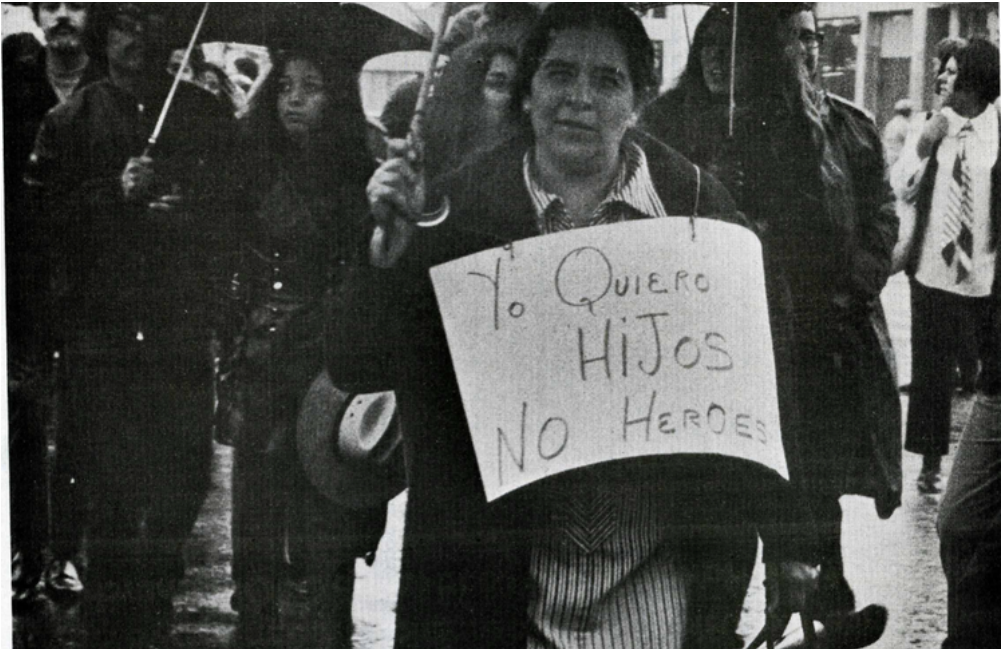


A black and white photograph of a young girl with dark curly hair in pigtails, wearing a light-colored shirt under a dark vest. She has her mouth wide open in a shout or cry. She is holding a newspaper in front of her. The newspaper has a large headline that reads "LA RAZA RAIDED" and "STAFF PRISONED". There is also a small graphic of a person on the newspaper. The background is a textured, mottled grey.

# CHICANOS **CONTRA**<sup>Against</sup> VIETNAM

## LA RAZA EDUCATION

La Raza played a critical role in educating Chicanos on the reality of the Vietnam War, which empowered the Mexican-American community to act against the war. La Raza acted as the origin of the Chicano anti-war movement in East Los Angeles. Without its presence, the movement would not have prevailed the way it did.



# LA RAZA'S PURPOSE

Started in 1967

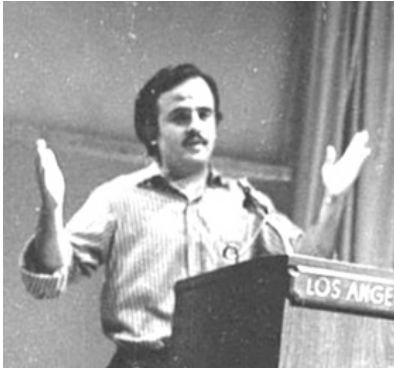
La Raza was founded in mid-1967 and was composed of three main leaders, John Luce, Eliezer Risco, and Ruth Robinson, as well as a small group of staff members in the basement of Luce's church.

La Raza's purpose was to inform the Chicano community about the events that negatively affected them. As a bilingual newspaper, it served to connect the Chicano community with the rest of the United States. By having the information presented in Spanish, the Chicano community was able to become more educated about and involved in the logistics of the Vietnam War. La Raza newspaper primarily communicated events that could be used to unite the Chicano community to fight for change. At the forefront of those issues was the Vietnam War, which was disproportionately affecting the Chicano community, resulting in the saying, "Chale We Wont Go!"



# LEADERS OF LA RAZA

Until 1977



**Eliezer Risco:** One of the "LA Thirteen," a group of young Mexican-American men who were political activists and became known as the Brown Power Movement leaders by the government.



**Father John Luce:** Rector of the Church of the Epiphany in East Los Angeles. Luce also worked closely with Cesar Chavez and helped with the organization of the United Farm Workers of America union.



**Ruth Robinson:** Risco's girlfriend at the time. Robinson was arrested when being at a student protest for education reform in 1968.

10\*

## LEA: LA GENTE

Los Angeles

15 Octubre, 1967

Vol. 1 No. 3

## UCLA REPORT

BAJAS DE CHICANOS

EN VIETNAM

Page 2

October 15, 1967

Los Angeles

UCLA REPORT  
MEXICAN-AMERICAN CASUALTIES  
in VIETNAM

American servicemen of Mexican descent have a higher death rate in Vietnam than other GIs. Analysis of all combat and noncombat deaths between January 1, 1961 and February 28, 1967 indicates that a large number of young people from this minority group reach the Southeast Asian theater of war and that a considerable number of them are involved in hazardous duty.

Servicemen from the five southwest states of Texas, New Mexico, Arizona, Colorado and California suffered 1,631 deaths in the aforementioned six-year period. Of these, 14.9 percent had Spanish surnames (Table 1). This figure appears a high when compared with the share of the Spanish-surname population in the total for the region (11.8 percent in 1960). It is still high when the comparison is based on males of military age, i.e., individuals between age 17 and 36 years in 1967 (estimated at 13.8 percent).

While these figures are estimates, they are sufficient to indicate orders of magnitude. If one were to project birthrate, immigration and other factors, the statistical relationship would not be substantially different. Spanish-surnamed individuals would probably be slightly more numerous.

War deaths by branch of service suggest that relatively large numbers of Mexican-Americans are involved in high-risk duty. For example, Spanish surnamed individuals represented 23.1 percent of all Southwest Marine Corps deaths, 15.4 percent of the Army, 9.1 of the Air Force and 7.3 percent of the Navy. Marine Corps deaths, which are high in all the five southwestern states, include a substantial number of casualties of presumed Mexican background. In New Mexico, for example, 13 of the state's 25 Marine Corps casualties had Spanish surnames. In Colorado 37 Marines died for both combat and non-combat causes. Nine of these had Spanish

last names. The Department of Defense classifies casualties as combat and non-combat. (Only deaths are included in our analysis.) There were 1,335 combat deaths of Southwest servicemen in Vietnam in the period under discussion, and 276 non-combat. Over 20 percent of each were dying in combat and 14 percent of the non-combat casualties had Spanish surnames. Combat deaths result from military action against the enemy. Non-combat deaths may result from illness, accidents (as in the case of the U.S.S. Forthright), and similar causes.

