91--Nuevo Mexico. 1,500 Gorras Blancas destruyen la propiedad de los yanquis que roban la tierra Chicana.

1897--Puerto Rico. España concede un regimen autonomo en Puerto Rico. Los Puertorriqueños tienen su propia ciudadanía, tienen representación en la corte Española, y pueden establecer relaciones con cualquier país del mundo.

1898--Puerto Rico. El ejército yanqui invade Puerto Rico en la guerra contra España. Con el tratado de París los EEUU ganan las colonias Españolas de Guam, Las Filipinas, Cuba, y Puerto Rico.

1901--Puerto Rico. Acaba el gobierno militar de los EEUU en Puerto Rico y comienza el gobierno civil yanqui. Los Boricuas no pueden hacer decisiones políticas, sólo sugerirías

1910--México. Comienza la revolucion. Veinte por ciento de la población Mexicana sale de México para los EEUU.

1915--Texas--El plan de San Diego llama a los Chicanos que se levanten en armas, reconquisten la tierra perdida de México y formen una república Chicana.

1917--Puerto Rico. Los EEUU imponen su ciudadanía sobre los Boricuas para reclutarlos en la primera guerra mundial.

1931-34--Aztlan. En la depresión económica, los yanquis deportan un cuarto millón Mexicanos y Chicanos ciudadanos de México y de los EEUU.

1933--California. 50,000 campesinos participan en 50 huelgas agrícolas.

1935-36--Puerto Rico. Bajo ordenes de los yanquis, la policía colonial asesina al secretario de asuntos obreros del Partido Nacionalista (pro independencia) y echa a la cárcel a todos los líderes independentistas. Miembro del congreso de los EEUU, Tydings, presenta una declaración que exige la independencia de Puerto Rico. Mas de 40 de los 77 municipios Puertorriqueños bajan la bandera yanqui y levantan la bandera Boricua. El gobierno imperialista condena al Dr. Pedro Albizu Campos a 10 años en cárcel.

1937--Puerto Rico. Sale de la cárcel Albizu Campos y comienza otra vez el movimiento de independencia. 32

1947--Puerto Rico. En la revolucion de Jayuya declaran la Republica de Puerto Rico. El ejército de los EEUU invade la isla para aplastar a los revolucionarios en Jayuya, Mayaguez, Ponce, y otras ciudades. Condenan Albizu Campos a cárcel otra vez.

1953-56--Aztlan. Comienza una nueva campana de deportacion de los Mexicanos. Deportan 2 millones de Mexicanos y Chicanos en dos años, 1953 y 1954.

1954--Washington, D.C. Lolita Lebron y sus compañeros gritan "Que viva Puerto Rico libre", y disparan contra 4 miembros del congreso en la sala de congreso.

1959--Nuevo Mexico. Reies Lopez Tijerina comienza el movimiento de Mercedes con el proposito de retornar a los Chicanos su tierra, garantizada por El tratado de Guadalupe-Hidalgo.

Puerto Rico. Comienza el movimiento pro independencia (MPI) una union de las fuerzas por independencia.

1968--Puerto Rico. Comienza el C.A.L.: comandos armados de liberacion. Destruyen \$14 millones de propiedad de los yanquis en Puerto Rico.

1969--Colorado. Declaran el plan Espiritual de Aztlan, en cual dice que Aztlan es un país cultural en los EEUU.

Nuevo Mexico. La organizacion de Tijerina, La Alianza de Pueblos Libres propone que el presidente Nixon reconozca a la nacion de Aztlan en el Sudoeste de los EEUU.

1970--Texas. Comienza la primera universidad Chicana. El Colegio Jacinto Treviño, y tambien un partido político Chicano/LatinoAmericano, el partido de La Raza Unida.

1972--Puerto Rico. Comienza el partido Socialista Puertorriqueño del MPI, en la isla y en las comunidades Boricuas de los EEUU.

**"When Tyranny is law**

**Revolution is order!"**

**Albizu Campos.**

# NICARAGUA

by Alan Hicks



Somoza conducted his election campaign from a bullet-proof glass built for him in the United States.

"Insurgency and Repression in Nicaragua" programs were presented in February around Los Angeles commemorating the 41st anniversary of the assassination of Nicaraguan liberation fighter Augusto Cesar Sandino. The programs called attention to the repression and corruption in Nicaragua today.

The program which featured speakers from the Nicaraguan community in Los Angeles and a slide show "U.S. and Nicaragua: A History of Intervention" was sponsored by the Latin American Civic Association Los Angeles Group for Latin American Solidarity (LAGLAS), Latin American Society (Cal State, Los Angeles) and the United States Committee for Justice to Latin American Political Prisoners, (USLA).

Sandino, a symbol of freedom and democracy for many Nicaraguans, led a popular army from 1927-1934 against U.S. military occupation. Unable to defeat Sandino's forces, U.S. Marines withdrew but before leaving installed a well trained Nicaraguan National Guard commanded by Anastasio Somoza. While Sandino was negotiating with the government in 1934, Somoza had Sandino assassinated.

President Franklin Roosevelt said of Somoza at the time, "He is a son-of-a-bitch but at least he is our son-of-a-bitch."

The Somoza family rapidly built a political and economic stranglehold on Nicaragua with U.S. backing. The 40-year family dynasty continues under his son, Anastasio Somoza Debayle, currently President of Nicaragua and

Commander of the National Guard. While "Tacho" was originally a dancing

of the U.S. Ambassador, today the Somoza family owns 25 percent of the arable land, the country's only airline and shipping line, the largest cement and textile companies, TV, hotels, banks and other companies in almost every sector of the economy.

While "Los Somozas" have built up great wealth, the great majority of Nicaraguans live in extreme poverty. Sixty percent of the people earn less than \$50 per year, the illiteracy rate is 70 percent, 55 percent of the children under the age of 5 die of malnutrition. Hunger and disease rack the poor.

Any serious opposition to the Somoza regime is outlawed and extensive fraud is practiced during elections to maintain political control. In the September 1974 election when Somoza won by a 20:1 margin, voters for Somoza were paid openly. The number of registered voters exceeded the population of those over 18 by 240,000 in a country with only 2 million people, indicating a large number of illegal voters. Significantly, 50 percent of the voters did not cast ballots even though voting is required by law.

But "dirty tricks" are commonplace for the Somoza regime. During a trip to the U.S. in November 1973, Somoza said "Scandals of the type of Watergate occur everyday in Latin America and we simply laugh about it."

Opposition to the Somoza regime is growing even though it is often met with brutal repression. One of the most active guerrilla groups in Latin America is the Frente Sandinista de Liberacion Nacional (Sandinist National Liberation Front --- FSLN). To be suspected of even sympathizing with the FSLN means imprisonment, torture or even death.

