

El Sembrador



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LA RAZA UNIDA PARTY

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Nuestro Partido

In the late 1960's Chicanos as a people came to the point in our history were creating our own political party naturally developed. A "Party" in this sense represents the gathering of the most "advanced" elements within any certain class of people, those who dedicated themselves to the interests of their class, those who see beyond their present, those who are willing to do more to advance the interests of whichever group of people they come from or align with.

Like many of the groups in society the Chicano Mexicano/La Raza represent such a group, at that point in time at the height of the Chicano Power struggle since Chicanos had already come to collectively identify as Chicanos and in a broader sense "La Raza" they had already achieved the first step, the next step would obviously be to organize a political organization whose sole purpose is to struggle for the interests of La Raza.

La Raza Unida party was thus born out of our direct experience as a colonized people whose land and labor enriched the pockets of the invaders and their government that imposed itself on us in 1848. The idea of our own political party spread throughout Aztlan and to whichever corner held a Barrio. Being that it was new, many issues fundamental to its maturity came to the fore in particular the issue of ideology. Would LRUP be a GOTV (Get Out The Vote)

party that ran candidates in mainstream political elections and sought to win gains through the ballot box or would LRUP go beyond mainstream politics and organize under the understanding that we are an internal colony of the USA and therefore although mainstream politics can be a tool it will never achieve for us what we actually need to solve our position in this world, that being win us our liberation, our independence to freely decide for ourselves our collective destiny. A struggle ensued within the Partido one side the Gutierristas (Jose Angel Gutierrez) who insisted that LRUP should just run in elections as a "power block" ready to give votes to Democrats or Republicans whoever gave us more crumbs at whichever point and on the other side Corkistas who knew that effort would prove futile as it has over and over and which we can see throughout the world is only a ploy to placate a subjected people, that instead we needed a clear and definite vision and path to follow (ideology) and from here was born Chicano Revolutionary Nationalism.

The Corkistas eventually won out and contrary to even most of what a scholar of Chicano Studies might learn La Raza Unida Party continued to organize and mobilize in a vastly changing world in which the condition of the Chicanada or La Raza did not change but had new realities set upon it and

in which the remaining Chicano Liberation Movement organizations were heavily infiltrated and the movimiento struck with this para-military blow was crippled by it. The now Partido Nacional de La Raza Unida (PNLRU) was able to establish itself as a Chicano Revolutionary Nationalist organization guided by Scientific Socialism, our goal the complete liberation of our people in our national territory (Aztlan) and wherever we may be in the Belly of the Beast and thereby building the road towards a new society (Socialism). It was because of this clearly defined ideology that "El Partido" was able to create links of solidarity with other struggling peoples and their parties domestically and internationally. It was because of this clearly defined vision and goal as distant as it may seem that the Partido was probably the first organization to establish "Youth Conferences" in a time in which the gains of the Chicano Student movement were being rolled back and the Chicano peoples national identity being under attack by new labels being hocked at us such as "Hispanic" and then "Latino". Despite the conservatism of the 1980's the Partido made huge strides and remained active in the defense of the interests of our people whether here for generations, tribal or just having arrived after crossing "La Frontera Falsa". In document after document and speech after speech PNLRU made this

known.

As the 90's rolled in, a brief upsurge in Chicano Movement activity returned for a few years; it was at this point that PNLRU developed the highly moving "500 years of Resistance" presentation to which Daniel Osuna was assigned to lead and present. The Partido at this time called for a national commemoration of the Chicano Moratorium and helped lead successful efforts to uphold the significance of the Chicano Moratorium with thousands of Raza marching down the original route in 1990 and 1995. Then once again a period of low mobilization came in during the Clinton years but the PNLRU chapter in San Fernando Califas and a few other scattered remnants continued to move within their capacities. In SFV several local initiatives were organized in this period.

As the world continued to move the condition of La Raza has not only remained basically the same but has quadrupled as our population burst into majorities and super majorities in different cities, states and regions. All throughout this period it could be argued that the conditions for an independent Partido existed, they are and have continually been there, but the consciousness both as a Nation unto ourselves and as a class (Workers) has not. Yet we move.

