

SPECIAL SUPPLEMENT

TO

PARTY AFFAIRS

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The Mexican Government's presidential decree of 1829, which implemented abolition of slavery preceded the rebellion of the wealthy land owners (hacendados) and most particularly in the province of Texas where Anglo colonists were raising cotton with Black slave labor. They refused to set their slaves free and rebelled, later proclaiming independence.

The United States began to participate openly in the colonist rebellion in the Mexican province of Texas by furnishing arms and volunteers to them. At a later date, it finally annexed it, ignoring Mexican claims of sovereignty over this land. The slavocracy of the South had set the stage for the seizure of more land to increase its area of political control and thus hold and maintain its political power in the Government of the United States.

Mexico refused to recognize the secession of any portion of its territory, resisting the penetration of the forces of the United States slavocracy. This gave rise to the war between the United States and Mexico that culminated in 1848 with the further dismemberment of the Mexican nation and resulted in the loss of approximately three fifths of its national territory.

The treaty that was imposed on Mexico gave certain guarantees to the Mexican people who remained in the conquered territories, but this treaty, like other treaties signed with the Indians, was not worth the paper it was written on. As soon as the United States took possession of the conquered territories, it unleashed terror and repression against the Mexican people, deprived them of their human and civil rights and systematically seized their mineral rights and land holdings.

I - THEORY OF THE CHICANO QUESTION

The name Chicanos is a derivative of the Spanish word Mexicanos. The Chicanos, this distinctive people who heavily populate large areas of the Southwest of the United States and a Midwest enclave of the Chicago metropolitan region are related to Mexico through an epoch of their history whose rich heritage continues to influence their customs and culture. Despite all efforts at repression, the Chicano people have retained the use of their historically acquired Spanish language which constitutes a major factor in their consciousness of community, sustains national identity, fosters unity and favors the cultivation of fraternal contact with the peoples of Mexico and all of Latin America.

While the Chicano people have certain special cultural, ethnic and language ties of historical origin with Mexico, they are a national component of the United States nation, native to the Southwestern territory which was incorporated into the U.S. as a consequence of the war of aggression which the U.S. waged against Mexico in the middle of the 19th Century. The Chicano people have made the greatest contribution to the development of this area be-

fore and after its conquest and addition to the territory of the United States. The fertile lands and mineral riches which were the home grounds of the Chicano people (and certain Indian tribes) became the plundered resources of the Anglo colonizers and white bourgeoisie who dominate all the nationalities and peoples who compose the U.S. nation. Not only were the holdings of the Chicanos seized, but the people were subjugated politically, ruthlessly exploited economically, their culture and language were suppressed, and their dignity and human rights violated.

The role of the Chicano people in the rise of the American nation which has taken shape on the territory of this United States is a great one. Their blood, their labor, their resources have flowed into the building of the nation. The creative genius of this people has enriched the culture and contributed much to the wealth of the nation.

Chicanos as a people (and as individual citizens) are a historically determined member of the family of peoples and nationalities who together constitute the nation of the United States. Their investment in the building of the nation is great, and they have every claim to be secure in their status as a full-fledged and equal people with all other constituent national components.

Chicanos, therefore, are not an alien people, victimized by this or that form of discrimination. Chicanos are a distinctive people (or nationality) who are an integral part of the U.S. nation, yet deprived of their just, equal status within the nation and subjected to a wide range of national oppression which has its racial, cultural and class aspects.

Chicanos are an oppressed nationality within the U.S. nation and are subjected to special economic exploitation, political disfranchisement, social discrimination, cultural deprivation, and racial humiliation.

The oppression of the Chicano people is a particularly brutal expression of the exploitative reign and repressive rule of the capitalist class over the whole of the peoples of the nation. It is part of the method of the monopolists, the capitalists, to maintain their dominance as the ruling class, to seize upon distinctions in language, racial features and cultural backgrounds to promote base prejudices among the masses as a device for doubly exploiting the minorities, the better to sharpen the competition and division among all, to intensify the exploitation of the masses of the dominant people as well. Only the capitalist ruling class benefits from the oppression of the Chicano people, the same class of capitalists which grabbed the wealth of the country and exploits the labor of the working people for its own greedy interests.

The oppression of the Chicano people is a crime of capitalist class rule and a feature of its mechanism for extracting super-profits from the masses whom it robs and exploits.