Since Mexican Americans are a highly urbanized population, the majority of their war casualties come from the southwest. However, Table 3 shows, Mexican-American servicemen show about the same high casualty rate whether they come from the urban or rural sector (19.5 percent of the urban total and 18.1 percent of the rural total).

An adequate interpretation of the data is impossible without further information. Spanish-surnamed servicemen may be over-represented in the armed services generally or in the units assigned to Vietnam. Since relatively few young ethnic groups go to college, they have less of a chance to be deferred by local draft boards (which usually include few representatives of minority groups). Poverty and yearning for the greater social acceptance in the armed services than in civilian life may cause more Mexican Americans to seek service and obtain the extra pay associated with high-risk duty. For some of them, the armed forces offer the first opportunity to escape from the large, inner-city ghettos. Even so, the casualty figures seem to confirm the experience of World War II and Korea that is vividly described by Paul Moore in Among the Yanks:



chicano educators - where are you?

EDITOR: Thanks for printing Tigres Menor. Rather than sign my stuff as anonymous I have chosen to sign my articles as follows - El Gavilan. You can hear how I growl and rodents and bears the countryside free from these pests. I think you get the point.

This writer has followed, with great interest, the activities of the Mexican-American Educators' Association. They began, of course, as one group, but that is another story and a familiar one.

Both organizations, the California Association of Educators of Mexican Descent and the Association of Mexican-American Educators have displayed almost no willingness to initiate programs, make recommendations, or pressure the school systems to meet the needs of the Mexican-American child. Both groups have gone the way of conferences, conventions, resolutions, and social affairs. Nothing else has occurred.

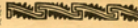
The basic problem may be that it is unrealistic for educators within a system to criticize or make demands for change. Let's face it, educators, both Mexican-Americans and others, are change for being uncreative, a pathetic, and fearful of change and sometimes of each other. The few changes and innovations that there have been a few have come because of outside pressure rather than from professional leadership.

So here we have two more groups whittling in the dark; however, there are some differences between them. The CAEMD can list in its accomplishments a few conferences, a couple of banquets, and a Veterans Day Dance. They missed the quest when the United Council of Community Organizations began planning the convention that eventually occurred. Now, this group avoided it like it was affected by the plague. They refused to participate in it. Perhaps one can't blame them - it was only an educational lapse. Perhaps it is too much to ask a group of educators to all with community people to discuss something so basic as education; who knows, they might dirty their white shirts. They were also absent from the pre-white house planning conference in Mexico in October. It is evident that they are not interested in community affairs or issues, but this is par for educators anyway.

The leadership of this group reached the ridiculous when Daniel Reyes took office last year. He ended his term in office by publicly endorsing Charles Reed Smoot. Smoot lost (thank heaven) and this weirdo took his reward in Sacramento. The Reagan administration deserves credit they keep their promise. A newly elected president is in office; however, his orientation is dances and banquets rather than action.

The AMAE also plays the conference game. Sorry, no dances. Little real action has come forth, but here there is hope. The group does participate in community affairs and is willing to get with the people. Ed Martinez, State President, is action-oriented. He is young and creative, and possesses fine leadership ability. The association is stirring and beginning to move and while the past is void of achievement it appears that the group will make its mark. At any rate, it bears watching.

People often comment on the issue of two educators groups. For all practical purposes, at the moment there are no educators groups. There is strong evidence we will have one very soon.



## ATTENTION

All interested persons are invited to attend a Community Meeting to discuss plans for a voter registration drive prior to the primary and to organize a community convention to select candidates for the primary elections next year.

## ATENCIÓN

Todas las personas interesadas están invitadas a una junta la cual es para planear el registro de votantes y la elección de candidatos para las elecciones primarias el año próximo.

7:30 Tuesday, October 24  
International Institute  
435 S. Boyle Ave.

1

La Raza reported in both English and Spanish to inform all of their public and not leave native Spanish speakers confused or left out. It was important for them to provide information to everyone and make it accessible. The "UCLA Report" in these images is provided in both English and Spanish.



YOUR SIGNATURE DOES HAVE POWER - IF YOU USE IT -  
OVER 45,000 ALREADY HAVE

## Individuals Against the Crime of Silence

**A Declaration To Our Fellow Citizens Of The United States, To The Peoples Of The World, And To Future Generations:**

**1** We are appalled and angered by the conduct of our country in Vietnam.

**2** In the name of liberty, we have unleashed the awesome arsenal of the greatest military power in the world upon a small agricultural nation, killing, burning and mutilating its people. In the name of peace, we are creating a desert. In the name of security, we are inviting world conflagration.

**3** We, the signers of this declaration, believe this war to be immoral. We believe it to be illegal. We must oppose it.

**4** At Nuremberg, after World War II, we tried, convicted and executed men for the crime of OBEYING their government, when that government demanded of them crimes against humanity. Millions more, who were not tried, were still guilty of THE CRIME OF SILENCE.

**5** We have a commitment to the laws and principles we carefully forged in the AMERICAN CONSTITUTION, at the NUREMBERG TRIALS, and in the UNITED NATIONS CHARTER. And our own deep democratic traditions and our dedication to the ideal of human decency among men demand that we speak out.

**We Therefore wish to declare our names to the office of the Secretary General of the United Nations, both as permanent witness to our opposition to the war in Vietnam and as a demonstration that the conscience of America is not dead.**

On September 22, 1965, a Memorandum of Law was incorporated in the Congressional Record of the 89th Congress of the United States of America, in which eighty leading American attorneys, after careful analysis of our position and actions in the Vietnam War, came to the conclusion that we are violating the following accords: The Charter of the United Nations; The Geneva Accords of 1954; the United States Constitution.

**To Protest — To Object — To Dissent** has long been an American tradition. The following are a few among the many who have signed this declaration to be on permanent record.