Then came this period marked by a rapidly

deteriorating environmental situation, repeated economic downturns and growing anger in society towards policing all further exacerbated by the sudden Pandemic which hit La Raza especially hard. The Partido has begun to rise once again as a growing consciousness of who we are and therefore what our interests really are is cementing itself all across Aztlan.

We have re-organized our Central Committee and began reworking our position papers so as to show to our Raza the positions we take on several of the issues that affect us as La Raza and what we believe must be done from our very own point of view. These will then be presented at our upcoming Congreso to be held the weekend of the Chicano Moratorium (August 27th). Once again as mentioned earlier the very fact that the PNLRU was initially started points to a point in time in which a group of people matures enough to understand that we must have a tool with which to carry forward and defend OUR interests. Our interests as La Raza, our interests as workers, our interests as Chicanas, Chicanos, Chicanx the people collectively birthed in Aztlan with origins here and throughout our Madre Patria "Las Americas" (Turtle Island/ Cemanahuac etc). So the point should be clear if you are Raza, if you identify as Chicano and understand the need for our people to organize for power and

Self Determination on our walk towards this new society, then PNLRU is for you! Those who accept this path walk in the path of their ancestors and take upon this historic effort to emancipate their very own people and build a new world. The Partido represents this generational struggle its ups and its downs but it represents everything we are and have been and most importantly what we can be.

Join La Raza Unida!

-Ernesto Ayala

ProTem Chair

Partido Nacional de La Raza
Unida

If You Stand For Nothing

If you stand for nothing, you fall for anything

As a child I recall several instances in which my identity as a Chicano was naturally instilled and a clear conscience of what that means in the grander scheme of things was a daily part of life. I could tell you about my parents telling me why my name is Genaro Ernesto, because of Genaro Vasquez Rojas and Ernesto Che Guevara, I could talk about the stories both parents would tell my sister and myself about our families, our pasts in Mexico and HERE in Aztlan, or the first time I saw "Requiem 29" the short documentary made on the Chicano Moratorium of 1970 and how I silently walked outside on the second story floor in which we lived and balled out enraged at the age of probably 8, there are many instances I could write up page after page after page of things I learnt and saw from a very early age, stories, books, paintings, murals, marches, meetings, conferences, rallies, people... But my point is not to talk about myself but rather I share a part of my experience to hopefully help Mi Raza understand why identity is important to us.

Most people will not understand not because they are incapable but because their outlook from the very beginning is also being shaped. If I were to tell the average person about these aspects of my childhood they might think my father "forced his beliefs" onto me, or that I was "indoctrinated", surely it is something I have heard in the past. But the average person only says this because their view of what is the norm has already been shaped by indoctrination one receives in this society, things we would never do out of our own will are deeply embedded. We don't even notice them. You wake up, you go to school, they tell you, you must speak English, you must pledge allegiance to the US flag, you learn the history of a group of foreigners that first landed on the East and forced their way west like a scourge like something normal, immediately that which is nearest to us our families, our barrios, our foods, our way of eating, talking, expressing ourselves, our history (ironically the local history) becomes the alien and foreign, becomes that which isn't as valid since it is not taught or presented in these institutions where we go day in and day out. We learn about George Washington, the US Civil War, American Independence as if those events and people ever played out here in Aztlan. No, they never did.

No you see what they tell us we should call the "Southwest" what we call Aztlan has a unique history and consequently culture that is distinct from the rest of what today is the USA. To begin with from ages ago our most farthest ancestors walked this land, Arido-America had cultural and economic ties with Meso-America, the myth of "Aztlan" from the Mexica, may be a myth, we don't know, what we do know is there is much truth to it. A multitude of the tribal nations and groups in this area are Uto-Nahuatl speakers, traces of interchange from pottery,

animals, foods, and even trade routes themselves are known about going from here down into MesoAmerica what today is Mexico and Centro America were Nahuatl was also spoken, this is not even taking into account the dispersal of Maize which connects "Aztlan" with Meso-America and literally the entire continent.

But you see if you don't know this they will have you thinking you are an immigrant and that, that border clearly defines everything.