The Class structure of the Chicano people corresponds to the general class categories present among all the nationalities, but the working class strata of the population is proportionately very large, and the segment of the total who can be classified as capitalist is very thin indeed. This high working class content in the Chicano national question exercises the determining influence upon the tactics and strategic outlook for its solution.

A correct policy for the solution of the problems of Chicano national liberation must, of necessity, correspond to the interests and needs of the mass class of the Chicano people, the workers. It follows that what serves the needs of the Chicano workers accords with the interests of all working people--be they Anglo, Black or of other nationalities. Likewise, the struggle of the Chicano people is a struggle directed against the monopolists, the capitalist power centers in the political and economic control of the nation and their influences; that is to say, against the common foe of all working people and of all other oppressed nationalities, of all those burdened by, and opposed to, the reign of the monopolists.

The cause of Chicano liberation, therefore, is a national struggle that is fought out as a specialized form, manifestation, and front of the over-all anti-monopoly class struggle. Its objective is to free the Chicano people from the unequal status which the monopoly ruling class has imposed, with special compensating opportunities to make up for the long period of special deprivation, that the Chicano people may attain their full stature in equality and dignity at a maximum rate of development. Toward this realization, the Chicano people seek to concert the strength of their numbers and promote national unity actions for securing a maximum of political representation and majority rule, to secure the economic means and cultural opportunity in the areas where they live for amassing the power to determine the course of their own development.

The working class and farm toilers are the primary social base of the Chicano national movement and give the main content to its program. But the yoke of national oppression weighs upon all class strata of the Chicano people. Consequently, to one degree or another, all have a stake in the cause of Chicano liberation.

However, the tendency of the non-working class, bourgeois-influenced forces within the Chicano movement is to exaggerate and make "exclusive" the special national features of the Chicano question, and to deny or underplay its fundamental democratic, class and anti-imperialist essence. They come forward with various quixotic separationist schemes for solution of the Chicano national question. They would divorce the Chicano national question from the contemporary historic general cause of the anti-monopoly, anti-imperialist struggle and isolate the Chicano people from

their natural allies--the working people, the anti-monopoly and democratic forces of all the nationalities of the country.

Some conceive of the U.S. Chicano people as a separate nation and call for the creation of an independent state on the traditional territory of the Chicanos. Others come out for the restoration of the 1848 conquered territories of the Southwestern states to Mexico. Still others represent the U.S. Chicanos as a people who have become detached from the Bronze race and call for the unity of the race on a Pan-American basis, regardless of state boundaries.

We consider that all plans which predicate the solution of the U.S. Chicano national question on the basis of projections of struggles for changing the established boundaries between states as misdirected diversions of the democratic revolutionary energies of the Chicano national liberation movement. Such schemes disorient the movement and divert its focus from the struggle against the main enemy, the U.S. monopoly ruling class. It is this U.S. ruling class that must be compelled to yield its ill-gotten hoard of profit and power to satisfy the national equality and freedom demands of the Chicano people.

As the Chicano people are a component part of the U.S. nation, so is their national liberation struggle an important special component part of the broad democratic and working class anti-monopoly front of struggle.

The Chicano struggle for national liberation within the U.S. also has its relationship to the developing Latin American revolution against U.S. imperialist domination, feudal backwardness, oligarchy, reaction and for independence, democracy and socialism. The victories over imperialism which the Latin American revolution has already achieved--socialist Cuba, progressive Chile, Peru, et al--has not only been a source of inspiration to the developing Chicano movement, but infuses the national movement with new and profound ideological insights about the world revolutionary process. Through the common channel of the Spanish language now flows the literature of a new Latin culture, the culture of the working class in its role of leading force in the struggle to break the yoke of imperialism from the backs of the oppressed and opener of the way to the creation of a new social system without exploitation or the oppression of peoples, a non-capitalist path for development toward socialism.

The Chicano national movement is no isolated struggle, but is an objective part of the democratic and revolutionary forces of the U.S. nation as a whole, and of the world revolutionary process.

The earnest struggle for the solution of the Chicano national question made against the capitalist ruling class will not only bring gains to the Chicano people, but will contribute greatly to the working class struggle to throw out capitalism and bring about a socialist society in its stead. Socialism will create

all of the conditions for completing the solution of the Chicano national question, will bring with it the basis for the fulfillment of the national development and full equality aspirations of Chicanos and all peoples of the nation who have suffered oppression and discrimination at the hands of capitalism's ruling class.

