

I'm currently writing from the Zapato (Security Housing Unit) in Califas Correctional Inst. Tehachapi. I am writing in regards to the newsletter, "Las Calles y La Torcida." I'm Thumper from National City San Diego, Califas. I came across your info from a book published by Unión Del Barrio. La Verdad Publications (Ejercito Zapatista de Liberación Nacional).

I'm interested in learning more and being part of the Chicano Mexicano Movement here in Aztlán. I would appreciate more info on all active organizations of the Chicano Mexicano Movement currently here in Aztlán Occupied Mexico. "More Power to La Liberación for the Raza!"

Juan Acosta /Tehachapi, CA

August 24, 2010

Estimados Camaradas de CMPP:

Reciban un fuerte abrazo y un saludo cordial de parte de su amigo y camarada, Cacalotl. My colonial name is Ezequiel Cordova but I go by Cacalotl (Nahuatl for "Crow") among my closest friends. I am a California prisoner currently being held in Corcoran State Prison where Mexicanos have been on lockdown 24 hours a day for the past 14 months. This is over a continuing (and senseless) north and south conflict.

I was just added to your mailing list and I wanted to let you know how glad it made me to find an organization who's not only making an effort to educate our gente but has correctly identified capitalism as the enemy of the people. It's frustrating to see so much violent factionalism among our gente while vicious racism is on the offensive, gaining momentum day after day.

The "American-flag-waving" immigrant movement doesn't seem to be helping the

Cartas de La Pinta

situation. To say they're being too nice in their attempts to counter the fascist surge is an understatement. They're outright offering up a large part of our youth as cannon fodder for the empire in exchange for the opportunity of a few others to secure a college (mis)education through the so-called Dream Act".

I'm haunted by an image similar to that of pre-WWII Europe where reformist socialists in the midst of widespread economic hardship were more concerned with maintaining order than anything else. They rejected revolution and worked to de-mobilize the most militant sectors of the left, opting instead for seeking concessions from the establishment peacefully. This allowed fascism to take the stage and we all know the consequences to that.

This is why I find your organization so refreshing. You know the limits of concessions and seek revolutionary change. You're out to instill pride in our gente but you go beyond narrow nationalist thinking to identify capitalism as the enemy of all people. We need to learn our history and know of all we accomplished without the help of Europeans.

We need to reject the role of inferiority that the colonizer assigned to us 500 years ago. This has caused us to hate ourselves and deny our indigenous roots. We are too afraid to say that thousands of years of presence in this continent gives us more of a right to be here than the racist settlers who want to kick us out of the country. We are afraid to criticize a system in which we, along with most of the rest of the world, can only hope to occupy the bottom rung of the social ladder.

When we begin to break free of the colonized mentality, we gain the courage to fight

back. We have pride in who we are and develop love for all our gente. We identify our collective interests and reject the pathological individualism that keeps us enslaved to the interests of capitalism. In struggle we quickly recognize the need for solidarity with all the world's oppressed people. The struggle for justice for our people is the same struggle for justice for all people. Logic follows that we can't embrace a system that benefits a privileged few while perpetuating poverty and misery the world over.

We Mexica are descendants of warriors. Honor demands that we come together and fight our common enemy.

I will be anxiously waiting for the next issue of *Las Calles y La Torcida*. Keep up the good work. Siempre pa' delante !Hasta La Victoria!

Cacalotl Cordova/Corcoran, CA

August 16, 2010

Dear Chicano Mexicano Prison Project:

I received your Newsletter today which I found tremendously inspiring and so I wanted to reach out and convey my sincere gratitude and appreciation.

I certainly agree with your objectives and raising political consciousness. It takes commitment for one to attain intellectual freedom while confined in these inhumane environments.

However, I must further emphasize that no man is an island! It is imperative for all to rise from their stagnant state of mind and demand their voice to be heard in order to cease these injustices that are prevalent in all prisons.

I sincerely hope and expect that with myself and others alike, contributing our general insight and experiences, our plight shall be thoroughly perceived by all who take interest and have a sense of compassion for human decency.

I want to thank you for your newsletter/advocacy.