Once the Spanish invaded their bible and sword fell upon almost the entirety of our motherland from Chile up to, yes you guessed it HERE, again what we are told is the "Southwest", what we call Aztlan, and in the same manner naturally we rose up musket in hand but mostly likely torch,

machete, bows, spears and whatever else we could use to oust the Spanish crown after 400 years... Yes that is the history from HERE in Aztlan on down to Chile. After repeated attempts they were gone, obviously "the parasites remained" but it was our blood and sweat, our dreams and outrage that drove out the gachupines.

But you see if you don't know this they will have you thinking that indigenous people, brown people, people with features like ours have only been here and spoken "Spanish" just a few years ironically they say this living in states, towns, cities, counties, streets etc named not in English but in Spanish. Yes, we all know they're both "colonial" languages, but "Spanish" stayed because of the colonized who speak it and made it their own.

Then only about 20 years later another foreigner came, this time speaking English not Spanish. Armed to the teeth and lusting for more land they forced their way in repeating what we thought we had done away with but only this time wanting to entirely replace all of us for their own. It was they that brought and placed a foreign culture, language, way of seeing the world, history upon us here not the other way around.

But if you don't know this you will go around thinking that being Mexican is something entirely new and foreign here, that our customs, culture, our language, our history abruptly stops magically at that insidious concrete slab with the strange words on it "US-Mexico Border" whatever that means it is violating this land and its people and only maintained through terror.

Then after more than 100 years of that imposition (1848) the people of this land once again rose up in righteous indignation and blossomed into a movement which took on many facets but ultimately which was a movement who at its highest expressions sought the national unity, self determination and National Liberation for our people, organically many of the terms that continue to scare Amerikkka came to the top like a flower in between

concrete to express this struggle; La Raza, Chicano, Aztlan, El Movimiento, La Causa and the people of this land who most identified with those terms, with what they meant gained a confidence that not even bullets, batons and tear gas could stop because they had for once bestowed upon themselves/OURSELVES, our very own name.

But you see if you don't know this you will think on one extreme that you should be grateful for whatever "improvement" we have here and thank the very being of our existence the USA, or on the other extreme imagine that our people, people like YOU only followed others and did nothing for ourselves as if sitting objects not capable of noticing the horrendous conditions around us.

If you stand for nothing, you will fall for anything, if you have no identity you will accept anyone of their labels except your very own name which gave us the valor to confront our enemy, Chicanos are then labeled Hispanics in the 80's, Latinos in the 90's, and only switching up a letter "Latinx" in the 2020's, what will they want to name us out of their own convenience not even ours in the future? But they will convince us at every step if we don't know what our name should be and when they can no longer they will deceivingly switch a letter in an already colonial label as if that really means anything, yes it means we remain nameless, finely packaged for their convenience.

Yes a finely packaged labeled commodity is what we become, no longer a human being with our very own name, family, and history. The heroic Chicano people, a people that span a wide array of groups into one from tribal, multi-generational, to recently arrived migrant from Mexico and

now even America Central, no longer are a self named, self determined nation but rather like everything else in Amerikkka a packaged good. The people who spilt blood in the fields, barrios, prisons, and campuses across Aztlan are now some sort of code too abstract for the common person to decipher, we become LatinX, POC, NBIPOC, and a host of other barcodes which are easily scanned for some agency or the next media campaign to sell you something and make you think a certain way erstwhile making you think it is progress... scanned away like a pack of gum, some pants, or a toothbrush in a package that says "celebrate diversity" at walmart or target.

If you don't know your history, your captor will teach you theirs, if you don't learn to validate your culture, your captor will teach you to validate theirs, if you don't know your name, your captor will give you his.

What we are saying in La Raza Unida Party, El Partido Nacional de La Raza Unida is that we have a name, we have a home, we have a history, and because of that we

have the same validity any other group of people on Earth has to what is theirs. We don't seek to impose on others that have fallen under the boot of the same invader and captor but rather do as much as we can for ourselves so as to help others out in the end, but first we MUST inherently know for ourselves who we are and what we want if we are to even move. A body cannot act, cannot move if at first its consciousness is not functioning, to gain, or rather regain consciousness to that body, gives them the qualities of a human being and the same as is for the individual person is for the nation. We must regain our consciousness after what was done to us in 1848 and enforced ever since day in and day out. We must think for ourselves, explain the world through our eyes, and consequently charter our own path OUT of this lethargic state imposed on us from without.