The flowering of the formerly oppressed nationalities and peoples, the great leap forward that has taken place in their national development under the conditions of socialism has living witness today in the Soviet Union and other member countries of the community of socialist states.

II-PRESENT STATE OF THE CHICANO MOVEMENT

The Chicano liberation movement today reflects an immense upsurge in consciousness, increased militancy, radicalization, struggle and study.

It is marked by:

- a conviction that all Chicanos are one people in the struggle against a common enemy, and a growing feeling of kinship with the cause of the working class and the freedom struggles of other oppressed people.

- militant struggle for democratic rights.

- growth of class consciousness, as expressed in trade union organization and in Chicano caucus and rank-and-file movements.

- radicalization, particularly among youth, with increased serious study of Marxist literature in Spanish and English, study of the theory and practice of the world revolutionary movement, and a growing search for the path to winning political power.

- a blossoming of all forms of Chicano culture, literature, art, theater, music and dance.

- immense pride in the Spanish language; books, newspapers, magazines, and scholarly journals written and published by Chicanos. Theaters in cities and small towns, that produce plays written about the peoples' struggle and performed by working-class actors, to audiences in the streets and union halls; schools and study circles where Chicano cultural heritage is taught, as well as hard-won Chicano studies programs in colleges.

- increased participation by Chicana women in leading positions in the movement and intense discussion of the role of women.

This upsurge has been the result of a number of factors. The crisis of U.S. monopoly capital has brought increased pressures on life in the barrio, increased unemployment, high prices and taxes. The war against the Vietnamese has raised strong anti-imperialist feelings. Reflecting the racist character of the war, a disproportionate number of Chicanos are drafted, with a third of those drafted brought back in coffins.

Chicanos see other peoples in many parts of the world winning victories against the U.S. ruling class, including brothers and sisters in Cuba and Chile; and in this country the inspiring movement for Black liberation has had a strong influence.

The victorious struggle of the farm workers against the giants of corporate agriculture sparked a rise in the level of the movement.

This organizing drive, directed by Chicano and Filipino leaders was strengthened by the liberation movement. Whole Chicano communities joined the struggle to organize the farmworkers --the most exploited section of the working class of the Southwest.

Since the repeal of the bracero laws, by which farm workers were imported into the United States under contract with Mexico thousands of migrants from Texas have entered the stream. Entire families travel thousands of miles--even 14-year olds have social security cards--in order to earn a wage that is barely above survival level, and return to Texas when the season is over. Women make up a large portion of this labor force, and are taking a leading part in union organization, as exemplified by Dolores Huerta, chief contract negotiator for the United Farm Workers of America.

When agribusiness, faced with a nationwide boycott, received the support of a government that tried to break the strike by shipping scab grapes to the Army, masses of Chicanos saw that the real enemy is state monopoly capitalism.

The farm workers' movement continues to be one of the most dramatic struggles of the Chicano people, and has received wide support from the general population. Farm workers now organized number 250,000 with a potential of 700,000 members. The initiative of Chicano workers has compelled some Anglo AFL-CIO leadership to support the organization of farm workers under the direction of Chicanos.

The majority of Chicano workers today, though, are in basic industry: in the copper mines and refineries, in the steel mills, in auto and aerospace. One third of all auto workers nationally are Chicano; they are a major part of the working force in packing, electrical, longshore, transportation, clothing and the building trades. Steel workers are thirty to fifty percent Chicano.

Chicanos are the basic industrial workers in the Southwest but their wages are low. In 1970, Chicano income was 70% less than the U.S. median income level. In Texas half of all Chicano families have a total yearly income of under \$3500.

Chicanos are fighting to settle accumulated grievances caused by the mounting drive for "increased productivity," which means one man or woman doing the work of two to squeeze production from out-worn machinery. Says a Grant County, N.M., copper smelterman: "The tons we used to make in 20 hours, they make in two hours now. The same amount of metal, the same amount of revenue. But think of how the profits have gone up and the workers that have been cut off."

Trade union leadership is often class collaborationist and racist and does nothing about the demands of Chicano workers that spring from their special oppression--such as getting rid of wage differentials. Such leadership does nothing to organize the unorganized or the unemployed.

The situation is usually better in unions and locals that are led by Chicanos, where Chicano leaders at lower levels carry on an honest fight for the needs of the workers. But the only guarantee for a leadership that really fights in the interest of Chicano liberation is the organization and strength of the rank-and-file.