Johnny Martinez /Crescent City, CA

August 3, 2010

Chicano Mexicano Prison Project:

First and foremost I send my saludos y respetos to my fellow gente who believe in the fight for our gente, and especially to the Chicano Mexicano Prison Project.

I'd like to say gracias for publishing my letter and sending me the newsletter. The last time I wrote I said I was a California prisoner in an out state prison in Missis-

sippi due to overcrowding. Well, I'm still in the hole right here waiting for transfer to California so called housing unit for violent inmates. So now all I have forward to look to is the SHU.

What inspired me to write, is that I was sitting here watching the T.V., and heard on a world news program that these Republican pendejos are trying very hard to get rid of our gente. First they started by taking our land, then these white racists are trying to kick us out of Arizona -land that's not even theirs in the first place. Now these Republicans are trying to change the so-called peoples laws and so called home of the free and brave constitution. Now they're saying that if your jefito and jefita are not from this country that you too will be considered as an illegal. Which directly violates the 14th amendment.

One thing I know for sure, my dad is from Jalisco and my mom if from Morelia, and every time I say it, I say it with Pride and Honor. So I say this: as a young Azteca born in our ancient Tierra of Aztlán, if they decide to try and rid us of our Tierra Aztlán, I will not give in; from that point in my life, I will live like our true Soldado-ancestor Emiliano Zapata and die on my feet rather than live a lifetime on my knees for the racist pendejos.

With everything that has taken place and the events that are unfolding this is the hour for our gente to unite and be stronger than ever before. We need to infiltrate their political system and beat them at their own game, to show them that we are not their underlings -but their superiors. We have to show the establishment that the Raza makes their own decisions and we do what we want.

It's ironic because there is truly no such thing as an American. These so called Americans don't realize that in actuality they are Europeans.

Although the situation for our gente does not look well, but as many people say -history repeats itself. So in the future these pendejos will come to see their worst nightmare that their California, New Mexico, Arizona, Texas, Nevada, doesn't exist and that is actually Aztlán -the Ancient Homeland to the mighty Aztecas.

Continue to fight and enjoy life for you are strong as always. Also, a "113 percent" gracias to CMPP.

FROM THE CMPP TO OUR PINTO/A BROTHERS AND SISTERS: DON'T GIVE UP THE FIGHT!

DE PARTE DEL CMPP A NUESTROS HERMANO/AS EN LA PINTA: NO DEJES DE LUCHAR!



Las Calles Y La Torcida

Chicano Mexicano Prison Project (CMPP)

Español/English Oct-Dec 2010

MESSAGE FROM CATHY ESPITA -COORDINATOR OF CMPP ONE DAY WE WILL HAVE SELF-DETERMINATION AND LIBERATION

Q-Vo Compañeros y Compañeras:

On January 2011, the Chicano Mexicano Prison Project (CMPP) will be proud to say we have survived 18 years of consistent advocating and defending Raza pinto/a rights. Throughout the past year we struggled to raise our Raza's political consciousness "in and out of the pinta", so one day we will have self-determination and liberation. Through this statement we want to reflect on the CMPP's work of this past year.

CMPP members are all volunteers and don't get paid for the time that we dedicate to this important work. Some members have sacrificed their day's wages to help do prison project work. We have also had to deal with a community that has been made callous and cynical as a result of the constant attacks by a system that wishes to continue to keep us in a colonial state of oppression. Considering CMPP's limitation of human and financial resources we have miraculously existed on a shoestring budget and struggled forward with only a handful of dedicated people. During this year we have struggled to organize many types of events in order to raise our Raza's political consciousness and to advance the movement forward. For example, the CMPP:

- made presentations at different Conferences/Universities to Raza students trying to bridge the gap between the disconnect that exist between the barrios and the universities
- did outreach to our community on a regular basis -handing outs thousands of flyers in the neighborhood
- mailed over 600 copies of our newsletter *Las Calles y La Torcida* every four months
- organized our annual prison conference in June
- organized several fundraisers to help advance the CMPP work
- organized a retreat to review and discuss how we can improve and better our work
- developed a 6-month plan of action where we calendared out the dates of conferences, meetings and events

In order to improve our work, the CMPP believes that we have to be creative with our resources. For example, use our artistic talents to make greeting cards and t-shirts. We need to collaborate and find ways to use pinto talents to help the work of CMPP and at the same time, send some of the profits we make back to the pinto/as.