ABE AJAY  
JAMES BALDWIN  
LEATHER, J. E. BARRISER, M.D., OCSO  
DANIEL BERRIGAN, S.J.  
REV. PHILIP BERRIGAN, S.S.J.  
RAY BRADBURY  
ROBERT MCAFEE BROWN  
REV. WILLIAM H. DU BAY  
JAMES FARMER  
W. H. FERRY  
DR. JEROME D. FRANK  
REV. STEPHEN H. FRUTCHMAN  
REN GAZZARA  
DR. FRED GOLDSTEIN  
NAOMI L. GOLDSTEIN

DR. RALPH R. GREENSON  
PROF. ABRAHAM J. HIRSCHL  
BRIG. GENERAL H. B. HESTER RET.  
DR. STANLEY HOFFMAN  
TERESSA B. HOFFMAN  
CHARLES H. HUBBELL  
SANDER L. JOHNSON, ESQ.  
PROF. DONALD KALUSH  
EDWARD M. KEATING  
PHIL KERBY  
RIND LARSON JR.  
RABBI RICHARD N. LEVY  
LOUIS LIGHT, ESQ.  
DR. ROBERT E. LUTMAN  
VICTOR LUOWIG

HERBERT D. MAGIDSON  
SHIRLEY MAGIDSON  
NORMAN MAULER  
THOMAS MERTON  
SIDNEY MEYER  
FASON MONICE  
PROF. HANS J. MORGENTHAU  
HENRY F. NILES  
DR. MARK F. ORFINGER  
AVA HELEN PAULING  
DR. LINUS PAULING  
BISHOP JAMES A. PKE  
RICHARD M. POWELL  
CARL REINER  
JANICE RULE

ROBERT RYAN  
DAVID SCHENKBRUN  
LOREY SHERMAN  
PROF. ROBERT SIMONS  
DR. BENJAMIN SPOCK  
FRED H. STERNMETZ, ESQ.  
DR. NORMAN TABACHNICK  
D. VAN THIERMAN  
BRUNA EVENS UNTERMEYER  
LOUIS UNTERMEYER  
DICK VAN DYKE  
ROBERT VAUGHN  
DR. MAURICE N. WALSH  
DR. HARVEY WHEELER  
A. L. WIRIN, ESQ.



I wish to sign my name to the above Declaration to the United Nations and want to go on record with this Declaration of the Individuals Against the Crime of Silence.

signature \_\_\_\_\_

For clarity, also print your name after your signature \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_

state \_\_\_\_\_

date \_\_\_\_\_

zip \_\_\_\_\_

Sign, complete and mail to P.O. Box 69960, Los Angeles, Calif. 90069. The office of the Individuals Against the Crime of Silence will then forward the information to the United Nations.

Should you also wish to support additional publications and communications, send \$1 or more in cash or by check made payable to Individuals Against the Crime of Silence. This donation entitles you to the larger emblem and wallet-sized registration card. Money is needed to speed our progress.

The strength of our numbers will regularly and effectively be made known. Your signature does have power.

2

Page 4

December 2, 1967

Los Angeles



## ACCION DE GRACIAS

On Thanksgiving Day, November 23, more than a hundred Mexican-Americans, mostly college students, marched through the Barrio of San Francisco called Mission District. Guided in their chants by Juan Garcia, member of Student Initiative, and Armando Valdes of Quinto Sol, the marchers chanted and distributed their STATEMENT OF PROTEST. At a rally, held at the Mission Dolores Park, the speakers expressed the same idea. Speakers were Prof. Octavio I. Romano, Father Gonzalez, and Sophie Mendez, leader of Arribel a Barrio Community Union in San José.

declaracion

statement of protest

de protesta

Thanksgiving day will not be a day of thanksgiving for the families of those who have died in Vietnam!

For the Spanish surname population it will serve as a reminder that the 12 young men are being sacrificed. Defense department figures show that while the Spanish surname people comprise 10% of the total population of the Southwest, 20% of all combat fatalities in Vietnam from this same area were of Spanish surname. While we are forced to live in poor housing, forced to receive inferior education and forced to accept low wages, we are at the same time being sent to die in Vietnam in order to protect the luxuries of others. Therefore, on this Thanksgiving day we must declare: Enough! to this injustice.

This will be a day in which the Spanish surname people will commemorate the sacrifice of their young men. This will be a day in which the rest of this nation shall be reminded that the majority killed in Vietnam are the minority poor. And it will be on this Thanksgiving day that we must declare:

"THANKS FOR WHAT?"

GRACIAS POR QUE!!!



## TO KENNEDY with LOVE

Dear Editors:

It was with consuming interest that I read your account of the meeting that Senator Robert Kennedy had with MA SA and UMAS.

Words cannot describe how elated I was to read that "Bob" by mostly listened and the students "gave the senator an overall view of the problems of Mexican-Americans in the Southwest." (LA RAZA, Nov. 15, 1967)

Oh joy! Oh happiness! Oh exuberance! Oh Nirvana! One more person listened! Anyone attending the informal breakfast could readily tell that he was listening. Let's see now--that makes the U.S. Commission on Civil Rights that has listened; the Secretaries of the Interior, Housing, Agriculture; President Johnson who has listened; people in regional agencies who have listened; Governor Brown who has listened; Mayors' Committees who have listened; Police Departments who have listened, etc., etc., etc.

We live in a nation of listeners.

But perhaps the good senator from New York signals the advent of an entirely new breed of listeners, for I read that he listened attentively.

This is good. I wonder just how much chicanos realize how good this is. For example, in the past we have had "good listeners," "careful listeners," "interested listeners," "concerned listeners," "dedicated listeners," "sincere listeners," "understanding listeners," "compassionate listeners," "sympathetic listeners," "gracious listeners," "good listeners," and also "listeners who were charitably disposed."

In addition, we have had "hollow listeners," "dumb listeners," "fake listeners," "stupid listeners," "greedy listeners," "fascistic listeners," "mean listeners," "stupidified listeners," "alcoholic listeners," "neurotic listeners," "ridiculous listeners," "hopeless listeners," "scrawny listeners," "intolerable listeners," "insipid listeners," "dead listeners," "pompous listeners," "incompetent listeners," as well as "listeners who were imbeciles." So you can readily see how uncontrollably overjoyed I was that at last we have found an attentive listener. WE ARE SAVED!!

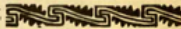
At this meeting the senator also said that "The Mexican-American had failed to make use of the tremendous power potentially available to them in order to force real re-

form." In this one sentence Senator Kennedy unwittingly revealed a profound ignorance of western history--especially western Mexican-American history. For a Harvard man, this is par for the course.

But more important, what he really said in this statement is: "It's your fault, baby!" "If you starve, it's your fault for not using your potential, baby!" "If you get crappy wages, it's your fault, baby!" "If you live in the slums, it's your fault, baby!" "If you get a crude education, it's your fault, baby!" "And if you get hit over the head with a night stick, it's your fault, baby!" Therefore, "If you have not used your potential (erroneous to begin with) then I, Senator Kennedy, am therefore off the hook!"

I am sure that the senator is not unkind of American history. Therefore, he should be aware of the fact that such a rhetoric is extremely identical to the utterances made by Teddy Roosevelt as long ago as 1915!

Dr. Octavio I. Romano-V. Assoc. Prof. in Residence, Behavioral Sciences, Univ. of Calif. at Berkeley.