Rank-and-file committees are growing in California and New Mexico, in the steel, copper, longshore, UAW and teamsters unions. The further growth of this movement is necessary to insure that trade unions will do away with anti-Chicano prejudice and opportunist policies. By uniting with Black and white workers, Chicano workers can vote racist and opportunist leaders out of office. The growth of the Chicano rank-in-file movement in unity with all workers points the way to a united, class-conscious working class movement that can win victories for all workers.

Every support must be given to these rank-and-file movements to replace union officials who collaborate with the bosses, thereby turning the unions into genuine instruments of class struggle.

CHICANAS

In every community Chicana women are emerging as leaders. Responding to the crisis in living conditions caused by mass unemployment in the barrios, they have assumed a leading role in the fight for adequate welfare funds, food stamps, centers for pre-school children. Today Chicanas are teachers, nurses and community leaders, and more and more are fighting for higher education. Recently, Chicana women in El Paso, Denver, and other cities have won the right to be elected to school boards and other public offices. Large numbers of Chicana women work for meager wages in unorganized stores, hospitals, laundries and restaurants. They are the majority of the power machine operators in garment shops of Los Angeles, El Paso and Laredo.

MASS MOVEMENTS

Mutual protection and insurance societies were early forms of organization of workers in Chicano barrios. Their halls provided meeting places for workers in struggle. Most of these organizations still exist and are part of the liberation movement.

Following World War II, Chicano veterans, inspired by their fight against fascism, formed the G.I. Forum to carry on the struggle for their rights. Middle-class Chicanos organized the LULACS (League of Latin American Citizens) to fight discrimination in public places, for election to office, etc. All these organizations still exist and are part of the liberation movement.

A feature of the present upsurge in the struggle for Chicano liberation is a tremendous growth of organizations in every part of the country. Some of them are: The Crusade for Justice, the Alianza Federal de Pueblos Libres, the Brown Berets, the Black Berets, the Mexican American Nationalist Organization (MANO), Mexican American Youth Organization (MAYO), Movimiento Estudiantil Chicano de Aztlán (MECHA), Political Association of Spanish Speaking Organizations (PASSO), Mexican American Political Association (MAPA), United Mexican American Students (UMAS), Mexican American Unity Council, Mexican American Legal Defense and Educational Fund (MALDEF), Chicano Moratorium Committee, La Raza Unida, and mushrooming in depth the community groups, together with a number of independent organizations connected with the churches. The Welfare Rights Organization is a growing force in many barrios.

The oneness in struggle of the Chicano people has been given dramatic impulse by the Plan Espiritual de Aztlán. Aztlán to Chicanos is the area from which the Aztecs came, the land that is now the Southwestern part of the United States. Its credo is stated as follows:

"Aztlán belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize the capricious frontiers on the Bronze continent. Brotherhood unites us, and love for our brothers makes us a people whose time has come...with our hearts in our hands and our hands in the soil, we declare the independence of the Mestizo nation. We are a bronze people with a bronze culture, before the world, before all of North America, before all our brothers in the Bronze continent. We are a nation, we are a union of free pueblos, we are Aztlán." (March 1969)

Different sections of the Chicano liberation movement interpret the Plan de Aztlán in varying ways, but all support the basic concept of Chicano unity and kinship with all sections of the Bronze Continent, including the Indian peoples of both North and South America.

Support for the broad, cultural aspects of the Spiritual plan of Aztlán takes different forms in different areas. In New

Mexico, the main organization is the Alianza Federal de Pueblos Libres, which has a two-pronged program--to win back lands granted to groups of Chicano families and now in the hands of the federal government; to fight for the language and cultural heritage of the Chicano, for independent political action, and other democratic rights.

In Colorado, it is the Crusade for Justice; in Texas and Arizona the Raza Unida. In California, the concept of Aztlán is chiefly embraced by student groupings, and by youth in the Brown Berets and Black Berets. All of these organizations fight for the right to speak the Spanish language and foster pride in Chicano culture. All struggle against police brutality and the many other forms of oppression of Chicanos, including jobs, housing, education.