Currently, some of our members are working around the question of gentrification -a process where poor working class neighborhoods are being redeveloped and forcing longtime residents out of their homes. It's a racist practice where the greedy-rich corporations, landlords, and political leaders, have no concern or regard for the culture and history of the communities being redeveloped.

In order to reach our goals we need more than a handful of people to be involved. It's in our interest that we get involved or support the struggle one way or another. Together we can create positive changes for our communities. The CMPP is looking for honest forces that have lots of heart, will power, ready to struggle and to sacrifice their time -to help make change happen.

We all have many challenges and goals ahead of us -many hopes and dreams that we all want to accomplish to make this a better year. We wish everyone the very best in creating positive changes in your lives and within the belly of the beast. We are not each other enemies, so let's join forces to create, transform and make this a better year and a brighter future for our Raza.

The CMPP, a project of Unión del Barrio, wishes all our camaradas in and out of the pinta, a Happy New Year 2011.



Monica Bernal and Irene Mena Chicano Park 11/27/10

Mensaje de La Coordinadora del CMPP: Cathy Espitia

Q-Vo Compañeras y Compañeros:

Este mes de enero de 2011, el Proyecto de Presos Chicano-Mexicano (CMPP) se enorgullece en decir que hemos sobrevivido 18 años de una constante promoción y defensa de los derechos de los pintos mexicanos/raza. A lo largo del último año hemos luchado para elevar la conciencia política de nuestra Raza dentro y fuera de la pinta, para un día tener la autodeterminación y la liberación. A través de este comunicado queremos reflexionar sobre el labor del CMPP este último año.

Miembros del CMPP son voluntarios y no se les paga por el tiempo dedicado a este importante labor. Algunos miembros han sacrificado sus salarios para ayudar con el trabajo del proyecto. También hemos tenido que confrontar una comunidad que se ha hecho apática y cínica, como resultado de los constantes ataques de un sistema que quiere mantener a nuestro pueblo en un estado colonial/oprimido. Tomando en cuenta la limitación de los recursos humanos y financieros, con un presupuesto reducido y luchando con sólo un pequeño grupo de personas, seguir en la lucha podemos decir que ha sido un milagro.

Durante este año, como en el pasado, hemos luchado para organizar muchos tipos de eventos con el fin de elevar la conciencia política de la Raza y para avanzar el movimiento. Por ejemplo, el CMPP:

- hizo varias presentaciones en distintas conferencias/universidades tratando de cerrar la brecha entre la desconexión que existe entre los barrios y los estudiantes
- repartió miles de volantes de información en nuestra comunidad
- envió por correo a más de 600 copias de nuestro boletín de noticias

"Las Calles y La Torcida" cada cuatro meses

- organizó nuestra conferencia anual de la presos y el colonialismo
- organizó eventos para recaudar fondos para ayudar el activismo del CMPP
- organizó un retiro para revisar y discutir cómo podemos mejorar nuestro trabajo
- desarrolló un plan de 6 meses de la acción en la que calendrado las fechas de las conferencias, reuniones y actividades

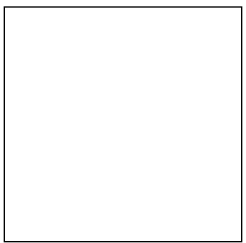
Con el fin de mejorar nuestro trabajo, el CMPP cree que tenemos que ser creativos con nuestros recursos. Por ejemplo, usar nuestros talentos artísticos para hacer productos como tarjetas de felicitación y camisetas. Tenemos que colaborar y encontrar maneras de utilizar los talentos de los pinto/as para ayudar el trabajo del CMPP y al mismo tiempo regresar parte de las ganancias los pinto/as.

En la actualidad, algunos de nuestros miembros están trabajando en la cuestión de el aburguesamiento de nuestra comunidades, un proceso en cual los barrios pobres y de clase trabajadora se están "reconstruyendo" y obligando a los residentes desde hace mucho tiempo fuera de sus hogares. Es una práctica racista de los codiciosos ricos, los terratenientes, y los dirigentes políticos, que no tienen ninguna preocupación o consideración por la cultura y la historia de las comunidades que está reconstruyendo.