My principal concern with the war in Viet Nam is that Los Angeles Mexican-Americans are bearing a disproportionate share of war losses and are not receiving the credit from the general population that this heroic contribution deserves.

Representative George Brown (D-Calif.) charged in Washington, D. C. recently that of the 125 Los Angeles County men killed last year in the war, 22 or 17.6% were Mexican-Americans. He said that only 9% of the county's residents have Spanish surnames. This fact should not be used by either Viet Nam hawks or doves to advance their particular opinions of the war but it should be recognized by all patriotic citizens that Mexican-Americans are valiant warriors and dedicated patriots of the United States.

Gonzalo R. Cano

"Acción de Gracias" meaning Thanksgiving, published by La Raza, shows the anger that families in the Chicano community were experiencing due to either the loss of a loved one or a loved serving in Vietnam. Additionally Gonzalo R. Cano expresses the disproportionate rates share of war loss that the Chicano community was experiencing.





This is an article written by La Raza featured in Vol. 1 No. 3 of their newspaper. "Unase A Luchar Por La Paz", means to join the effort to fight against war. The art expresses what La Raza wanted to show, with Vietnam being of interest to LBJ for his presidential standing and not wanting to be label as the "President who lost Vietnam".

# THE BEGINNINGS

*Why Fight for a Country that doesn't recognize you as a citizen back home?*

During the early stages of La Raza, it was in their interest to increase anti-war sentiment. They first were able to create collective action through the translation of information as seen in figure 1. The UCLA Report on Mexican-American casualties in Vietnam is written in Spanish on one side and English on the other. This gave the Chicano community information in both English and Spanish that helped to organize the movement.

La Raza also gave opportunities for individuals to resist the Vietnam War in the form of petitions. Along with posting them in the paper, they wrote columns to encourage the public to sign. For example, on top of figure 2 it states, "Your Signature Does have Power - If you use it- over 45,000 Already Have." This instills the belief in their audience that they can create change if they are willing to put in the effort to go against the war.

## interview-concluded

### pull out

Q. What would you suggest the U.S. do in Vietnam?

A. To quote Sen. Aiken, "Let's declare a Victory and pull out."

Q. Knowing What you know today, would you bear arms in Vietnam?

A. If my bearing arms would mean an end to the conflict, yes. But today the war is a senseless and wholesale destruction of American lives as well as Vietnamese.

This is an article written by La Raza featured in Vol. 1 No. 4 of their newspaper. This is an interview with a GI from Vietnam that had strong opinions about ending the war. Many individuals from the Chicano community agreed with his statements.

# THE BEGINNINGS

*Why Fight for a Country that doesn't recognize you as a citizen back home?*

The newspaper also worked to bring attention to the injustice of the amount of undocumented Chicanos participating in the war. In the beginning of the war, many volunteered with the intention of becoming considered "more American" and gaining respect from the U.S. that they did not have because they were Mexican and/or undocumented. Over time, however, this grew frustrations in the community, as they were laying down their lives for a country that showed little care for them or their community. Figure 4 demonstrates this in a comical way, as the Chicano soldier is telling the North Vietnamese soldiers to not kill him as he is "mojado," meaning not even an U.S. citizen.

The beginning of La Raza symbolized the growing anti-war sentiment among Chicanos, within both those who had served in the war and those who saw the atrocities. In its beginnings, it aimed to bring together the Chicano community against the war and also question the reason for Chicanos serving in the war when the U.S. did not view them as equal back home.

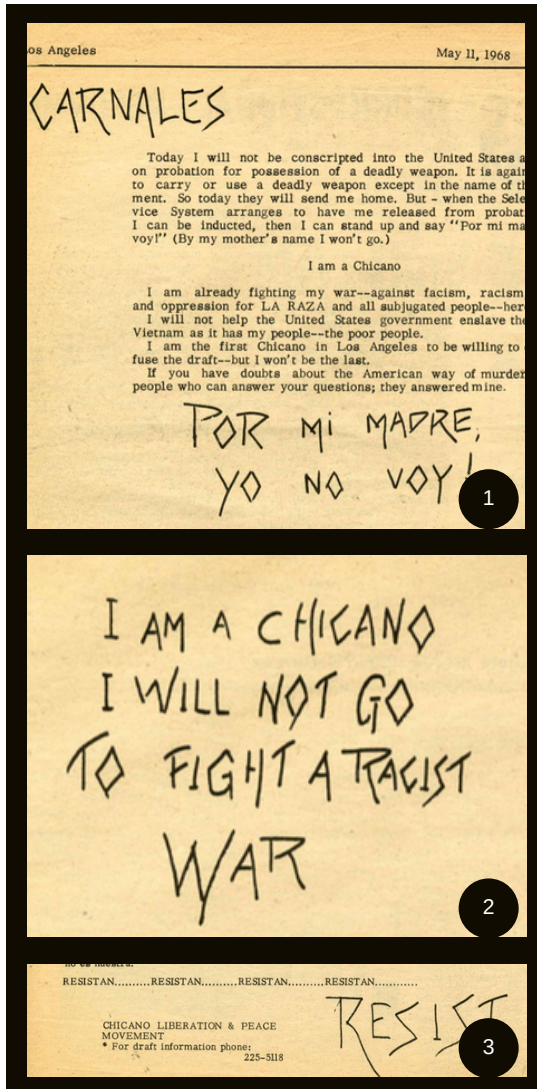




# STRENGTHENING RESISTANCE

As the U.S. escalated the war in Vietnam, Chicano resistance grew. Many families did not agree with sending their sons to fight a war that they felt was immoral and unjust. The Chicano community started to rely on each other to resist the war efforts and began taking action, such as civil protests, that demonstrated their anti-war sentiment.

There were two main reasons for resisting the war according to La Raza. The first was the disproportionate rate of Mexican-American draftees and casualties. The second reason that drove the Chicano anti-war movement was the sentiment that the war was hijacking potential funding for education and anti-poverty programs from the Chicano communities. Organizations like the Brown Berets and UMAS drove many of the local protests against the war and worked to bring attention to exploitation of Chicanos.



More than twenty local protests were held in large cities such as Houston, Albuquerque, Chicago, Denver, Fresno, San Francisco, San Diego, Oakland, Oxnard, San Fernando, San Pedro, and Douglas, Arizona. The majority of these protests saw 1,000 or more attendees.



**"CHALE NO,  
WE WON'T GO!"**

1

Chicanos right enslaved people when they put them  
selves in the same position in the United States.