While young people are a leading force in these organizations, there are, in addition, youth groups that are among the most militant and have given a new dimension to the struggle. Outstanding among these is the Chicano Moratorium Committee. Started in California by the Brown Berets, it is led by Rosalío Muñoz, a young draft resister. It has drawn the largest single outpouring of the Chicano working class in opposition to the war. The first action, on August 29, 1970, called forth tremendous response from 30,000 Chicanos. The ruling class answered this call to end the war with police violence.

The Chicano Moratorium Committee then joined with the Comité Patriótico in calling on Chicanos to convert the traditional September 16th celebration and parade commemorating Mexico's independence from Spain into a protest against the brutal police attack on this peace moratorium, an attack that included the macing and clubbing of women and children and the police murder of the popular radio, TV, and newspaper reporter, Ruben Salazar. Attendance at the parade reached 300,000 and far exceeded attendance at any previous commemoration of September 16. Chicanos en masse joined in the parade against police brutality. These August and September demonstrations accelerated the radicalization of the Chicano people in the entire Southwest and stimulated the organization of marches in many different cities, as far East as Houston.

POLICE BRUTALITY

The struggle against police brutality, particularly directed against youth, is a continuing struggle in every Chicano community. Chicano youth are shot and killed by police with little or no provocation. "Justifiable homicide" or "self defense" from unarmed youth is becoming ever more commonplace. Selective enforcement of the law is used to imprison militant youth leaders. Charges based on the possession of marijuana--in many cases planted on the youth by police--result in months or even years in prison with years of parole status afterwards. With growing police informer and "intelligence" sections, frame-ups have become more common. These are directed against radicalized youth in particular. Every indication points to the fact that police brutality, frame-ups and imprisonment of militants are the result of planned campaigns of suppression.

The Texas Rangers, the racist FBI, and the Immigration Service, too, continue to be arms of the ruling class against Chicano workers. The understanding that the state apparatus is used to keep Chicanos under oppression has grown and so have the movements against brutality. In general, demonstrations, protests, investigations, grand jury hearings, U.S. Civil Rights Commission hearings, have failed to result in prosecution of the guilty police. The Crusade for Justice in Denver, has however, won some victories against brutality and frame-ups by unrelenting exposure, packing courtrooms and bringing suits.

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The upsurge of the Chicano liberation movement and the national attention attracted has not only resulted in attempts to suppress the movement; it has also resulted in concessions in the form of the government's so-called "War on Poverty," OEO-sponsored neighborhood programs and grants by corporate foundations and churches to militant leaders. While some Chicano leaders have made good use of these funds, others have been diverted or coopted by these blandishments. These programs have brought little change in the living conditions of the masses. OEO programs have often been used to pit Chicanos against Blacks. Foundation and Church grants have been used to dull militancy and do not always reach the people. Self-help community programs have been destroyed with foundation money. Dead-end "Chicano Barrio capitalism" schemes on one hand and the encouragement of "ultra-left" forces on the other, mislead people into dead ends and divert the people from the only path of struggle that can win victory: a united Chicano peoples' struggle based on the primacy of the interests of the Chicano workers and allied with the working class of all nationalities--Anglo, Black, Puerto Rican, Indian and forces arrayed against the monopolists.

THE COURTS

In New Mexico, Southern Texas, parts of California and Arizona, a significant portion of the population speaks only Spanish. Many with a good working knowledge of English are not familiar with courtroom or other legal terms. But Colorado and California currently require that English be used in the courtroom. Chicanos are often cheated in their attempt to defend themselves by the fact that they cannot understand the public defender. In East Los Angeles there are 235 lawyers in the public defender's office, but only one is Chicano. Bilingual police are often used as courtroom interpreters! Janitors are sometimes called in for that purpose. Interpreters often are unqualified, low paid, and not trained in legal terms so as to properly inform the Chicano defendant as to what is taking place.

Chicanos often have difficulty communicating with probation or parole officers, because Chicanos are not employed in these offices. The police have frequently forced Chicanos to sign a confession or statement they could not read. In casual traffic encounters the police often become violent when a Chicano could not immediately understand their orders.

EDUCATION

The fight against the oppressive judicial and educational systems is chiefly carried on by the youth, their direct victims. Chicano students are severely segregated in Los Angeles, Denver, Tucson, Phoenix and Albuquerque as well as smaller towns. In Texas there are schools with nearly complete segregation. Only four percent of the teachers in the Southwest are Chicano compared to over twenty percent of the pupils. Fewer than three percent of school principals are Chicano. School boards that govern the schools and hire the teachers include few Chicanos, in Texas only ten percent of the student body, in California less than five percent.