Con el fin de alcanzar nuestras metas necesitamos algo más que la participación de grupo pequeño. Es nuestro interés que nos involucremos o apoyamos la lucha de una manera u otra. Juntos podemos crear cambios positivos para nuestras comunidades. El CMPP está buscando fuerzas honestas, con mucho corazón, fuerza de voluntad, dispuestos a luchar y sacrificar su tiempo para ayudar a hacer realidad el cambio.

Todos tenemos muchos retos y metas. Con muchas esperanzas y sueños, todos queremos llevar a cabo hacer de este un mejor año. Les deseamos a todos lo mejor en la creación de cambios positivos en sus vidas y por dentro de la bestia (el sistema). No somos enemigos de uno al otro, así que vamos a unir nuestras fuerzas para crear, transformar y hacer este año mejor e igual que un futuro mejor para nuestra Raza. El CMPP, un proyecto de Unión del Barrio, les desea a todos nuestros camaradas dentro y fuera de La Pinta, un Feliz Año Nuevo 2011. Viva La Raza en Lucha!

Chicano Mexicano Prison Project
P.O. Box 620095
San Diego, CA 92162



Page 4

La Revolución no terminara hasta que cada mexicano y mexicana disfruta de la justicia, la libertad, y la paz

Nota del editor: Lo siguiente es una versión revisada de un artículo escrito por Ernesto Bustillos y Alan Rodríguez, miembros del CMPP, en la edición de octubre-diciembre de 2004 de Las Calles y La Torcida. Se reproduce en esta edición en Conmemoración de 100 años de la Revolución mexicana, uno de los mas grandes conflictos sociales en la historia de la humanidad.

La Revolución (el proceso de cambiar una sociedad en forma completa y rápida) Mexicana comenzó como oposición masiva a las políticas elitistas (pro-rico) del dictador Porfirio Díaz, que favorecían a los terratenientes ricos y los capitalistas-industrialistas extranjeros (ingleses, franceses, y de los Estados Unidos) que controlaban casi el 100% de los recursos naturales de México.

Desde la independencia (1820) el gobierno Mexicano favorecía a los europeos (blancos) y a los ricos. La gran mayoría del pueblo (indios y mestizos) no tenían derechos, pocos sabían leer y escribir, y trabajaban como peones (trabajadores del campo casi esclavizados). Eran discriminados y no tenían tierra en su propia



Emiliano Zapata

nación. Las masas del pueblo mexicano, correctamente se oponían a estas condiciones. Esta “oposición” se manifestaba en huelgas laborales, luchas por la tierra y por los derechos de los indígenas. El Pueblo Mexicano exigía un cambio. En noviembre de 1910, Francisco Madero (un terrateniente liberal) y un grupo pequeño de seguidores lanzaron lo que

LOS PRINCIPALES ENEMIGOS ERAN LOS TERRATENIENTES-HACENDADOS RICOS Y LOS CAPITALISTAS EXTRANJEROS

llego a ser conocido por la historia como la “Revolución Mexicana”. Madero prometía reforma agraria y democracia. Otros, los verdaderos revolucionarios como Emiliano Zapata, Francisco Villa y Ricardo Flores Magón (desde los principios de 1900, Magón había lucha por un cambio revolucionario) se unieron a la Revolución. Después de una serie de batallas, el dictador Porfirio Díaz acordó deja la presidencia y se llevaron acabo elecciones, las cuales Madero gano fácilmente.

El acenso de Madero trajo la oposición de sectores poderosos, en especial de los terratenientes ricos (o hacendados) y los capitalistas-industrialistas extranjeros. Madero también se enfrente con criticas de revolucionarios –tales como Zapata– por no haber cumplido con sus promesas de reforma (cambio) y democracia (el derecho del pueblo a auto gobernarse). Pero los principales enemigos de Madero eran los terratenientes ricos y los capitalistas extranjeros. Con el apoyo de los Estados Unidos (que se oponía a cualquier restricción al robo cometido por parte de sus capitalistas en contra de México), el general “vendido” Victoriano Huerta derroco y asesino a Madero en febrero de 1913.