In late December a FSLN guerrilla action focused international attention on Nicaragua. Invading a cocktail party held by a Nicaraguan businessman, they held hostage members of Somoza's family, the Mayor of Managua, the Nicaraguan foreign minister and ambassador to the U.S., executives of Bank of America and Esso Oil in Nicaragua, and the ambassador of the Chilean junta in Nicaragua.

In exchange for the hostages, Somoza freed 14 political prisoners and the whole group was flown to Cuba.

Even though the FSLN guerrillas were branded terrorists by international press there was little sympathy evoked for the Somoza dictatorship.

The New York Times editorialized on December 31 that "the Somoza dynasty, which has ruled with an iron hand for 40 years, invites violent resistance and deserves the humiliation it suffered."

Nicaraguan Archbishop Obando y Bravo (who played a key

role in the negotiations between the government and the FSLN and accompanied the plane to Cuba said that "there can be no peace in Nicaragua until there is justice."

## SOMOZA

### INCREASES REPRESSION

Somoza's response since the guerrilla action has been to intensify repression with the creation of a special counterinsurgency agency. The FSLN, in a press conference in Cuba Jan. 1, pointed to U.S. government complicity with Somoza sponsored repression and terror. They charged that U.S. police advisers are helping to form a "Death Squad" in Nicaragua, that U.S. and Brazilian experts are teaching torture methods, and that U.S. helicopter pilots stationed in the Panama Canal Zone are participating in counterinsurgency operations.

Somoza is also extending the repression to broader sectors of the population. Martial law, sus-

pending all constitutional rights, and strict press censorship has been imposed. The leader of the Democratic Liberation Union, wealthy newspaper editor Pedro Joaquin Chamorro, is being prosecuted by a military tribunal.

Chamorro's "crime" was leading electoral opposition forces in a call for abstention in the '74 elections noting the open fraud. The Union which includes seven political parties and two labor organizations has protested the fraud, repression, censorship, and corruption of the Somoza regime.

The U.S. government bears a large share of the responsibility for the sordid history of the Somoza regime beginning with the assassination of Augusto Sandino because of military and financial aid it has given.

Pressure should be exerted to cut all aid to the Somoza government by writing senators, congressmen, and the Senate For-



The Sandino National Liberation Front commandos upon their arrival in Havana's airport.



The group of Nicaraguan political prisoners whom the Somoza regime was forced to release.

eign Relations Commission.

Like other Latin American repressive regimes that depend on U.S. military and financial aid for their existence, the Somoza government is sensitive to protests that expose their regime.

Particular focus for protests should be on the political prisoners who are tortured, killed or disappear without a trace. Those reported most threatened by the Somozist tyranny in prison are

Lyla Aguilar Roman, Joaquín Ibarra, Eva Sacasa Guardián, Dora Arriaga, and Rene Nuñez.

Telegrams and letters to Somoza demanding the release of political prisoners and an end to all tortures should be addressed to :

President Anastasio Somoza  
 Debayle  
 Presidencia  
 Managua, Nicaragua

Copies should be sent to:

Latin American Civic Assoc.  
 (Pro-Liberation of Nicaragua)  
 2007 Wilshire Blvd. Suite 714  
 Los Angeles, Calif. 90017

and to:

U.S. Committee for Justice to  
 Latin American Political Prisoners (USLA)  
 156 Fifth Ave. Rm 702  
 New York, N.Y. 10010

For groups interested in presenting the slide show "U.S. and Nicaragua: A History of Intervention", to help get out information on Nicaragua write to LAGLAS, c/o ECM, 2208 Tuller Road, L.A. 90032.



**Lyla Aguilar Roman,  
 a victim of  
 Somozas Tyanny**

# OLGA TALAMANTE

By Charon D'Alello

In late November, close friends of Olga Talamante learned that she had been arrested in Argentina on November 10, 1974 on suspicion of guerrilla activities.

Olga Talamante, age 25, is a Chicana from Gilroy, California. Her father, Eduardo, works in the fields there and her mother is a waitress. The family has lived in the area for many years. Olga grew up working in the fields around Gilroy, and was one of the few Chicanos to attend the University of California, Santa Cruz, where she graduated with honors in June 1973, with a B.A. in Latin American Studies. After her graduation from Santa Cruz, she decided to go to Argentina and learn about South America first-hand. She has been in Argentina since the Fall of 1973, giving private English lessons in Azul, a small town about 200 miles southwest of Buenos Aires. Olga corresponded regularly with her family and friends up until her arrest.

The most recent information we have been able to obtain is that Ms. Talamante and 12 others were at a bar-b-que when arrested. Under the "State of Siege" laws now in existence in Argentina, it is illegal for more than four people to be together at any one time. There were 15 people at the bar-b-que. The police claim to have found two 45 caliber pistols and some amount of subversive literature in the home where the bar-b-que was held. Ms. Talamante and the 12 others who were arrested are being charged with violation of the anti-

subversive acts. Ms. Talamante has written to friends here that she knew nothing about the charge regarding the guns until the Judge she appeared before announced it in court. She has stated in her most recent letter that two of the men arrested in the group have been cleared of all charges by the Judge but they have not been released. Under the State of Siege laws the order for release must come directly from the Executive branch; in other words the President or his spokesperson must initiate the release. To date, this has not been done. There were two other people who attended the bar-b-que who were not arrested. Rumors from Argentina have indicated these two people have been shot. Ms. Talamante in her recent letter says she knows nothing of the whereabouts of these two people.

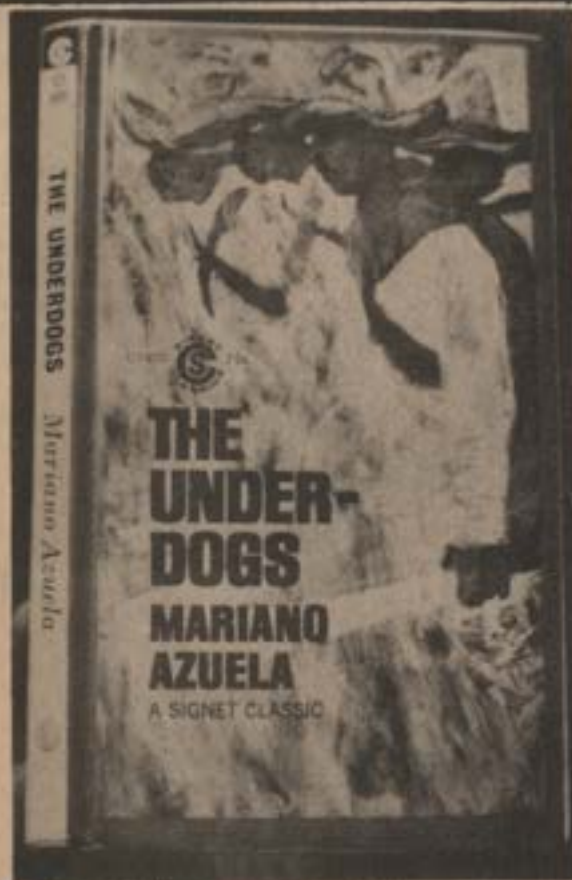
Consular sources in Buenos Aires told the Associated Press that Ms. Talamante is suspected of links with the Montonero guerrillas. The Montoneros are the militant wing of the large Peronist Youth organization, which declared war on President Isabel Peron's government, claiming it is not following the wishes of the late Juan D. Peron. The Montoneros have claimed responsibility for assassinating federal police chief Alberto Villar and his wife a month ago, and other terrorist acts.