The "push out" rate of Chicano students is more than twice the national average, and the average number of school years completed by Chicanos of seven years contrasts with the twelve years of education the average Anglo child gets. In California, half the Chicano students are forced to drop out of school by the time they reach the eighth grade due to poverty. Also, their dignity is violated in an educational system soaked with Anglo cultural superiority. School strikes have taken place in every major city with Chicano students demanding the right to speak Spanish and to be taught their cultural heritage.

POLITICAL ACTION

In addition to demonstrative actions, the political arena is a very important center of struggle. Chicanos on the whole have followed the national pattern of the working class in support of the Democratic Party. But voting of Chicanos has been very selective for candidates who support struggles for national liberation, and have not hesitated to support an independent or a Republican candidate in elections where the Democrat was an anti-Chicano racist.

In areas where a large proportion of the population is Chicano, La Raza Unida Party or other independent formations such as the Peoples' Constitutional Party in New Mexico have received support. Crystal City, Texas, has been the most dramatic example, where 98% of the eligible voters registered and voted for La Raza Unida. The school board and city council both are now controlled by La Raza Unida. In Edinburg, Texas, La Raza Unida won the sheriff's race, and in Cotulla elected the mayor. In Arizona, this party was newly launched in the 1971 elections and pulled 10% of the vote in Tucson. In Denver, Raza Unida candidate Marcela Trujillo was elected to the Board of Regents with a vote of 10,000. La Raza Unida is the political expression of a version of the concept of Aztlán, and is likely to grow as evidence of the growing unity and political independence of the Chicano movement.

At the present time, however, the largest number of Chicano voters remains within the Democratic Party, where there is a striving for increased representation and for independent political action and organization. Chicano masses consider to be very important the reelection for the fourth time of Albert Peña, of San Antonio, as Bexar County Commissioner. Texas State Rep., Joe Bernal also

takes a strong stand for Chicano rights. Notable is New Mexico's Lt. Governor, Robert Mondragon, who shares with Bernal and Peña, a recognition of the new level of the Chicano liberation struggle.

Chauvinism and racism spread by the ruling class has a poisoning effect on the thinking of white workers and threatens the needed class unity of action by different sections of the working class. This barrier has reinforced certain "go-it-alone" tendencies produced by bourgeois nationalism. A class-conscious approach sees the objective unity relationship between the struggles of all workers, Chicano, Black, Puerto Rican and white. Chicano liberation cannot be advanced except by united struggle. Separatist tendencies can only play into the hands of the ruling class which fosters such disunity and isolates the Chicano liberation movement. Ultra-left "go-it-alone" solutions put forward by Trotskyites, Maoists and other such groupings can only lead to diversionary adventures from the mass struggle.

In California, the Chicano is the most politically unrepresented worker in the entire Southwest. Although Los Angeles has more than a million Chicano residents, and is the third largest Mexican city in the world, it does not have a single Chicano city councilman. It is estimated that one in six new voters in California in 1976 will be Chicano. Already Chicanos are more than 14% of the population but have only two representatives in the state legislature and none in the Senate. In the U.S. Congress, California has only one Chicano representative, Democrat Edward Roybal.

YOUTH IN POLITICS

Over a million new voters will be eligible to vote in California, enfranchised by ratification of the 26th Amendment, 700,000 in Texas and significant numbers in the other states. Large numbers of these new voters will be Chicano, because Chicanos are a young population with the highest birthrate in the U.S., and a median age of less than 17 years of age. Most are registering in the Democratic Party, but the proportion of those registering as independents is greater than the average.

III - PROGRAMMATIC DEMANDS OF THE CHICANO PEOPLE

ECONOMIC

Chicanos form a large section of the working force in the Southwest, including such basic industries as aerospace, steel, mining and auto. We face the same problems that all workers face, but in addition, suffer special problems: super-exploitation, racism, suppression of our language and culture.

Toward the solution of these problems, we propose:

-- An end to all examinations and certification procedures that serve as artificial racist obstacles to hiring and bar our people from jobs.

-- Job security has special relevance because Chicanos are last hired and first fired. Their jobs are endangered by productivity drives, continued recessions of the economy, and run-away shops.

-- Traditionally our people have had the lowest paid, most menial jobs, the hardest heaviest, hottest and dirtiest jobs. We demand a system of upgrading that does not relegate them to this status.