**MANUEL GOMEZ**



**When the first man was  
killed, too many had died.  
For my people, I refuse to  
respect your induction  
papers.**

2

# DRAFT RESISTANCE

*"Chale Con La Draft" - "Hell No  
to the Draft"*

Rosalio Munoz, a well known student Chicano activist, refused his conscription on September 16, 1969. He wrote a statement (figure 3, next page) titled "Chale Con La Draft" that inspired many Chicanos to do the same. Munoz cited his reasons as being how the United States' government, law enforcement, congress, selective service, and welfare system has been taking advantage of the Mexican American male and female. Manuel Gomez, another activist, also refused his conscription (figure 2). Both stated that they would not accept their draft until the Armed Forces, the largest consumer of California table grapes, recognized the United Farm Workers. Both Munoz and Gomez did so knowing that they faced legal punishment, fines, and imprisonment.

Both of these articles located in Vol.1 No. 6 are critical turning points of Chicano participation in the War. Manuel Gomez and Rosalio Munoz are looked up to as heroic for not accepting their induction letters and proudly announced it with explanations to their refusal.

# Chale Con La Draft!

Chale con la draft is becoming a rallying cry for Chicanos that are being drafted. Chicanos throughout the United States are realizing that they are being used and killed in unholy wars created by the system they are trying to free themselves from. In the past Chicanos have willingly died for their country as is evidenced by the fact that Chicanos won more medals for bravery during W.W.II than any other group. They were rewarded for their heroic deeds by being treated as "veterans of second-class citizenship" after their discharge. In the past Chicanos have willingly died for their country as is evidenced by the fact that Chicanos won more medals for bravery during W.W.II than any other group. They were rewarded for their heroic deeds by being treated as "veterans of second-class citizenship" after their discharge. In the past Chicanos have willingly died for their country as is evidenced by the fact that Chicanos won more medals for bravery during W.W.II than any other group. They were rewarded for their heroic deeds by being treated as "veterans of second-class citizenship" after their discharge.

Chicanos have for a long time been helping to keep America free by dying for her in wars, but America in return keeps Chicanos enslaved in poverty and misery. Todo para mi y nada para usted! Up to now, this has worked but La Raza Nueva knows that many injustices must be rectified before we serve in any white man's war.

Rosalio Munoz, former student Body President at UCLA recently refused induction. On September 16, Mexico's Independence Day, Uncle Samuel attempted to "liberate" Rosalio by drafting him for Vietnam duty. Rosalio responded with a liberation demonstration of his own supported by at least 100 other Chicanos. Their cry was "Chale con la draft!"

Ernest Vigil from the Crusade for Justice in Colorado earlier refused to be drafted. Steven Trujillo in New Mexico has said "Chale, I won't go!" Montenegro in Arizona has refused 18 times. EIGHTEEN times! Francisco Chavez, Cesar Chavez's son has refused induction. Juan Flores in Texas and Louie Lucero in California have one thing in common although they don't know each other. Both have said "La tuya, we won't go!" And so it goes and will continue to grow until there is not only justification for killing "surplus Chicanos" in wars but until destruction of the system that allows establishment people to feed off Chicanos like vultures feeding off a carcass.

Now, President Nixon has introduced a draft lottery system which can further annihilate our barrios from their richest resources, our young Chicanos. Under the lottery system, 850,000 young men of military age will be called to service next year. Registrants will be selected between the ages of 19 and 26 years of age. This is great for the young Anglo male who can usually obtain a college deferment but what does it do for the Chicano population whose average age is 19 years old. Because of the fact that there is a preponderance of Chicanos in that age category, a disproportionate amount of Chicanos will be drafted and subsequently die for their country. If we continue to allow our young people to die, our future leaders, our hopes for the future will be smashed and we will never get off our knees. Beat the Draft. Get together with other Chicanos who are refusing. Call Rosalio at 269-8829. Chale con la draft!

## CHICANO MORATORIUM

in the East Los Angeles area

IN HONOR OF OUR CHICANO BROTHERS, RELATIVES, FRIENDS AND LOVED ONES WHO HAVE BEEN KILLED INTO THE DEATH PITS OF THE U.S.A. because Chicano soldiers perished from the highest death rate of World War II, killed in the highest death rate in the Southwest are Chicanos killed in Vietnam—30 times more than Chicanos should be dying.

The speakers are as follows: Carlos Castaneda, David Sanchez, Luis Valdez, Guadalupe Hernandez, Rosalio Munoz and Ernest Dominguez.



## MARCH AND RALLY

Saturday - December 20, 1969

March begins 12:00 noon at the Memorial Monument located at Brooklyn & Indiana.

or Rally at Eugene Obregon Park on First St. & Sunset St.

Speakers \* Entertainment \* Food  
MARCH AGAINST DEATH  
Bring all our Carnates home... ALIVE!

Sponsored by: Chicano Moratorium Committee  
261-6257 or 262-3117

Today, the sixteenth of September, the day of independence for all Mexican peoples. I declare my independence of the Selective Service System.

I accuse the government of the United States of American of genocide against the Mexican people. Specifically, I accuse the draft, the entire social, political, and economic system of the United States of America, of creating a funnel which shoots Mexican youth into Viet Nam to be killed and to kill innocent men, women and children.

I accuse the education system of the United States of breaking down the family structure of the Mexican people. Robbing us of our language and culture has torn the youth away from our fathers, mothers, grandfathers and grandmothers. Thus it is that I accuse the educational system of uneducating Chicano youth. Generally, we are ineligible for higher education, and thus are ineligible for the draft deferments which other college age youth take for granted, which is genocide.

I accuse the American welfare system of taking the self-respect from our Mexican families, forcing our youth to see the army as a better alternative to living in our community with their own families, which is genocide.

I accuse the law enforcement agencies of the United States of instilling greater fear and insecurity in the Mexican youth than the Viet Cong ever could, which is genocide.

I accuse the United States Congress and the Selective Service System which they have created, of recognizing these weaknesses they have imposed on the Chicano community, and of drafting their law so that many more Chicanos are sent to Viet Nam, in proportion to the total population, than they send of any of their own white youth.

I accuse the entire American social and economic system of taking advantage of the machismo of the Mexican American male, widow and orphaning the mothers, wives, and children of the Mexican American community, sending the Mexican men onto the front lines, where their machismo has given them more congressional medals, purple hearts, and many times more deaths and casualties than any of the other racial or ethnic groups in the nation, which is genocide.

I accuse the legislature of the United States of gerrymandering the Mexican people out of their proper representation in the political system.

I have my induction papers, but I will not respect them UNTIL the government and the people of the United States begin to use the machismo of the Mexican male and the passion and suffering of the Mexican female to the benefit of themselves and of their own heritage, deferring all Chicano youth who serve our people, and providing the money and support that would make such work meaningful in social, political and economic terms.

I will not respect the papers UNTIL the United States government and people can provide the funds and the willingness to improve the educational system so that all Mexican youth, the intelligent, the mediocre, and the tapados, just like the white youth, the intelligent, the mediocre and the tapados, have the opportunity to go to college and get deferments.