Pronto emergió un movimiento para restaurar el gobierno constitucional en los estados del norte Coahuila, Chihuahua y Sonora, encabezado por Venustiano Carranza (general y rancharo rico), Francisco Villa (líder de campesinos pobres), y Alvaro Obregon (terratieniente y general). Las ciudades norteñas se convirtieron en centros para los intelectuales, idealistas y radicales; igual que lugares de batallas militares.

LOS IMPERIALISTAS TEMAN UN MÉXICO INDIGENA-MESTIZO Y LIBRE!

Fue durante estos años que Villa emergió como un gran líder, manifestando su genio militar en un sin número de victorias en el norte de México. En el sur, las fuerzas de Zapata (un rancharo y líder de indígenas y mestizos del estado de Morelos) tomaron control bajo la manta “Tierra y Libertad”. Para 1914, la mayoría de México estaba bajo el control de la Revolución y verdaderas reformas se estaba llevando acabo.

Pero los extranjeros estaban aterrorizados de la existencia de un México compuesto de indígenas y mestizos liberados, y pronto conspiran para aplastar la Revolución. Los extranjeros no solo mandaron dinero y recursos a los “contra-revolucionarios” (títeres gringos) sino en caso de Estados Unidos, también miles de tropas para destruir el movimiento revolucionario en México.

Como resultado de la intervención imperialistas, la Revolución no pudo avanzar. Para abril de 1915, Villa y Zapata habían perdido terreno. A pesar de esta situación, la Revolución continuo por cinco años mas.

TÍTERES DE ESTADOS UNIDOS ASESINARON A ZAPATA, MAGON, Y VILLA

Incapaz de derrotar por completo a la revolución, los extranjeros y contrarrevolucionarios comenzaron a asesinar a aquellos que no renunciará a la lucha. En 1919 los títeres de Estados Unidos asesinaron a Emiliano Zapata. Ricardo Flores Magón fue asesinado en 1922 por guardias en la cárcel Federal de Leavenworth en Kansas. Francisco Villa había acordado la paz con los reaccionarios (anti-revolucionarios) en el intercambio de concesiones, como la tierra para sus seguidores y por algunas reformas democráticas. Sin embargo, Villa era considerado una amenaza y los títeres reaccionarios, bajo las órdenes de los Estados Unidos, lo asesinaron en 1923.

Muchos historiadores consideran que 1920 marco el fin de la Revolución, pero los combates esporádicos entre los Federales (títeres del imperialismo) y varias fuerzas revolucionarias siguió hasta la toma de poder en 1934 del presidente progresista-nacionalista, Lázaro Cárdenas. Cárdenas hizo una serie de reformas que de hecho fueron las demandas de la Revolución y se encontraban en la Constitución Revolucionaria de 1917.

NUESTRO “MEXICANISMO” SE LO DEBEMOS A LA REVOLUCIÓN!

Mientras la Revolución fue, en efecto, “secuestrada”

por los vendidos y los capitalistas extranjeros, la Revolución llevo acabo cambios progresistas en México. Estos incluyen:

- El reconocimiento de que México es una nación de pueblos indígenas y mestizos. Los pueblos indígenas ganan algunos derechos, tanto politicos y en el repartimiento de tierras.
- El respeto de la cultura mexicana fue promovido. Museos y centros culturales se establecieron en México y el movimiento de “arte mural” de los grandes pintores como Frida Kahlo, Diego Rivera, David Siqueiros , entre otros, recibió el apoyo.
- Partidos políticos progresistas y revolucionarios (comunistas, socialistas, etc.) fueron capaces de participar en el gobierno.
- Las mujeres ganaron la igualdad política (derecho al voto, la educación, etc.)
- El gobierno mexicano implementó una política “internacional” progresista que incluía apoyar todo movimiento revolucionario en el mundo.
- De 1920 a 1960, como resultado de las concesiones ganadas por la Revolución, México fue uno de los países más progresistas (política y culturalmente) en el mundo. Artistas, músicos, escritores, deportistas, pensadores radicales y activistas de todas las razas y nacionalidades hicieron de México su hogar.