-- Chicanos should have access to all departments in original employment in all plants.

-- Translation into the Spanish language of all company rules, memos, informational documents.

Unemployment among Chicano youth is double that of the population as a whole. We call for the elimination of all qualifying tests, written, verbal or other. We call for the creation of massive employment programs, and unemployment compensation for those looking for their first jobs.

The trade union movement has been failing Chicano workers in their general demands to the companies and also in their inner-union struggles.

We demand that all contracts, communications, election ballots and union meetings be in the Spanish, as well as English language.

All levels of leadership and leadership committees (negotiating committees, grievance committees) must reflect the composition of Chicanos in the plant.

We demand that unions recognize Chicano workers' caucuses which seek the strengthening of democratic principles--anti-discrimination, unity, full responsibility of leadership to membership and full implementation of grievance procedures without discrimination.

A vast number of Chicano workers are unorganized. They work in areas such as hospitals, restaurants, store clerks, in small factories and make up a large sector of farmworkers as well as municipal workers (sanitation, water, utilities). We call on the trade unions to do massive organizing among these workers. The biggest stumbling block to the organization of Chicano workers is the fact that trade unions do not come into the barrios and do not use Chicano organizers. This organization requires the fullest involvement of the barrio community. Chicanos who live in the barrios can best fulfill the role of organizers.

Lacking trade union organization, the following are immediate requirements for unorganized workers:

-- Minimum wage and enforcement in all fields including the coverage of Mexican workers who commute across the border. Employ-

ers must be enjoined against threatening the work permits of Mexican commuters who join unions.

-- Government and/or employer paid health plans for all workers in unorganized places of work.

The Border

In its insatiable greed, U.S. industry has discovered yet another way to extract super profits--the twin plant. This is a form of the runaway shop in which special exemptions from import duties are obtained by building plants on the Mexican side of the border that produce goods to be finished on the U.S. side, cheaper than if they were made in Hong Kong. Bendix Corporation moved part of its operation out of Pennsylvania to 42¢ an hour workers in Mexico. The makers of TV tuners also ran off to Mexico. As a result, more than a thousand Wisconsin workers lost their jobs. All special tax privileges enjoyed by these corporations must be ended and bilateral discussions held with Mexico to guarantee that a living wage be paid workers on both sides of the border.

-- A watch-dog committee composed of labor representatives from both Mexico and the United States must be set up to end the super-exploitation by avaricious U.S. employers of workers from Mexico.

-- We demand that the federal minimum wage be paid to all workers imported from Mexico, and that the practice of threatening those who wish to join a union with withdrawal of their work permit be enjoined by the National Labor Relations Board.

SOCIAL

We call for bilingual education in both Spanish and English, in all schools of the Southwest.

We demand that the role of the Chicano people and their culture throughout history, especially the role of the Chicano working class, be integrated into the curriculum of all schools. We demand that textbooks throughout the U.S. be rewritten to eliminate false versions of U.S. - Mexican history, and to include the role of Chicanos in building this country.

We demand an end to all classification of students, such as tracking, rating, IQ tests which bar Chicano students from full educational advantages.

We demand that free education begin at the nursery school level.

We demand the establishment of a network of free child care centers.

We demand Chicano administrators and teachers in all subjects.

We demand free breakfast and lunch for all school children.

We demand open admission for all Chicanos who want to go to college with funding of all tuition and living expenses.

We demand that the government finance the establishment of Chicano colleges and universities, to teach all the professions, including those in science and medicine, with the curriculum taught in both Spanish and English.

We demand an end to favoritism in placing so-called white middle class youth in colleges and universities, and for a program for enrolling working class Chicano youth in institutions of higher education.

We call for opening schools to the community for use in meetings, cultural events, youth activities and for the provision of personnel to implement these activities.

We call for community control of all educational facilities, from nursery to university.

Housing

Decent, well-built, minimum rental public housing must be erected in the Chicano barrios. Architectural structure should reflect the culture of the community. In line with this, housing projects should include meeting and social halls, recreational facilities, laundries, proper maintenance, and educational child-care facilities. Building, maintenance and administration should be done by barrio people.

We call for interest-free loans for Chicanos, for those who wish to purchase their own homes.

Child Care

We demand universal child care that is not glorified baby-sitting, but provides quality education in language and culture, to free Chicanas from some of the extra hardships women endure.