Ms. Talamante has said that the charges are totally unfounded.

Since Ms. Talamante's arrest, the repression in Argentina has increased considerably mainly because of the Army's involvement in arrests. She has informed her friends that she will leave Argentina as soon as it is possible. Her lawyer has stated that she and the other 12 people will probably get an 8 month sentence. However, even if the Judge does give them 8 months they may not be released at the end of that time because of the Executive power situation mentioned earlier. Ms. Talamante is on trial for charges she knows nothing about. Her life and the lives of 12 others are in the hands of a court system in a country that is being torn apart by fascist leadership. Without everyone's continued efforts to put pressure on the Argentine government, Ms. Talamante and others like her may be in grave danger. We urge you to help assure Ms. Talamante's safety and humane treatment by writing or sending telegrams to Secretary of State Henry Kissinger and/or: Alberto Rocamira, Bal Corsa 50, Buenos Aires, Argentina. If you write to Sr. Rocamira, Ms. Talamante urges that you stress that she and the entire group be released because a fair trial is impossible. We must do everything possible to stop the atrocities being committed on our brothers and sisters in Argentina.

# BOOK REVIEW

For Porfirio Delgado



Mariano Azuela, author of *THE UNDERDOGS*, objectively describes the Mexican Revolution with the aid of one man from the mass personage. He singles out Demetrio Macias, a peasant, in order to show the processes that led many peasants to rise up in arms during the Revolution.

Demetrio Macias, a peasant of the Mexican Revolution, was agitated into the revolution through processes of self-defense and retaliation against his oppressors. A case in point being the cacique, Don Monico.

Macias was in constant conflict with the federal soldiers of the Diaz Regime. The soldiers insulted Macias and burned his house down. He fled with weapon in hand to the open country where he became a leader of a small band of peasants. He led many successful battles against soldiers of the regime and ultimately became a general in Villa's Army.

His army of followers played a major role in the Revolution. In the end, Macias was betrayed by his rivals, camp followers and turncoats. He loses his purpose as the cause suffers defeat. His army collapses and in the final encounter, his rebel band is destroyed; he is killed.

Thus the central theme of the novel, Revolution, is expressed in two ways. 'It is a discernable, social action that can be discussed in terms of how men act and what they expect as a result of what they do. But on another level, it is the movement of a people in which individuals participate not because they know what they are doing, but because they cannot resist the force that puts them into motion.'

Lacking ideology, the revolutionaries were considered authentic in that they had nothing to lose but their lives. They gave up their families unwillingly in order to participate in the struggle.

The revolutionaries would continue to march and fight as long as ammunition was available, women present, and a guitar to strum to lighten their souls. They would continue fighting until their arsenal was exhausted because they didn't know how or when to stop fighting.

Secondly, individuals caught in the uprising unknowingly participated in various aspects of the Revolution. The revolt against the stagnant oppressive system of Mexico was clearly evidenced by the indulgence of the masses in orgies, brutalization, looting and destruction of all sorts. These acts symbolized the movement of a people from a dormant, dominated way of life to one of active participation.

Examples of individuals caught in the Revolution can be seen in Camilla, War Paint and Blondie. Camilla was initiated into the Revolution through

her innocence and passion for Luis Cervantes, the opportunist. Camilla was naive about the situation she was in, and she was a weak female. Cervantes capitalized on Camilla's ignorance by leading her to Demetrio Macias. This move was carried out in order to flatter Macias, because Macias loved her and wanted her to be at his side. Camilla learned to love Demetrio. She could not resist involving herself in this respect. She became a Soldadera and rode with Demetrio.

Likewise, War Paint was also a soldadera. She was of a different nature in that she tended to be masculine and aggressive. Her involvement symbolized the true soldadera. She rode and fought with her kind - the peasants - she carried a gun and used it when she considered it necessary. All of this, in contrast to Camilla, led War Paint to kill Camilla.

Blondie, a man of violent and sadistic tendencies, symbolizes the senseless violence that characterized the Revolution. Blondie was a waiter in a restaurant where he was constantly degraded by the upper classes of the society. Because of this, Blondie gained a momentum of hatred and revenge in the course of the Revolution. His violent manner and that of the Revolution is best summarized in the following passages. 'That's the sort of man I am, General Macias! I'm clean-shaven, eh? Not a hair on my chin? Do you know why? Well, I'll tell you! You see, I get mad easy as hell; and when there's nobody to pick on, I pull my hair until my temper passes. If I hadn't pulled my beard hair by hair, I'd have died a long time ago from sheer anger!' Nevertheless, Blondie was one of the many men who participated violently in the Revolution. He served as a Major in the Army of Demetrio Macias and as the anti-climax of his career, Blondie took his own life.

So are the circumstances that led the protagonist Demetrio Macias, the soldaderas Camilla, War Paint and also the violent Blondie to their foreseen destinies.

So are the circumstances that led the protagonist Demetrio Macias, the Soldaderas Camilla, War Paint and also the violent Blondie to their foreseen destinies.

'Todos ellos luchan porque han sido objeto de alguna injusticia de parte de los de arriba, de los caciques, simbolizados por Don Monico.'

It is also interesting to note that social mobility did occur in some cases. An example would be Demetrio Macias. As a result of his mobility to a position of influence, Macias lost contact with his loyal followers. He could only see his Army defeating the enemy. When he begins to lose battles, he falls back to his original loyal band of peasants. Therefore the band completes a cycle of mobility, they return to their original positions in the social scale and die there. We also see Don Monico, the cacique, fall in the social scale. Don Monico meets his fate when Demetrio Macias returns to avenge the cacique. Also, the fourteen year old girlfriend of Luis Cervantes, falls in the scale. Her down fall from a wealthy family led her to prostitution for survival.

Again, we can say that social mobility played a major role in the Revolution. Opportunism, another theme treated in the novel, was a characteristic of some individuals. It was more apparent in Luis Cervantes, who was a medical student and journalist drafted into the federal army. He did not approve of his superiors, his officers, or the upper classes from which he came. He deserted because of these reasons and joined Demetrio Macias. His actions of opportunism were reflected on Demetrio by explaining to him the futility of revolutions. Cervantes told him that the Revolution would win, but that only a few would benefit. Cervantes goaded Macias into positions of importance by flattering him with false ideologies. He only wanted to gather the spoils of Demetrio's success in order to benefit himself. In short, he told Demetrio to go home, because he had fulfilled his job only to benefit Cervantes and other opportunists of the Revolution.

