

El Sembrador



La Raza Unida Party



Having started in 1971 as "La Misión" by LRU San Fernando out of the Chicano Center in San Fernando, the year after it was named "La Raza Unida". "El Sembrador" was officially founded in 1973 when La Raza Unida chapters from San Fernando, San Francisco, Redlands, Fresno, Downey, Orange County and La Puente. The purpose of "El Sembrador" is to serve as an informational organ on what the Partido is doing in our organizing. El Sembrador apt to its name serves as the campesina/o/x sowing the seeds of liberation wherever they go.

Que Viva El Sembrador!



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IN FOCUS

It's Time for a Party.

By Ernesto Mireles, Ph.D.

"The only worthwhile dogma, it is repeatedly stated is the union of the national against colonialism."

- Frantz Fanon

If this year have proven anything, it's that the time has come to accept the challenge of political self-determination that is germinating in the minds of so many Xicana/o/x will never be attainable without organizing a community political vehicle to harness the power, and momentum building uncovering the specific political will of 60 million citizen will bring. How that happens is through a building organization over the past year an aggressive organizing affair has been going on to rebuild and reshape the Raza Unida Party as we head into the 21st century.

The gift of 2020 is the crystallization of these facts: The US national race narrative was, is, and continues to be Black and White. We are experiencing the greatest single episode of indigenous erasure that culminates centuries of direct genocide by the removal of the Xicana/o/x in the United States from 500 of native resistance. This moment of decoupling identity from brown bodies that finishes the physical removal from the land is saving grace of settler colonialism in that Xicana/o/x continue to "Latinize" themselves in the name of a "greater" diversity. Xicana/o/x are politically invisible, a political after thought

managed rhetorically by settler tirades on border walls, prison camps for kids, and the myth of illegality, then re-managed by settler lackeys with tirades on indigenous erasure, cultural appropriation and the myth of blood quantum's. The low intensity government sponsored propaganda that stokes the fires of political confusion in the streets of the US and on the little screens of a million viewers is hardly the sole domain of Russian trolls. No, the trolling of native people began with European land grabs and stories of vast empty wilderness. The century's long hopelessness that created the social, economic, and political despondency in our community, a despondency that translates directly into the bickering and political apathy rampant is the product of century's long genocide. A genocide, which has evolved in the 20th and 21st centuries into rhetorical self-erasure reinforced by settler ideology in the Americas to secure their ancestral place in the "homeland." When Xicana/o/x self-erase themselves and others from being native – they either are unwittingly doing the genocidal settlers work or worse consciously carrying out long term disruption of native liberation movements. Within the past few decades, one

of the main barriers to a national political conversation boils down to the belief that everyone is the only expert of their own situation. Therefore, the inviolate nature of the "community" and "individual" makes it almost impossible for anyone outside the geographic location of that community to provide help even though the expertise in how to create social change may not be present in that community. So what, if the local community has no experience in organizing, building organization, and power, imagine their expertise stops at their own cultural restrictions, and geographic boundaries. However, they are experts in themselves. Is this really, where Xicano liberation has evolved to after five centuries of struggle?

Xicana/o/x organizations need a national political conversation, much like the one currently being created within La Raza Unida Party that allows participating local organizations, and leaders to experience a national political forum in addition to their local politics, and that creates structures within our current negative colonial space to advance a national Xicana/o/x politic. This political need becomes more evident as Xicana/o/x flirt with a political crisis in settlerism by embracing talk of self-determination and

autonomy. This pandemic has brought more Xicana/o/x to the point of acknowledging our subjugated political position than ever before; restored by the idea that a change, which I define as political reckoning with history, moves Xicana/o/x peoples past culture and into the realm of future political history through an acceptance of our own political distinction.

Even as you all read this, you are thinking to yourself this is foolishness – everyone knows Xicana/o/x cannot politically accomplish this level of political unity – we fight with each other to much, backstab each other, and pull each other down like crabs in a bucket. Even more seriously, we just do not have the leadership, which is to say the structures of Xicana/o/x governance simply do not exist even in their most rudimentary form. We spend so much time building political networks for white folks it is inconceivable to the majority of Raza that it does not have to be like that. If Raza worked as hard politically for itself as it does for white politicians, the joke would be on them – not us.

What this means, is that as we participate in and witness the end of this settler power struggle once again we understand that

power struggle has little to do with how brown bodies will be treated. Sure, we turned out in mass and helped elect one of the candidates, and our reward? Public denunciation because we did not all vote for him – just most of us. See they say – you cannot trust them settlers sense we are always holding something back. Always holding back our total allegiance or at least a piece that can never belongs to the settler, and they know it. We must find ways to make Indigenous political aspirations manifest within local communities even if, at first they seem ridiculous and silly. This process is about rebirthing, nurturing, and protecting an open political system by imagining, and then practicing what politics looks like on a national scale not just statewide or local. Genocide and the resultant cultural, social, economic, and political devastation has by design limited our imagination to the local, which is one reason that level is so fiercely defended, it is all we can imagine.