En resumen, por primera vez en la historia, la Revolución permitió a la gran mayoría de mexicanos que se enorgullece de su verdadera historia y cultura.

Actualmente, los verdaderos patriotas mexicanos seguimos con la Revolución. No somos engañados por los títeres de los extranjeros que controlan México. Para los patriotas en ambos lados de la “frontera”, la Revolución no terminara hasta que cada mexicano y mexicana disfruta de la justicia, la libertad, y la paz.

La Lucha Sigue! Zapata Vive!

CMPP: Queremos elevar el conocimiento político y social de los pinto/as. Queremos exponer el sistema de prisiones racista e injusto. Queremos combatir contra el sistema capitalista-colonialista opresivo. Y queremos luchar por los derechos humanos de todos los presos. **VENCEREMOS!**

WHAT DOES THE CMPP WANT?
We want to raise the political consciousness of pinto/as. We want to expose the racist criminal justice/prison system. We want to put an end to the oppressive capitalist-colonialist system. And, we want to fight for the human rights of all prisoners.

CMPP Membership: Cathy Espitia (Coordinador), Adelina Lopez (Secretary), Monica Bernal (Treasurer), Irene Mena (Historian), Ernesto Bustillos (editor Las Calles), Tobias Hernandez, Page 2 Jacqueline Figueroa, and Isabell Peña



Ricardo Flores Magón

HISTORY OF OUR STRUGGLE

THE REVOLUTION WILL NOT END UNTIL EVERY MEXICAN ENJOYS JUSTICE, FREEDOM, AND PEACE

Editor's note: The following is a slightly edited version of an article written by CMPP members Ernesto Bustillos and Alan Rodriguez in the Oct-Dec 2004 issue of Las Calles y La Torcida. It is reprinted in this issue in commemoration of the 100th Anniversary of the Mexican Revolution -one of the greatest social conflicts in the history of humanity.

The Mexican Revolution (a process of changing a society in a complete and rapid way) began as a massive opposition to the elitist (pro-rich) policies of the dictator Porfirio Díaz, which favored the wealthy landowners and foreign (British, U.S. and French) industrialists-capitalists who controlled almost 100 percent of the natural resources of Mexico.

Since independence (in 1820), the Mexican government favored the Europeans (white) and the rich. The great majority of the Mexican people (Indios and Mestizos) had absolutely no rights, few could read and write, and most were poor or “peons” (farm workers who were forced to live like slaves). They were discriminated against and found themselves landless in their own nation. The masses of the people rightly opposed the situation in which they existed. This “opposition” manifested itself in massive labor strikes, struggle for land, and indigenous rights. In short, the Mexican people demanded change.

In November 1910, Francisco Madero, a “liberal” landowner, along with a small group of followers, launched what history has called the “Mexican Revolution”. Madero promised land reform and democracy. Others, most notably the “true” revolutionaries such as Francisco Villa, Emiliano Zapata, and Ricardo Flores Magón (Magón had been struggling for revolutionary change since 1900), soon joined the revolution. After a series of battles, the dictator and puppet of the foreigners, Porfirio Diaz, agreed to step down as head of the government and elections where held. Madero easily won the election and became the new president.

THE MAIN ENEMIES WERE THE RICH LANDOWNERS AND FOREIGN CAPITALISTS

Madero’s ascension to power brought forth opposition from powerful sectors, especially from the rich landlords and foreign industrialists/capitalists. Madero also faced criticism from revolutionaries such as Zapata, for not keeping his promises of reform



Francisco Villa

(change) and democracy (people’s right to govern themselves). But the main enemies of Madero were the rich landowners and foreign capitalists. With the help form the United States (who opposed any restrictions on the tremendous wealth its capitalists were ripping-off the Mexican People), the vendido General Victoriano Huerta overthrew and assassinated Madero in February 1913.

Soon a movement to restore a constitutional (legal, elected) government emerged in the northern Mexican states of Coahuila, Chihuahua and Sonora. The leaders of this movement were people such as Venustiano Carranza (rich rancharo and General), Francisco Villa (leader of poor farm workers), and Alvaro Obregon (rich farmer and General). The northern cities became centers for intellectuals, radicals, and idealists; also areas where decisive military battles took place.