In discussing the alter-ego of the author, a follower of Demetrio Macias, Solis, is representative of the author's point of view. Solis was from the city and well educated. He was disillusioned with the Revolution in that he could not understand the opportunism, violence and destruction of the revolt in terms of worth. He understood the outcome of the Revolution beforehand, but continued to fight regardless. He saw the contradictions and confusion of the people. His disappointment with the Revolution was valid, he realized the insignificance of the Revolution. The Underdogs is thus a cold analysis of those Mexican revolts which to the author's mind have neither purpose nor significance.

Therefore, I consider the novel a most meaningful and important part of our daily lives. The Underdogs was ingeniously put together by Mariano Azuela in such a manner that he did not omit these things that were the essence of the Revolution.

Azuela was correct in his observations of the people who participated in the Revolution. His novel did not lack reality and therefore, painted a picture of life as it really was and is in Mexico today.

I believe Chicanos should read and consider the relevancy of this novel because it is important to the Chicano Movement. The Chicano must be aware of the oppressive society in which he lives. Thus, in order to gain this knowledge, the Chicano must examine his social-economic position in society. In analyzing his position, he will find that he is where Demetrio Macias, Camilla, La Pintada and Blondie were when the Revolution broke out.

Examining further, he will also see the Government of this Country closely related to that of the Diaz Regime. This is a government of oppression, tokenism and corruption, where the rich control the poor. The Chicano Movement must direct its opposition against this type of government, in order to bring about change.



By Bernabe Larralde

As we all know, the United States is faced with a very serious problem in all fields of industry, and that is growing unemployment. The growing unemployment, needless to say, decreases the consuming power of the working class thus intensifying the present economic crises.

What uniquely characterizes the current recession, according to Roberts in the *Imprecor.*, is the combination of the inevitable crises of overproduction coupled with seemingly uncontrollable inflation. These two factors, overproduction and uncontrollable inflation are the main culprits of our growing economic crisis. Here's why.

The source of inflation lies not mainly on monopolistic control of prices (i.e., a few companies having such a tight control on consumer good production that they arbitrarily raise prices to ridiculously high rates) but rather inflation must be blamed mainly on the massive extension of credit at all levels of economy. All major industrialists have to borrow money in order to expand, especially at the rate of expansion prevalent during the recent economic boom. The bankers, of course, respond to this increasing demand for money by raising interest rates (law of supply and demand). These increased interest rates are passed on by big business to the consumer

through the pricing of their goods. A second factor contributing to inflation is federal deficit spending. By spending over and above the actual revenues it collects, the government is actually spending money that does not really exist and is, therefore, indirectly devaluing the dollar.

The United States is the debt economy with out peer. It has the biggest lenders, the biggest borrowers, the most sophisticated financial system. The numbers are so vast that they simply numb the mind! \$1 trillion in corporate debt, \$600 billion in mortgage debt, \$200 billion in state and local government debt, \$200 billion in consumer debt.

It is interesting to note that it would take more than one-third of the gross national product of Japan to pay this year's interest on the United States debt.

Now the other side of the coin is recession. Overproduction of goods is precisely the reason for recessions. The total buying power of the workers cannot nearly absorb all the goods put out by the United States economy for domestic consumption. The rapid rate of inflation forces workers to reduce their purchases thus reducing the ability of the capitalists to sell their goods and to realize their profits. Such a state of affairs forces the capitalists to cut

down on production by laying off workers. Workers who are laid off, however, have even less purchasing power than when they were working. The layoffs, then, further reduce the ability of the capitalists to sell their goods and secure a profit. Thus the capitalists are forced to reduce production even further by laying off more workers, and the cycle continues.

Both recession and inflation pose serious threats to debt economy of the United States. Deeper recession could provoke a situation in which a number of corporations could not sell their goods and consequently, not pay off their debts. At the same time, further inflation can make interest rates so high that corporations could not afford to borrow and thus could not finance the inventories of goods they have been unable to sell. Both threaten to burst the credit balloon.

It is for this reason that essentially two factions exist within the ruling class, one anti-inflation and one anti-recession. The capitalists' 'remedy' for inflation is incompatible with its 'remedy' for recession. It is the struggle of these two currents that causes the frequent swings in the governmental economic policy making.

At one point we find President Ford centering on inflation, passing out his red, white, and blue 'WIN' buttons. We hear rumors of massive cuts in government spending, tighter credit, and we even hear of cuts in war expenditures, a very central part of the United States economy. Tighter financing would help decrease excessive speculative investing and help check excessive interest rate increases. All of these measures would greatly increase unemployment by reducing the expansion of the economy. The greatly reduced buying power of the workers due to severe unemployment would reduce the demand for goods; a slowing down of price increases would be inevitable. Inflation would be halted.

The anti recession current, on the other side, feels that such excessive unemployment could cause unrest within the working class and could lead to social confrontations. They favor more





spending on the part of the government in order to create work, a loosening of credit policies, and substantial tax cuts for workers and employers. The loosening of credit policies would allow for the expansion of capitalists who still have room to do so. It would also allow corporations to borrow in order to pay for goods they were unable to sell. This would have the effect of preventing bankruptcies which could fold up giant corporations that employ tens of thousands of workers. While such measures would inject more buying power into the working class, it is exactly federal deficit spending and loose credit that have caused the massive inflation we presently find ourselves in. Continuation of these policies would further intensify the spiraling inflation rate.

Judging from current trends, the capitalists are apt to go for the latter 'remedy'. Probably rightfully so general feelings are that mortgages will be easier to come by this year than last year. This will, of course, be a boost to the construction industry. Ford is now proposing a tax rebate for 1974 and a tax cut for 1975. (He was proposing tax increases less than three months ago.) Washington just announced that the budget deficit might reach \$35 billion, the highest level reached since the second World War. Essentially what the ruling class is doing is buying time by initiating these inflationary 'pump priming measures'.

What is the working class doing to fight this direct attack on

their physical well-being? The only real direct action that has been taken by the workers has been by the unemployed. Unemployment of 30, 40, and 50% in the ghettos creates an extremely explosive atmosphere. The demonstrations organized by black community organizations have not yet reached the massive character they could assume. The most massive one was held in Washington several weeks ago consisting of 4 to 5,000 people. The unemployed sector of the working class, we feel, will probably be the first to become radicalized and act massively in the near future.

Most encouraging has been the Oil, Chemical, and Atomic Workers strike, which publicly blasted the oil companies through full page newspaper ads. They stated, 'We're going to open one of the most secretive industries in America to public scrutiny. We're going to tell you why oil prices are so high. How the oil industry causes inflation that robs our paycheck'. There was not one word in the ad blaming the Arabs.