Medical Care

We demand free, all-inclusive, high quality medical care, federally financed. Special attention needs to be focused on building community hospitals and granting scholarships to train Chicano doctors and nurses.

CULTURE

We demand an end to blatant racist and chauvinist portrayals of Chicanos in TV programs and advertising, in movies, literature and in all other mass media. Ample TV time should be given to programs that portray Chicano culture and history, and the special contributions Chicanos are making today.

We call for bilingual TV and radio programs, and for employment of Chicanos in all mass media, at least in proportion to their numbers in the population of the Southwest.

Federal and foundation funds should be given to help develop cultural programs and activities in all Chicano barrios, including centers for art, music and dance.

POLITICAL

We demand an end to all forms of discrimination against Chicanos and the fullest application of the Bill of Rights in every aspect of life, including all those who live or work in this country.

Police brutality and harrassment are a basic factor of racial oppression of the Chicanos.

We demand an end to police brutality and harassment. In the interim, there must be proper investigation of cases of police brutality, filing of charges and prosecution of police offenders. Civilian review boards made up of Chicanos, with the power to hire or fire and take disciplinary action against police, should be set up in the barrios.

We demand an end to police provocations, police spies and provocateurs and any form of bribing of individuals by police. Local, state and federal authorities must stay out of the affairs of the Chicanos in the barrios.

Total reform of the judicial system is required, among other things, to insure all proceedings are in the language preferred by the defendant, and where Spanish is chosen, to be interpreted by Chicanos. Chicano judges must be appointed. The right of Chicanos to serve on juries, so that we may be judged by a jury of our peers, must be enforced.

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A great deal of federal legislation is needed to improve conditions for Chicanos in the Southwest. The Border Patrol along the U.S. - Mexican border must be abolished, their officer's corps disbanded, as well as all other immigration personnel who constitute a continual source of repression and a constant threat to the lives and rights of the Mexican people. Inhuman acts perpetrated by these authorities must cease, together with the practice of raids, round-ups and deportation of workers and their families.

Border-crossing between Mexico and the United States must be facilitated to do away with all forms of harassment, and aliens brought in to work must be granted immediate legal resident status in the United States, with the same rights as any resident. The present immigration quota must be eliminated and Mexicans living in the United States must have the right to reunite their families by bringing them into the United States.

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Federal legislation is required to insure that elections at every level use material in both Spanish and English and insure

that Chicanos are not hampered in exercise of the franchise in any way.

We demand elimination of all barriers to the right of Chicanos to run for office, including filing fees. This includes free access to mass media in all electoral campaigns on an equal basis with other candidates.

We demand an end to all restrictions on Chicanos which hamper the development of political parties and the creation of a peoples' party.

The concept of "one man, one vote" must become a reality and all gerrymandering to restrict full representation of Chicanos must be halted. All areas must immediately be redistricted to allow maximum representation of Chicanos

Taxes must be overhauled to remove the weight of the burden from working people in general and from Chicanos who are particularly hard-hit because our incomes are among the lowest. The present method of apportionment of money derived from school taxes must be abolished in every state and the states must take control of school tax money and proportion it so that there is equality of education for every child, no matter in which community he or she lives.

Land

We demand a program of radical land reform to return the land to those who work the soil.

We demand low-interest loans from Federal Land Banks to assist small farmers and cooperatives. We demand passage of Representative Augustus Hawkins bill, "The Community Land Grant Act of 1971" (HR 9422), to reinstitute the community land grant as provided for in the Treaty of Guadalupe Hidalgo and the Protocol thereto.

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We demand freedom for Angela Davis and all Chicano and other political prisoners. We demand freedom for our Mexican brothers and sisters imprisoned as a result of political repression in Mexico.

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Chicanos, Blacks and other oppressed people who suffer the most as a result of the effects of the Vietnam war and lose vastly disproportionate casualties in this genocidal war, must continue to play a leading role to end this war immediately. The historical practice of U.S. imperialism--as demonstrated by the conquest of Mexico in 1848, and the numerous subsequent violations of its sovereignty, the invasion of the Dominican Republic, together with repeated economic and military intervention in other Latin American countries and throughout the world, must be forced to a halt. We pledge to work within our country to end all U.S. aggression and to bring about the immediate lifting of the economic blockade of Cuba, and to stop any retaliation against nations seeking full independence and a non-capitalist path of national development, such as Chile.