We must return to our own path! We must realign with our own reality for all this time we have not existed in it. Our existence has only been to serve someone else's needs not our own. La Raza Unida is that neuron forming that connects to others and sends the message to open your eyes, to move your body if you want to get up and defend yourself from someone standing on top of you.

But if that neuron does not develop, the brain will not even work, it will only remain a mass of tissue and the body will continue at the will of someone else. Let us rise, let us build the capacity to move! To Stand proudly and proclaim our existence!

JOIN LA RAZA UNIDA!

C/S

When I grow up I want to be a Curandera #1

By Maria Zavala

Unlike

Blue eyed

Blond haired

Little daddy's girls

Who want to grow up

To be

Miss America

I want to grow up

To be a

CURANDERA

Girls Scouts

Not for me

I am

From the School

Of revolutionaries

My furry

Crimson in color

Just like the

Bloody hearts

That will dangle between

My hefty breasts

Those corazones will be

Torn from the live body's

Of Cabrones

Who daily rape

Mother Earth

My brujeria will not be the
kind that

Puts pins into rag dolls

Or burn strawberry

Scented incense

I will burn

Copal and sweet grass

To bring

Clarity and Guidance

During El Sexto Sol

El Ojo

Will be casted upon

Those Capitalist Pigs

Who profit

From mi gente

From MI Raza La Raza

I will perform limpias

On Xicanos to cast out

The festering, rotting

hispanic in them

While I gyrate my hips to
the

Rytham of Cumbias

I will chant

"Die, die

Pinche

White guy!"

I will lead the

Spirit	Tenayuca,
Of my people	Malinali,
In rituals designed	Adelitas,
To denounce	Huerta,
Assimilation	Menchu,
And self denigration	Tonatzin
I will light	Mi Madre
Red, white, and green candles	Tu Madre
While praying to our ancestors	These and many more Who have performed
Forgive them not for they know exactly what they have done	Rituals unlike no others That bring respeto
They have sold their souls	To the trade of
To the capitalist devils	Curanderas
NAFTA will become a	El dia de los Muertos
Shriveled little head	Will be a celebration
Then el pueblo Unido	Of the fear that will die
Vencera	When the people
Sweet Shops, Maquiladoras	Realize it's the white Man
Will burn in great	Who is afraid that we will
Blazes of fires	Rise up in arms.
Sacrifices to the goddess	On this the day
Ometeotl	To honor our dead
On the Altar will be	I will ask of all to pledge
Pictures of	"Abajo, Abajo
Curanderas de	Con todo lo
Nuestra Raza	Que es gabacho!"

Why do we call ourselves scientific socialists?

At the most simple level, approaching social change as a science acknowledges that we can understand how change happens and that we can work to make things change in a systematic way. The promise of unchanging social conditions upholds reactionary politics - aristocrats selected by God, a constitution drafted by slave owners that cites inalienable God-granted rights to property owners which can be amended but not fundamentally changed, even the libertarian idea of an eternally oppressive state blocking full human potential are all examples. What we recognize is that in the long-term struggles between contradictory social elements, colonizer and colonized, worker and owner, the potential for change is always embedded in our struggles.

The oro del barrio - our long term tangible and intangible heritage teaches us that the complex apparatuses of oppression - national oppression under colonialism, gender oppression, terms and conditions of enslavement can all be overturned. This process is not magical but only comes from many repeated and refining attempts which build knowledge and procedure over time. The viceregal governments of the Spanish

Empire in the Americas seemed to be a perpetual state of affairs subjugating African and Indigenous majorities for far-off profit, but in a period of 20 years national liberation movements effectively ended Spain's colonial project.

What is the advantage of solidarity work for raza?