To this we must add the violent fight of the mine workers who staged a three-week strike that went totally against the grain of the massive energy crises propaganda put out by the capitalists. Unfortunately, their strike was sold out.

The Labor Bureaucracy, however, acts as though it were 'shell-shocked by the massive layoffs and paralyzed from taking action against them'. The AFL-CIO leadership is demanding protective tariffs to protect

United States workers from 'cheap foreign labor' and has escalated the racist campaign against illegal aliens which it contends are stealing jobs from the Americans. The United Auto Workers, the hardest hit union so far, has launched a campaign to encourage Americans to buy more cars while Woodcock echoes the bosses cantations that prices cannot be lowered.

We can safely assume that the mood of the working class in general is one of anger, frustration and confusion. The United States working class has been a privileged class for two and a half decades. The militant and political traditions have been lost to this generation. The workers have a lot to learn about the nature of the system that exploits them and most certainly about the need to do away with it. For these reasons, one must conclude that the up and coming struggles will be fierce in nature but predominantly economic not political in character.

Is this a pessimistic outlook? One need only look at the other side of the coin to answer that question. If the United States working class were to miraculously take on high level political struggles in the next few years leadership from a revolutionary party would be essential for a victorious showdown of classes that would quickly come. No such party exists at this point and time. Only by combining efforts of all workers can we hope to be prepared for the inevitable showdown which will bring either supreme victory or ultimate defeat.

# U.S. OUT OF INDOCHINA!



## END ALL AID TO THIEU AND LON NOL!

## IMPLEMENT THE PEACE AGREEMENTS!

In the face of tremendous economic dislocation, in the heat of great social conflicts and increasing class struggle, in the midst of political upheaval and a new administration, THE US CONTINUES TO WAGE WAR IN VIETNAM AND CAMBODIA. US intervention and aggression are the main cause of the intensified fighting and political struggles in Vietnam today, just as they were the main cause of the war ten years ago.

This month, two years after the US signed the Paris Peace Agreement: -- Kissinger announced his desire to send the US Sixth Fleet into the South China Sea as a signal to North Vietnam of US intentions in Southeast Asia.

-- Secretary of War Schlesinger acknowledged that the US is flying reconnaissance flights over North Vietnam in open violation of the Paris Peace Agreement. He defended the US decision to break the treaty and virtually repudiated US commitment to the cease-fire agreements.

-- Ford and Rockefeller have asked Congress for an emergency appropriation of \$300 million to prop up the desperate Thieu regime in South Viet-

nam, and \$250 million for the Lon Nol dictatorship in Cambodia, after promising the US people only days before that they would ask for no budget increases. This is deliberate and outright sabotage of the Paris Peace Agreement.

Unable to solve crisis in the US, yet another US administration is determined to commit the US to further war and aggression in Vietnam. US strategy is still to create a safe base area for imperialism and to defeat the liberation struggle. Tactics have changed, but imperial desire and design remain the same.

What is the nature of US intervention in Indochina today?

The US maintains Thieu and the Saigon government: finances it, arms it, and trains it. The US pays 86% of the operating costs of the regime of South Vietnam, 2/3 of which is direct military spending. US dollars and personnel support the Saigon police apparatus, the one million man army, the rice wars, bombing raids against liberated territory, the prisons which still hold 220,000 political prisoners, and the concentration camp-type areas where people are

HEAL THE WOUNDS OF WAR: CONTRIBUTE  
TO THE RECONSTRUCTION OF NORTH  
VIETNAM

OPPOSE IMPERIALIST WAR

DECENT JOBS AND FOOD FOR PEOPLE

COMPLETE AND UNCONDITIONAL AMNESTY  
FOR ALL WAR RESISTERS

forced to live. The US maintains a huge force of military "advisors" and pilots disguised as civilians to direct the Saigon and Cambodian military forces in continued fighting with US weapons. The CIA continues programs of assassination and secret war. The US is maneuvering to control possible successors to Thieu if he is overthrown. Without US aid, Thieu would fall tomorrow because he is hated and opposed by millions of Vietnamese people.

Today, throughout South Vietnam the people are rising up against Thieu. Thousands of people in the cities, Buddhists, Catholics, government workers, veterans, women and students have risked jail and death to demand his overthrow. They are living in emergency conditions: rampant inflation, hunger, prostitution and corruption. The people want free elections, they want the Peace Agreement to be implemented, they want all forms of US interference to end.

The defeat of Thieu and US-backed policies will mean that the Vietnamese people can rebuild their country, go back to their homes, grow their crops, hold elections, permit 220,000 prisoners to go free, and heal the wounds of a long and cruel war of foreign aggression.

And for the US people, this could mean a chance to organize ourselves to confront a weakened government and ruling class, to build our opposition to a government which is unable to provide decent jobs but carries out torture, starves, bombs, burns and rapes a gentle and beautiful people who have been fighting for freedom for 2000 years. The defeat of US policy in Vietnam will advance us a further step along the path to revolution in the US.

The victories of the Vietnamese are our victories too. In the course of the Vietnamese people's war for liberation and independence, the US people learned important lessons about the necessity of international solidarity in common struggle.

The history of the US involvement in Vietnam is a chain of government lies: the trumped-up Gulf of Tonkin incident; lies about the number of US troops in Vietnam; the weekly "body counts" to create an illusion of US successes; the cover-up of My Lai; falsification of the enormous US defeats during the 1968 Tet Offensive; the disguised inflationary financing of this unpopular and unjust war; the Pentagon's denial of the bombing of Cambodia and Laos in 1970; the "secret war" conducted by the CIA; the myth that the US was protecting democracy in Indochina by propping up fascists; the denial of the bombing of the dikes, hospitals and other civilian targets in North Vietnam; Nixon's Peace with Honor that really meant terror-bombing; and now, the lie that the US is out of Southeast Asia.

The truth about Vietnam was fought for against the lies of four previous US administrations. Hundreds of thousands of people convinced and organized their families, friends, students, soldiers, sisters and working people. This is still necessary now. We must continue our struggle thru to final victory. The roots of discontent and oppression in our country are intertwined with unjust war and violent protection of empire. We must discredit the government's lies, expose its leaders and apologists, and tear apart the war machine. WE MUST FORCE THE US IMPERIALISTS OUT OF INDOCHINA!



# EL TRIBUNAL DEL SANTO OFICIO DE LA INQUISICION



Por Pedro Arias

El diccionario de la lengua española especifica que la palabra Inquisición se deriva de Inquisitio y que significa indagar, buscar pruebas. Los representantes de Cristo en la Tierra usaron el significado de esta palabra y de ella hicieron un Santo Oficio por medio de un Tribunal, o sea, formaron el Tribunal del Santo Oficio de La Inquisición para poder buscar, para poder indagar lo que ellos por su torpeza no podían enseñar. En otras palabras, buscaban o indagaban quien o quienes no practicaban los Evangelios, pero no para enseñárselos sino para violarlos por medio del robo, la difamación, el tormento, el asesinato, y otros "santos oficios llenos de amor y ternura."