What if the average Xicana/o/x could defend the honor of their incipient nation as staunchly as the corner down the block? That sense of national territorial possession is a thing to be manifested by

bringing these organizations together, which at first will seem pointless and a waste of time. Mostly because not enough of us have thought through territory beyond what belongs to settlers. That level of political response is foreign to our worldview as it imagines a path to national liberation, a return to history that requires us to disavow a comfortable existence within this settler colonial system. What does it mean to turn our backs on everything we know as we return to a history that yet to be written?

It seems fanciful and over dramatic to insinuate the act of bringing Xicano movement organizations together to invest in the political existence of each other would create a situation where so much is at stake. Nevertheless, it does, and it does this because structures of settlerism become more fragile as settler history moves further from the initial conquest and as the racialized exploitation, settlers have subjected Black and Brown people to is increasingly critiqued and exposed for the underlying falsehoods of our fabricated existence. Our nightmare becomes theirs as we see escape is more and more possible.

This 2020 election more than any other I can remember has laid bare the fragility of the US settler system. Even though it is obvious the system itself will not or is not ready to topple, the fear we feel in our black and brown bodies is the output of the first real cracks in settler hegemony. *The opportunity to manage politically the future or at least the immediate future of the Xicana/o/x movement*

exposes real community fractures across the country. The Raza Unida Party is developing strategies for healing those fractures and bringing together diverse Xicana/o/x peoples with seemingly different missions to pursue a larger agenda centering on the Xicano/Indigenous movement. The legacy of the colonial binary and Xicana/o/x resistance has posed the question of belonging, do we expand our energy in becoming the brown managers of a white reality, or in building a brown reality, we own?

La Raza Unida Party Study Group

How do we form ourselves into better *camaradas*? Creating and maintaining relationships with each other and with shared experiences. Shared learning is rarely found in public schools whose main function is aimed at criminalizing and punishing raza, other Indigenous nations, and Afrodescendiente working-class students. Charter and private schools, with their built-in class structures and connections to the same school to prison pipelines do not offer another option. Higher educational institutions also replicate these same social issues, lack of completion, and financial hardship are realities for oppressed nations people in the United States. Outside of these racist mission-driven institutions are critical experiences in curriculums of culture, work, and relativity to our communities - what has been identified in the chican@/x movement as the Oro del Barrio. What we have learned in our lives, without the capitalist dichotomies between work and home or school and real life, is valuable.

Our study group process approach is based on the metabolism between studying texts and those experiences, bringing diverse raza together to expand on our life experiences and *facultades* that we have

developed in our working lives. I have learned the most from labor and community organizers in our study groups and veteran parts of the struggle for raza rights continued from the movimiento of the 1970s-1990s. Listening to brown berets, union stewards, and neighborhood anti-violence organizers share their thoughts on a body of work is important to help us break down elitist ideas about intellectual life and theorizing. We have within our grasp the ability to build an informed critique of the gobierno gringo and the structures that it uses to underpin its vicious settler capitalism.

Why should we study and theorize? Raza, women, LGBT people, and workers are all people historically excluded from both study and theorization. Comrade Kim Il Sung understood this when he wrote "we must intellectualize the proletariat and proletarianize the intellectual." Although this sounds general, it shows the relationship needed between people resisting capitalism/white supremacy/patriarchy - to inform ourselves and to speak to our concerns and experiences to others. This is our job - to train ourselves and reflect on the conditions of our lives, where we find ourselves in our daily struggles and the

long-term liberation struggle of raza and every Indigenous nation in this hemisphere. Without this commitment to study and discipline, we will allow the continual pressure of the dominant gringo society to shape our understanding of the world and the cosmos and we cannot allow that to occur. We come from a long line of thinkers and organizers, writers and resisters that we can learn from and become any of those things ourselves.

El Partido de La Raza Unida Podcast

El Partido de La Raza Unida started a Podcast in the month of August to discuss and spread awareness and knowledge about issues and events occurring in the Chicax community. We launched the Podcast on August 28, 2020 by welcoming Don Xenaro Ayala, who spoke about his experience with La Raza Unida over the last 50 years at which time we also discussed the commemoration of the 50th Chicano Moratorium. As the podcast has progressed we have focused on educating the community on terminology, organizing and activism, and the importance behind knowledge circles in our community; much like our weekly study group. The podcast is meant to be an extension of the information sharing and awareness we bring to our community, by offering information in a new modality to meet the needs of those in our community. We are hopeful that as we continue our podcast, we will welcome more organizers to discuss with or interview, to

share with the world the amazing and beautiful people in our Chicax community, who have been advocating and organizing for the self-liberation and self-determination of our people. For more information or to follow our podcast, visit: <https://wefpdh.podbean.com>



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