IMPERIALISTS FEAR A FREE INDIAN-MESTIZO MEXICO!

It was during this time Villa emerged as a great leader, demonstrating his military genius in countless battles. In the south, Zapata’s (small rancharo and leader of indigenous and mestizos from the state of Morelos) forces gained controlled of much of the south and fought under the banner of “Tierra Y Libertad”. By 1914, most of Mexico was under the control of the revolution and true reform (politically and economically) was taking place.

But the foreigners were terrified of the existence of a “liberated” Indigenous (Indian) and Mestizo Mexico and soon conspired and moved to crush the Revolution. The foreigners not only sent money and weapons to the “counter revolutionaries” (puppets, vendidos, etc.), but in the case of the United States, sent thousands of troops to destroy the revolutionary movement in Mexico.

While the revolution continued for the next five years, due to the intervention of the imperialists (foreign powers) it was not able to advance. By April of 1915, both Zapata and Villa begin to lose ground. **U.S. PUPPETS ASSASSINATE ZAPATA, MAGON, AND VILLA**

Unable to completely defeat the revolution, the foreigners and counter-revolutionaries begin to murder those who would not give up the struggle. In 1919, the puppets of the United States government assassinated Emiliano Zapata. In 1922, Ricardo Flores Magón was murdered by prison guards while in prison (Leavenworth Penitentiary in Kansas). Francisco Villa had agreed to peace with the reactionaries (anti-revolutionaries) in exchanged for concessions such as land for his followers and for some democratic reforms. Nevertheless, Villa was still considered a threat and the reactionary puppets, under orders from the United States, was murdered in 1923.

Many historians consider they year 1920 as the end of the revolution, but sporadic violence and clashes between the Federal troops (colonial puppets) and

various revolutionary forces continued until the progressive-nationalist president, Lázaro Cárdena, took office in 1934. Cárdena made some reforms that were fought for during the revolution and written in the progressive/democratically based Constitution of 1917.

WE OWE THE REVOLUTION OUR MEXICANISMO!

While for all intents and purpose the Mexican Revolution was “high jacked” by the vendidos and capitalist foreigners (imperialists), the Revolution did provide some positive and progressive changes in Mexico. These included:

- The recognition of Mexico being an Indigenous and Mestizo Nation. Some rights were won by Indigenous people, both politically and in return of land.
- Respect for Mexican Culture was promoted. Museums and cultural centers were established throughout Mexico and the “mural-art” movements of great painters such as Frida Khalo, Diego Rivera, David Siqueiros, and others, was supported.
- Progressive and Revolutionary (communist, socialist, etc.) political Parties were able to participate in government.
- Women won political equality (right to vote, an education, etc.)
- The Mexican government implemented a progressive “international” policy that included support every revolutionary movement in the world.
- From 1920 to 1960, as a result of the concessions won by the Revolution, Mexico was one of the most progressive centers (politically and culturally) in the world. Artists, musicians, writers, athletes, radical thinkers and activists –of all races and nationalities– made Mexico their home.

In short, for the first time in history, the Revolution enabled the great majority of Mexicanos to become proud of their true history and culture.

Today [2010], true Mexican patriots continue the revolution. They are not fooled by the U.S. puppets who control Mexico. To these patriots, on both sides of the U.S. imposed “border”, the revolution will not end until every Mexican enjoys justice, freedom, and peace. **La Lucha Sigue! Zapata Vive! Venceremos**

MESSAGE FOR THOSE WHO FIND THEMSELVES IN LA TORCIDA:

- The CMPP is a non-funded organization. Our goal is the liberation of Mexicans and all oppressed people.
- Due to limited resources, we do not offer legal service or referrals.
- Prisoners can help by convincing friends and relatives to support organizations who struggle for liberation and revolutionary change.
- We welcome art and letters from prisoners, as long they express unity and respect .
- You can help receive our newsletter by donating stamps to the CMPP.

SUPPORT THE WORK OF THE CMPP. SEND US ARTE TO USE IN THE CMPP ART BOOK/CALENDAR.

Your art must be positive and promote Raza unity.

Page 3