Que podría decirse del Santo Oficio de la Inquisición. Fue una obra de Dios, o fue el resultado de la ignorancia, avaricia, fanatismo o instintos criminales de los llamados representantes de Dios que abarcan toda la escala clerical desde el humilde (?) fraile hasta el poderoso Papa? Cualesquiera que sea la contestación lo cierto es que al correr de los siglos en nombre de Dios se asesinaron, torturaron difamaron, encarcelaron y castigaron en variadas formas a miles y miles de se-

res humanos sin importar sexo, edad, o condición social de las víctimas. Lo cierto es que la Inquisición fue usada por medio de la Iglesia Católica como una arma política para establecer un Reino Terrenal o República Cristiana contradiciendo las palabras de "MI REINO NO ES DE ESTE MUNDO".

Es una vergüenza y una desfachatez que en nombre del Dios del amor y la caridad se cometieran tantas ignominias, y aun peor es que se sigan cometiendo en pleno siglo XX cuando menos a lo que se refiere a difamar y robar. Si no que lo digan los miembros de la organización Católicos por La Raza que fueron procesados en Las Cortes Civiles judiciales, difamados y "relajados" por su ex-Excelencia Cardenal McIntire y un séquito de "fieles" y fanáticos Cursillistas e hijos del Sagrado Corazón. Si no que lo digan los cobros que hacen algunos curas por impartir los Sagrados Sacramentos (bautismo, matrimonio, etc.) bajo la complacencia o complicidad de Obispos, Arzobispos, Cardenales y demás gama clerical.

Ahora bien: Cuantas fueron las víctimas del Tribunal del Santo Oficio? - Esa es una pregunta que nunca tendrá una res-

puesta exacta, ni siquiera aproximada, ya que hubo tantas Inquisiciones durante varios siglos y tantos actos derivados de estas Inquisiciones que simplemente se puede decir que fueron miles y miles. Sin embargo y solamente como una idea de lo que fueron las Inquisiciones, voy a copiar lo que nos dice Rogelio Ibarreta en su libro "La religión al alcance de todos" (pag. 130, 131) Editora Hnos. Berlinghieri. - " Si queréis saber lo que costo implantar solamente en nuestra España esos mandamientos de la Iglesia de Roma, que creéis instituidos por el cariño a la humanidad? Pues os lo diremos:

Se ignora cuantos millares de víctimas sacrificó la Iglesia en los primeros siglos de su establecimiento en nuestra patria; pero a fines del siglo XV hasta principios del siglo XIX, o sea durante los trescientos años que impero en España la Inquisición, hizo lo siguiente:

Personas quemadas vivas - 32,469  
Idem. que murieron en los tormentos o de resultas - 2,344  
Idem. condenados a galeras, o sea a presidio, gran parte de las cuales fueron sujetas a tormentos horribles - 287,986

Total - 322,799

Además 17,659 quemados en estatua. Estos eran los que ya habían fallecido o nunca cayeron en manos de la Inquisición.

Es decir que cada año que hubo Inquisición (oficial) en España se quemaron cien personas y se mandaron a presidio mil, o lo que es lo mismo durante más de trescientos años consecutivos, la Iglesia romana hizo en España tres víctimas todos los días. Trescientos veintidos mil setecientos noventa y nueve españoles hombres y mujeres, sacrificados por que su razón se oponía a admitir como divinos, Mandamientos hechos por los jefes de la Iglesia Romana, que son hombres como los demás.

Mandamientos enteramente opuestos a los de la verdadera religión cristiana. A todos esos cientos de miles de víctimas les fueron confiscados los bienes, haciendo perecer a sus familias en la miseria, mientras que los ministros que se decían de Cristo vivían como príncipes en la mayor opulencia." En otra parte de la obra citada (pag. 201) dice el señor Ibarreta: "Para el hombre fanático, aquel que no piensa como el, lejos de tenerle como un prójimo, es un ser a quien, no solo no se debe compasión, sino un malvado, cuyo exterminio sería una obra santa. Por eso vemos a los católicos empezar en la noche de San Bartolomé, el 24 de agosto de 1572 y continuar por días en París y en toda Francia la matanza mas espantosa de que hay ejemplo en la historia." Hasta aquí los comentarios del señor Ibarreta, pero se debe agregar que respecto a la matanza de "buronotes" en la noche o víspera de San Bartolomé, en números redondos, se asesinaron solamente en París diez mil y en total en otros lugares 30,000 (treinta mil).

## LAS PRIMERAS INQUISICIONES Y LOS HEREJES

Revisando ligeramente la historia sale a la luz que en el año de 1184 el emperador alemán Federico Barbarroja y el sumo Pontífice Lucio III tuvieron el acuerdo de castigar en forma oficial la herejía con la confiscación de bienes y depor-

tación de sus dominios de los llamados herejes; y va que entra la palabra hereje es bueno saber su significado y para ello volvemos al diccionario que nos dice que hereje viene de la palabra griega HAIREISIS que significa elección o que es el que tiene su propia opinión. En el tema que tratamos hereje era el que tenía su propia opinión sobre la religión o concepto de Dios y sus leyes, hecha esta aclaración seguimos revisando la historia y vemos que en el año 1197 el Rey Pedro II de Aragón adoptó el acuerdo de Barbarroja y el Papa Lucio III y lo impuso en sus dominios, agregando que si el "delincuente" permanecía en sus dominios sería condenado a muerte. En el año 1224 el emperador Federico II de Alemania ordenó que a los herejes se les cortase la lengua o que murieran quemados; después en 1238 la muerte en la hoguera sería el castigo general a la herejía. Francia adoptó el anterior castigo en el año 1270 e Inglaterra hizo lo mismo en el año 1401.

Como se ve el Papa Lucio III fue el que en una forma oficial decide combatir la herejía pero el Santo Oficio propiamente dicho fue implantado hasta el año 1233 cuando el Papa Gregorio IX decidió enviar a Francia a los frailes dominicos, excelentes teólogos y predicadores con ilimitada obediencia al Pontífice, para crear una fuerza o ejército adiestrados específicamente para combatir la herejía, honor que compartirían con los obispos regionales, siendo estos últimos los jefes y jueces finales y en caso de indistinción o duda se recurriría al Santo Papa que era el que decía la última palabra. Sin embargo, como ya veremos mas adelante, con el tiempo lo dominicos se convirtieron en amos y señores de la Inquisición.