I will not respect the papers UNTIL the welfare and other community agencies of the United States foster and allow for self-respect in the Mexican-American community so that our youth can stay home and be men amongst our own families and friends.

I will not respect the papers UNTIL the systematic harassment of the law enforcement agencies has ended, and these agencies begin truly to protect and serve the Mexican American community as well.

I will not respect the papers UNTIL the legislatures of the United States discontinue gerrymandering the Mexican-American people out of their representation in the political system.

I will not respect the papers UNTIL the Armed Forces, the largest domestic consumer of California table grapes, recognizes the United Farm Workers' Organizing Committee. Until that time, I cannot recognize the Armed Forces, or any of its political uses of the American people. Until they begin to boycott the sellers and growers of California table grapes, I must boycott them.

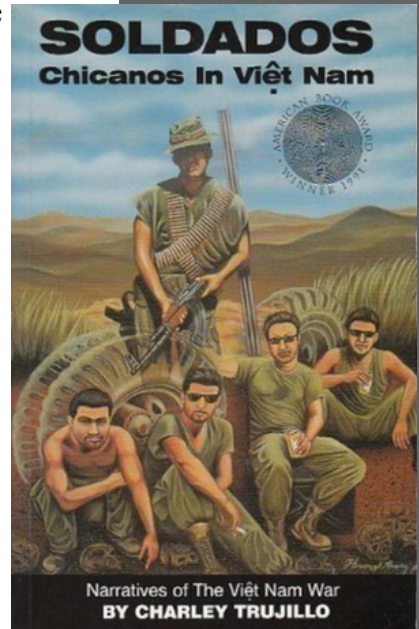
CHALE CON EL DRAFT!

Rosalio U. Munoz  
September 16, 1969

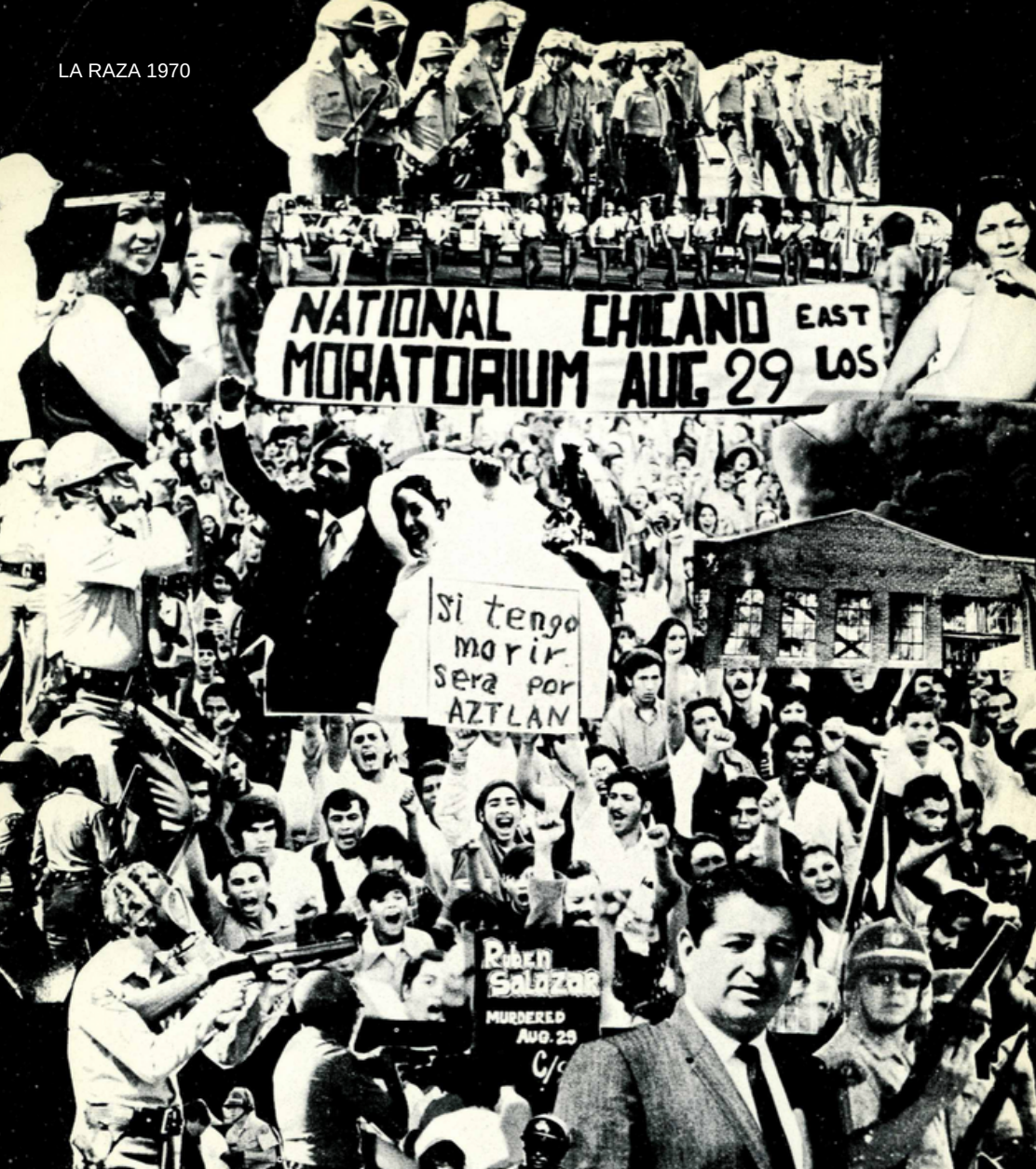
# CONTRADICTING OPINIONS ON RESISTANCE

La Raza only conveyed one side of the Chicano movement, focusing on pushing anti-war resistance movements. La Raza did not account for Chicanos that were pro-war and actually volunteered to serve in combat. The Chicano community did not have a monolithic view on the war.

During the beginning of the war there were many Chicano volunteers. The documentary, "Soldados: Chicanos in Vietnam" gives insight to the reasons that Chicanos signed up to serve. Reasons such as machismo, which is well known in that Hispanic community, drives these GI's to sign up to show their patriotism and masculinity. Additionally, many of those interviewed in the documentary comment on wanting to belong and be seen as a citizen to the U.S. They believed that fighting in Vietnam would lead to them and their families receiving more respect from the government and hoped to be viewed as equal when returning.







The first issue of LA RAZA magazine is offered in memory of Chicanos who have died in the horror of the Vietnam War--- a war created by their very own oppressors in the U.S. to further oppress and exploit those people it deems inferior.

# CHICANO MORATORIUM AUGUST 29

"THE MORATORIUM IS A NATION OF PEOPLE RISING.