Se llama Dominicos los que pertenecían o pertenecen a la orden religiosa fundada en 1226 por Domingo de Guzman y se les conocía como "perros del señor" por un juego de palabras: Domini Canes,

Los lugares donde la Inquisición dejó sus huellas a través

de los años fue en casi todos los reinos de Europa Oriental así como en Hungría, Polonia, Bohemia, Italia, Sicilia, Nápoles, Milan, Isla de Cedeña, Portugal, Islas Canarias, en los 4 reinos de la península Iberica, que después como reino español extendió sus garras a sus dominios del Nuevo Mundo, hoy Mexico, Guatemala, Perú, Chile, Colombia, Venezuela, etc. etc.

Los historiadores clasifican la Inquisición en dos categorías, la Antigua y la Moderna. La antigua comprende las épocas conocidas como la Edad Media y la Medieval y la que dependían directamente del Papa. La Moderna la que se implantó en España y sus dominios que tuvieron carácter independiente con respecto al Papa.

## LA RELIGION OPIO DE LOS PUEBLOS?

A la corrupción del catolicismo a través del Tribunal del Santo Oficio de la Inquisición y en general a la Iglesia Católica, se le debe que la ciencia esté retardada cuando menos cinco siglos, al combatir fanáticamente cualquier idea científica que contradijera la interpretación que ellos tenían de como fue formado el Universo, especialmente lo relacionado con la historia de Josue que de acuerdo con la Biblia detuvo el curso del Sol, lo de que tierra era plana, sin movimiento y centro del Universo, y que la Luna y demás planetas (estrellas) giraban alrededor de la Tierra.

Así fue como a comienzos del siglo XVI como un "loco, y obscuro astrónomo" polaco llamado Nicolas Copernico, sin duda alguna tentado por el demonio fue denunciado por hereje y fue a parar a los caldazos de la temible Inquisición por afirmar que la Tierra no era el centro de la Creación. Copernico, viejo y enfermo y ante el temor del tormento o de morir en la hoguera en un auto de Fe pidió a gritos piedad y ante la presencia de los encapuchados en las salas de tormento adjuro y nego lo que anteriormente afirmara. El anciano descubridor de las



tres leyes de los movimientos de los planetas fue perdonado y poco tiempo después moría. Sus escritos fueron prohibidos pero sus ideas no pudieron ser frenadas dando por resultado que el 17 de febrero de 1600 fuera quemado vivo en Roma el filósofo Giordano Bruno, seguidor de los descubrimientos de Copernico, cuando fue entregado al Santo Oficio por los inquisidores de Venecia. Las ideas de Copernico fueron mas tarde recogidas por el fisico y astrónomo Galileo Galilei, descubridor entre otras cosas de las leyes del pendulo y del telescopio difundidas en su obra titulada Los Diálogos que fueron a parar en manos del Papa Urbano VI y sus teólogos los cuales enviaron a Galileo al Tribunal de la Inquisición que encontraron los escritos "muy misteriosos como inspirados por el demonio". El Papa en consecuencia ordeno el 16 de junio de 1633 que "el tal Galileo sufra un interrogatorio y si es necesario el tormento" para que reconozca sus errores. Galileo fue sometido a terribles tormentos y adjuro de rodillas con el hábito de penitente reconociendo su equivocación al afirmar que la tierra gira alrededor del Sol. La leyenda dice que después de hacer el juramento de que estaba equivocado musito levemente: Eppur

45

si muove ( y sin embargo se mueve.) Esta historica escena se desarrollo en el convento de Santa María de Minerva (sala del Tribunal) de la orden dominica. Recientemente durante el Concilio del Vaticano II el Cardenal de Malinas, Belgica, reconoció el mal de la iglesia hacia la ciencia y Galileo, el propio Papa Paulo VI tuvo tambien palabras de elogio para Galileo. Lastima que haya sido tan demasado tarde. En el mismo Concilio del Vaticano II inspirado y concluido por los Papas Juan XXIII y Paulo VI respectivamente modificó muchas ideas y practicas erroneas de la iglesia. Como consecuencia de ello se desconocieron como Santos varias decenas de ellos que nunca lo fueron y en ocasiones ni siquiera existieron como "Santa Barbara y San Cristobal". Además en una forma callada y paulatina se esta borrando el culto a los santos suprimiendo las imagenes de estos de la vista de los fieles que van a las iglesias. Lo anterior sin embargo no es nada nuevo ya que en el año 754 Constantino Copronico logro que en un concilio se desconocieran las imagenes, sumandose así a los llamados iconoclastas (destruidores de imagenes) cristianos de Oriente en el siglo VIII y a los erasmistas del siglo XVI los cuales

fueron perseguidos por la Inquisición.

## LA INQUISICIÓN ESPAÑOLA

Como ya se dijo antes cabe la "gloria" a España de procrear la Inquisición Moderna o sea la Inquisición independiente del Santo Papa. Antes de conocerse lo que hoy es España existieron en su territorio, en cierta armonía 3 razas o religiones, cristianos, moros y judíos. Cualquiera de las tres razas o religiones pudo haber forjado la unidad nacional, pero fueron los cristianos la que la lograron con la unión de los reinos de Castilla y Aragon que sometieron a los demas por medio de la guerra que termino el año 1492. Por lo tanto antes de Inquisición hubo Inquisiciones, una la de Aragon reino independiente que por su proximidad a Francia, "tierra de brujas, hechiceros y herejes" se implanto primero la Inquisición por el fraile dominico Nicolas Eymérico, celebre por haber formulado el famoso Manual de los Inquisidores que fue la base y ley a seguir por la Inquisición española y su artífice el fraile tambien (para variar) dominico Tomas de Torquemada. El establecimiento propiamente de la Inquisición en España se reconoce por la bula del Papa Sixto IV el primero de Nov. de

1479 y el nombramiento de inquisidores el 17 de Sep. de 1480 entre ellos Torquemada. En 1483 se nombró Inquisidor General a Torquemada posición confirmada por el Papa Inocencio VIII en 1486. El once de feb. de 1492 Tomas de Torquemada fue nombrado Jefe Supremo de la Inquisición.

Tomas de Torquemada segun unos historiadores tuvo por abuela a una hebrea (Judía) por lo que el era lo que se conoce como judío de media sangre. Nació en Castilla pueblo del reino del mismo nombre, era sobrino de un Cardenal y muy joven ingreso a un convento. A los 30 años era ya el prior del Convento Dominico de Santa Cruz de Segovia otra ciudad de Castilla. Fue vegetariano, tecnicamente pobre ya que sus inmensos bienes los transfirió a la Iglesia. a una hermana suya la hizo profesar a la fuerza y en la misma forma sus bienes pasaron a ser propiedad de la iglesia.

Algunos historiadores presentan a Torquemada como inteligente, pero ambicioso y calculador, vegetariano y casto y sin saberse porque odiaba a los judíos, especialmente a los judíos conversos que practicaban publicamente la religión católica pero secretamente celebraban las fiestas de su antigua religión. El pueblo llamaba a esta clase de personas judaizantes y marranos de marantha, que significa malditos. Por lo tanto el blanco directo de los Inquisidores eran los cristianos nuevos judaizantes. El seis de Febrero de 1481 tuvo lugar en Sevilla la primera ceremonia pública donde fueron quemados en la hoguera seis judíos conversos entre ellos Diego Susan hombre inmensamente rico, días despues siguieron otras víctimas y pronto los cielos de España se tñieron de hollín de carne humana quemada.

Las denuncias y acusaciones en España se convirtieron en el pan de cada día y no escaparon de ser investigados artistas (Mo ya por ejemplo) filósofos, científicos y Santos! En las garras de la Inquisición cayeron Santa Teresa, San Francisco de Borja, San Juan de la Cruz, San Jose de Calasanz etc.



FRAY TOMAS DE TORQUEMADA

Inquisidor español, famoso por su fanatismo y crueldades. Durante el desempeño de sus funciones fueron quemados miles de seres humanos. Siempre temió ser envenenado, y cuando viajaba lo hacía escoltado por 250 hombres.

Cuantas cosas se podrian escribir sobre el tema de la Inquisición pero en un articulo donde el espacio es limitado no se puede hacer sin embargo he de anotar que uno de los sucesores de Torquemada fue Adriano de Urhecht, que fue más tarde el Papa Adriano VI.

## LA INQUISICIÓN EN MEXICO

La Inquisición en Mexico, empezó a funcionar en 1522 teniendo como inquisidor a Fray Martín Valencia a la cabeza de la misión franciscana hasta que vinieron los dominicos a cargo de Fray Tomas Ortiz en 1525. En 1527 por voluntad del Gran Inquisidor de España, el Arzobispo Juan de Zumarraga tomo el cargo de Inquisidor, cargo que desempeño hasta el año de 1548, fecha en que murio. Fray Juan de Zumarraga fue el primer Obispo de Mexico, introdujo la imprenta en Mexico, e inició la Universidad y se le considera como protector de los indios.

Como protector de los indios durante su reinado de Inquisidor proceso a 13 indios y a uno de ellos lo quemaron vivo en ceremonia pública en un auto de Fe, en la plaza del Volador. Este indio fue nada menos que Don Carlos Chichimecatecotl, nieto del rey NETZAHUALCOYOTL de Texcoco.

Los cargos que se le hicieron a Don Carlos fue el de idolatría, apostasia y herejía y en la sentencia de fecha 23 de Nov. de 1539 se dice que don Carlos no quiso confesar su error, negandose a pedir mesericordia.

En 1570, Felipe II. nombro Inquisidor General de la Nueva España y sus comarcas a Fray Pedro de Moya dando principio a la segunda fase de la Inquisición en Mexico. Moya Contreras fue el tercer arzobispo de Mexico, e incluso Virrey en 1583. Instalo el Tribunal del Santo Oficio en el Convento de Santo Domingo el 11 de Nov. de 1571.



PEDRO MOYA DE CONTRERAS

Le tocó instalar por orden del fanático Felipe II el temible Tribunal del Santo Oficio en México. Celebró el primer Auto de Fe, es decir, fué el primero que quemó humanos en la Nueva España. Se dice que una hermana de él tuvo amores con el rey de España y que trajo a México secretamente a recluir en un convento a una hija que su hermana tuvo con el monarca hispano.

Abolida la Inquisición en México en este edificio se instaló la Escuela Nacional de Medicina donde funcionó hasta que se trasladó a la Ciudad Universitaria.

En este edificio comparecieron muchos de los iniciadores y simpatizadores de La Independencia de México, entre ellos el Cura Hidalgo, y Morelos (también cura) Enseguida transcribimos parte de la crónica del auto de fe del "Rebelde presbítero" José María Morelos y Pavón. "Como a las ocho y media salió el reo con sotana corta sin cuello y con vela verde y, sentándose en un banquillo negro al pie de la escalera del Tribunal y vuelto hacia el extremo opuesto del salón donde estaba el altar, se dio principio al santo sacrificio de la misa, hasta concluir el evangelio. Entonces se suspendió; se sentó el preste y vuelto Morelos hacia el tribunal, empezó uno de sus secretarios a

hacer relación del proceso. Por el resultado formal, iniciado de ateaista, deísta y materialista, hipócrita, lascivo, pues que a pesar de su estado tenía tres hijos y, finalmente reo de otros muchos delitos del fuero y conocimiento del Santo Oficio, como concluyó el Sr. Fiscal en su enérgica y celosa acusación. Leídos sus descargos, solo produjo el reo disculpas frívolas, inverosímiles, en cuyo estado pronunció el Santo Oficio sentencia contra él, reservando su efecto, excepto en la adjuración de sus errores, por el remoto e inesperado caso de que el Excmo. Sr. Virrey le perdonase la vida en el respectivo proceso sobre la alta traición en que ha incurrido, y cuyo juicio pertenece a la jurisdicción militar.

Seguidamente subió el reo al Tribunal, donde arrodillado recibió la absolución y expiación, recitándose el salmo Miserere

mei, durante el cual dos individuos del Santo Oficio, sacerdotes, tocaban las espaldas del reo a cada versículo, con manojos de varas en ademán de azotarlo. Después, puestas ambas manos sobre los sagrados evangelios y una santa cruz, hizo la protesta de la fe en alta voz, concluyéndose así el acto perteneciente a la Inquisición.

El obispo procedió luego a su degradación. Para ello, vestido de pontifical, después de haber puesto el caliz en manos de Morelos y de vestir este todos los ropajes de sacerdote, se los fue quitando uno a uno.....

primero el caliz. A continuación, se dice, se le raspó los dedos pulgar e índice, porque eran dedos de "manos impuras" y se le quitó la casulla y estola.

La degradación comprendía todas las órdenes sagradas de Morelos, diácono, subdiácono y las cuatro menores.

Por último, ya sin sobrepeliz y sin sotana, le cortaron el pelo donde la coronilla.

Finalmente diremos que la sentencia contra Morelos, la de la Inquisición, fue pronunciada en latín por el obispo de Oaxaca.

El periódico donde se publicó esta crónica, agrega con lenguaje hipócrita:

"Acto tremendo que estremeció los corazones de los circunstantes y que dio a conocer que la Santa Iglesia, fuente de piedad nacida del manantial inagotable de Nuestro Señor Jesucristo, tiene también reservadas armas terribles que, aunque en el último extremo de provocación, emplea justamente contra los obstinados prevadicatorios que la insultan! El virtuoso anciano Sr. Obispo no pudo contener su ternura, y sus lágrimas y sollozos interrumpían continuamente su voz."

Morelos fue fusilado el 22 de Diciembre de 1815 en San Cristóbal Ecatepec.

Dice una antigua locución: El odio, la venganza, todo se borra con la muerte.

Proximo artículo, último de una serie de cuatro: LOS JESUITAS AL DESNUDO (y todas las órdenes religiosas.)





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