PAY ATTENTION GRINGO, FOR OUR BARRIOS ARE SEETHING."

THE WAR THAT MUST BE FOUGHT IS NOT IN VIETNAM BUT IN THE BARRIOS.

1

## THE MORATORIUM BEGINNINGS

### Power to the Chicano

La Raza featured information about meetings and other events in order to plan out the great moratorium on August 29, 1970. The Chicano Moratorium was a peaceful protest organized by Rosalio Munoz which saw about 20,000-30,000 attendees in East LA (figure 2). La Raza gave the moratorium a platform that reached a great deal of Chicanos. The Chicano Moratorium's purpose was to spread awareness of Chicanos getting drafted and killed at disproportionate rates. The protestors focused on how the struggle for Chicanos was not in Vietnam but in the fight for social justice at home.

On the morning of August 29, over 20,000 Chicanos marched in the streets of East Los Angeles, protesting the disproportionate number of Chicanos killed in the war in Vietnam. Before the day ended, a riot had occurred, three people were injured and over one million dollars in damages to property had occurred.

2



3

These are three different articles that La Raza wrote in a special magazine written entirely about the Chicano Moratorium to properly address the events of that day. "Mi Raza Primero", meaning "My Race First," was a main point that the Chicano Moratorium aimed to establish. It was important for the Chicano movement to fight for equality within the U.S. rather than fight for the U.S. in Vietnam

## MEXICAN AMERICAN CASUALTIES IN VIETNAM

Dr. Ralph Guzman

**Mexican American military personnel have a higher death rate in Vietnam than all other servicemen**

1

## DISPROPORTIONATE CHICANO CASUALTIES

Ralph Guzman's study (found in La Raza Special Magazine Vol.1 No. 3) is one of the only studies done on casualties of Chicano Vietnam soldiers. This data is interesting; however, it is limited to the southwestern states of the United States and would be more accurate if there was more data collected nationally.

Ralph Guzman, a professor at the University of California Santa Cruz, reported on the Mexican American casualties in Vietnam. He concluded that although Latinos made up 11.9 percent of the total population in the American Southwest, they accounted for 19.4 percent of American casualties from that area in Vietnam. Guzman aimed to show the disproportionate percentages of the casualties from the Southwest states of the United States. Later on, it was discovered that the 1980 Census states in the Southwest and West had the highest percentage of veterans of Spanish descent.



Professor Ralph Guzman, a professor at the University of Guzman also analyzed the reasons for these percentages. Because, like other disenfranchised groups, Mexican Americans tend to come from lower economic backgrounds, they have less opportunities to access education and are more likely to look at the war as an outlet to escape poverty. The education system was not as organized for the Chicano community, which impeded many from attending college, preventing them from using educational deferments. The war also pressured many to serve in the military to prove their citizenship and gain respect from their country.

TABLE 3

VIETNAM CASUALTIES FROM ALL CAUSES IN THE FIVE  
SOUTHWESTERN STATES BY BRANCH OR SERVICE BETWEEN  
December 1967 and March 1969

Branch of Service	Total Number of Casualties	Distinctive Spanish- Surnamed Casualties	SSN % of Total	Non-Spanish- Surnamed Casualties	Non-SSN % of Total	Percent Totals
Army	4055	753	17.5	3303	82.5	100.0
Air Force	116	9	7.8	107	92.2	100.0
Marine Corps	1977	465	23.5	1512	76.5	100.0
Navy	236	25	10.6	211	89.4	100.0
TOTAL	6385	1252	19.0	5133	81.0	100.0

SOURCE: Congressional Record, vol. 115, No. 51 (March 25, 1969), pp. H2043-H2169  
Congressional Record, vol. 115, No. 57 (April 3, 1969), pp. H2509-H2526  
Congressional Record, vol. 115, No. 122 (July 22, 1969), pp. H6173-H6186

	All Causes			Combat			Non-Combat		
	Total	Sp. Surname		Total	Sp. Surname		Total	Sp. Surname	
		No.	%		No.	%		No.	%
Total	1,631	316	19.4	1,335	274	20.5	296	42	14.2
Army	927	130	19.4	765	155	20.3	162	25	15.4
Air Force	33	3	9.1	55	5	9.1	33	3	9.1
Marine Corps	520	121	23.3	459	109	23.7	61	12	19.7
Navy	96	7	7.3	56	5	8.9	40	2	5.0

All of these data sets have been provided by La Raza newspaper and magazine. They each focus on the five Southwestern states of Arizona, California, Colorado, New Mexico, and Texas. The reason for this is due to the locations of the states, as they are closer to the U.S. and Mexico Border. Additionally, the history of these states being apart of the Treaty of Guadalupe, which granted the U.S. ownership of these states. This left indigenous people, at the time Mexican citizens, under U.S. protection. The history of these states correlates with high population of Mexican Americans in these states. For these reasons, Ralph Guzman used these states to show the disproportionate deaths of Chicanos in the war.

TABLE 2

VIETNAM CASUALTIES FROM ALL CAUSES IN EACH  
OF THE FIVE SOUTHWESTERN STATES BETWEEN  
January 1961 and February 1967

	All Causes			Combat			Non-Combat		
	Total	Sp. Surname		Total	Sp. Surname		Total	Sp. Surname	
		No.	%		No.	%		No.	%
<u>Arizona</u>									
Total	33	14	16.0	63	11	16.2	15	3	20.0
Army	50	3	16.0	41	7	17.1	9	1	11.1
Air Force	4	0	0.0	4	0	0.0	0	0	0.0
Marine Corps	26	5	19.2	22	4	18.2	4	1	25.0
Navy	3	1	33.3	1	0	0.0	2	1	50.0
<u>California</u>									
Total	321	123	15.0	635	103	15.3	136	15	11.0
Army	454	75	16.5	333	65	17.0	71	10	14.1
Air Force	39	2	5.1	29	2	6.9	10	0	0.0
Marine Corps	270	45	16.7	235	40	17.0	35	5	14.3
Navy	53	1	1.7	33	1	2.6	20*	0	0.0
<u>Colorado</u>									
Total	103	26	24.1	35	22	25.9	23	4	17.4
Army	55	16	29.1	45	15	33.3	10	1	10.0
Air Force	6	1	16.7	2	0	0.0	4	1	25.0
Marine Corps	37	9	24.2	33	7	21.2	4	2	50.0
Navy	10	0	0.0	5	0	0.0	5	0	0.0
<u>New Mexico</u>									
Total	65	29	44.6	54	25	46.3	11	4	36.4
Army	35	12	34.3	23	10	35.7	7	2	28.6
Air Force	2	1	50.0	1	0	0.0	1	1	100.0
Marine Corps	25	13	52.0	23	13	56.5	2	0	0.0
Navy	3.	3	100.0	2	2	100.0	1	1	100.0
<u>Texas</u>									
Total	554	124	22.4	443	103	24.4	111	16	14.4
Army	333	69	32.7	263	53	21.6	65	11	16.9
Air Force	37	4	10.3	19	3	15.3	13	1	5.6
Marine Corps	162	49	30.2	146	45	30.3	16	4	25.0
Navy	22	2	9.1	10	2	20.0	12*	0	0.0

\*Includes 1 member of the Coast Guard



# DEATH OF AN ICON

Ruben Salazar was looked up to in the Chicano community. He made a great impact in representing the Chicano community.

Ruben Salazar (figure 1) was one of the first journalists to bring Mexican American issues in the U.S. onto the front pages of newspapers. He was an immigrant from Juarez, Mexico and served in the army for two years in Germany. After his service, he earned his bachelor's degree in journalism from the University of Texas El Paso. Later, he worked for the Los Angeles Times, where he was the first Latino columnist for the LA



Times from 1959 through 1970. He spent around a year reporting the Vietnam War from Vietnam. Then, after Salazar left Vietnam, he became the Mexico City Bureau Chief for the Times in 1966. By 1969, Salazar had returned to the U.S. to cover the Chicano Movement in LA. He also accepted a job as a News Director in 1970 for the Spanish television station KMEX. While attending the Moratorium protests on August 29, 1970, Salazar was killed by a LA County Deputy. Sheriff Thomas Wilson shot a tear gas projectile and hit the back of his head, resulting in Salazar's death. When he was killed, Salazar was taking a break and was having a drink at the Silver Dollar (figure 2), a bar. Wilson was tried but, after the jury returned with a divided verdict, he was acquitted.

# LA MORATORIA Y EL DESPERTAR CIVICO

## DEL PUEBLO MEXICANO

UN SUENO SE TORNO PESADILLA

DEL DESPOTISMO A LA LIBERTAD, NO SE  
TRASLADA EN UN LEGHO DE ROSAS



La Raza reported Salazar's death extensively, and referred to him as a hero to the Chicano community, as he was viewed a great representation of Mexican Americans. Ruben Salazar's death infuriated the Chicano community, as he was a leader of the Chicano movement and was well known outside of the community. The U.S. government was aware of Salazar's reporting and disapproved of his writings; at one point, the LAPD (Los Angeles Police Department) asked Salazar to “stop stirring up the Chicanos.” After his death, much of the Chicano community believed it to be a result of murder, due to the growing tensions between him and the government. Ruben Salazar used his role as a reporter in the LA Times as a bridge for the Chicano community to advocate for injustices they faced. His legacy continues to impact the industry and inspires Chicanos and others to fight against the injustices and discrimination faced in many communities.



# CHICANO MORATORIUM ENED IN VIOLENCE

VIETNAM  
MORATORIUM  
DID NOT



THERE WERE 20,000  
ATTENDEES IN THE  
CHICANO MORATORIUM;  
500,000 IN THE VIETNAM  
MORATORIUM

RUBEN SALAZAR, LYN  
WARD AND GILBERTO  
DÍAZ DIED AT THE  
PEACEFUL CHICANO  
MORATORIUM  
PROTEST DUE TO  
POLICE BRUTALITY.







## HOW TO GET OUT OF THE WAR:

*Chicanos were never formally informed of the deferment process.*

The next three pages show how La Raza used their platform to reach many readers and give them access to the deferment processes. Many Chicanos were unaware of the Selective Service Laws, mainly because of their social and economic status; wanting to show patriotism so the country would accept them was another reason for high enrollment of Chicano's in Vietnam. Throughout the war, it was evident that people of color and lower social class were getting drafted at higher rates and deferring in lower quantities. La Raza hoped to reduce those rates by providing information to the Chicano community to use to defer, without necessarily illegally refusing their induction letters.



# V I E T N A M



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

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

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

page 46

### A. WHAT IS LOTTERY?

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

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



## B. LOTTERY NUMBERS

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

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

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

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

## C. WHO CAN BE DRAFTED?

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

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

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

## D. ORDER OF CALL

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

- (1) Volunteers under age 26.

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

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

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

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

## E. "EXPOSURE" TO THE LOTTERY

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



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

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

In 1970, a lottery number was "reached" only if one's local board actually issued an induction order to someone with that number or a higher number. Many local boards did not draft men all the way to 195, the national ceiling. In 1972 and later years, under the "uniform national call" plan authorized by Congress in 1971, the "reached" number is set by the Director of Selective Service and is the same at all local boards (Reg. 1631.6 (c) (4)). Selective Service believes that 1971 is governed by this definition, so that all men exposed that year with lottery numbers of 125 or below have "reached" numbers even if their draft boards didn't actually call men with number 125 (Letter to All State Directors 00-53). Thus the many men who ended 1971 in First Priority, with draftable classifications and lottery numbers below 125, have been moved to the Extended Priority Selection Group in 1972. This procedure would probably be challenged, except that the lack of draft calls during early 1972 meant it helped men to be placed in Extended Priority, then in Second Priority.

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

## 2-S STUDENT

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

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

## 4-G SURVIVING SON

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

## 3 - A HARDSHIP AND FATHERHOOD

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

### A. 3-A FOR FATHERHOOD

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

### B. 3-A FOR HARDSHIP TO DEPENDENTS

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





# WHY FIGHT FOR A COUNTRY THAT VIEWS YOU AS THE THREAT BACK HOME?

Sorry U.S. I'm not a U.S. Citizen

The overarching contradiction to Chicano participation in Vietnam was that they were fighting for a country that didn't view Chicanos as equal. The main slogans of the Chicano movements that La Raza reported were, "Si tengo que morir sera por Aztlan", and "Nuestra Guerra No Esta En Vietnam Esta Aqui En Nuestro Hogar". The first translates to "If I have to die it will be for Aztlan", Aztlan being the mythical homeland of the Aztec people that is said to have been on the land now owned by the U.S. The slogan is conveying that Chicanos will no longer fight an unjust war, especially because Chicanos have been deprived of their rights and so have their ancestors. The second slogan states, "Our war is not in Vietnam but here in our home." This is also an addition to the first quote. However, this quote specifically states that Chicanos war is not in Vietnam but back in the U.S. The Chicanos war is to gain equality, security, and equity in a country they have been residing in longer than the U.S. invasion.





By: Emma Martinez  
 History 4166  
 Dr. Hulden  
 Final Project  
 La Raza and the Vietnam War





**¡CHICANOS!**  
**18% DEAD IN VIETNAM**  
**23% EN LAS PINTAS**  
**IS THIS JUSTICE?!**