Some of the more pernicious forms of reactionary thought work on the idea that hierarchies of oppression remain the same, with the oppression of a particular nation or ethnicity being the worst regardless of historical moment. Anti-Black, anti-American Indigenous, and anti-Asian racism all were forged as those identities were formed and are fundamental to the white supremacist ideologies practiced by European colonies and centers. This was observed by Marx, who wrote that in the vast expansion of exploitation which made colonized people in Africa, Asia, and the Americas into sources of cheap labor to lay waste to resources for profit, capitalism was created. This is complicated by the reality of lateral racism, the ability of colonized people to propagate and benefit from violence aimed at other colonized people globally. This system enables

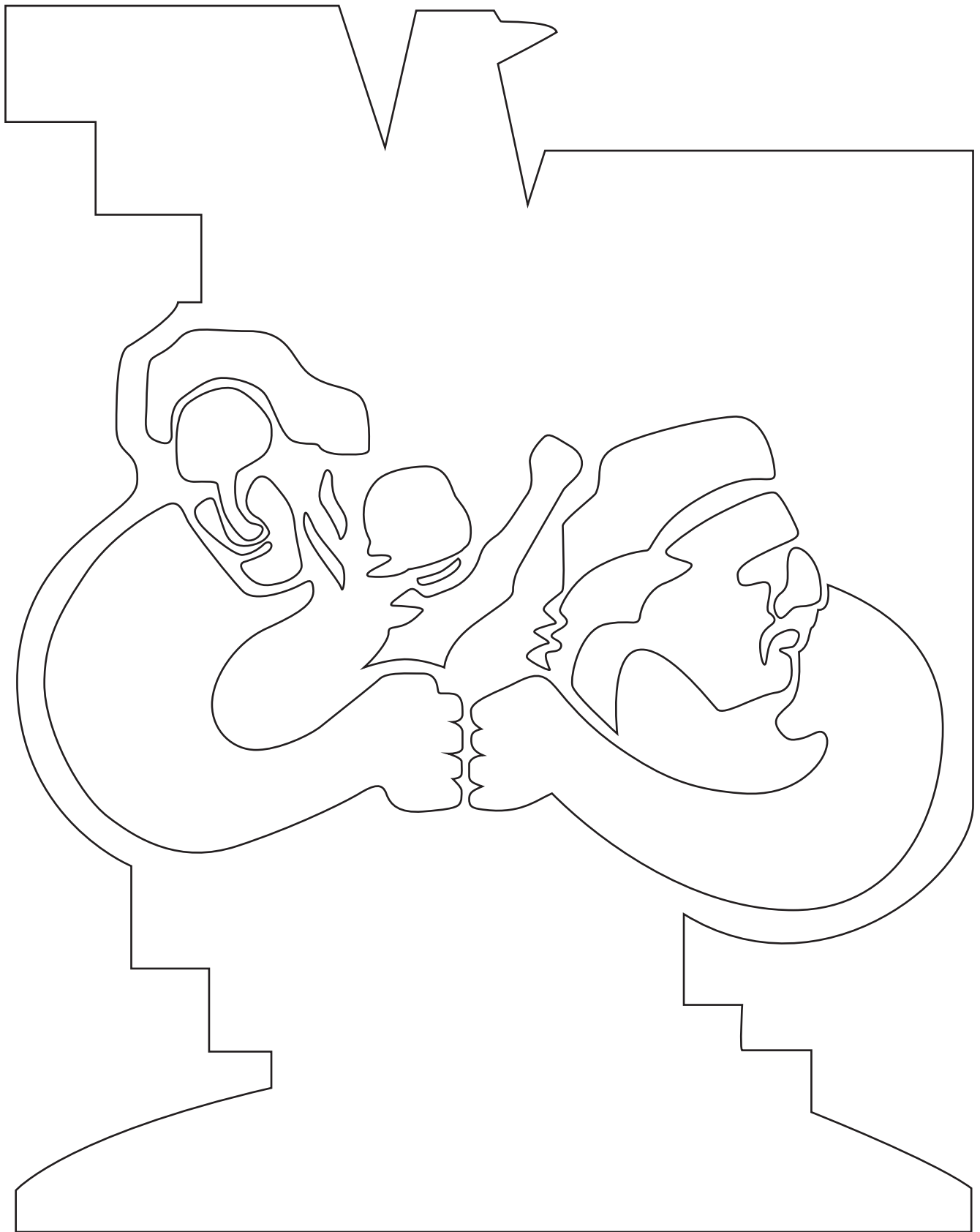
confusion - both on the part of victims of lateral violence and racism and those who work as model minorities, colonial auxiliaries, and allied martial races.

The era of imperialism, capitalism from the late-1870s onward, marked by the spoil and division of Africa by Europeans most significantly, made the need to break away from this system more important. The increased brutality on an already genocidal 500 year system reached its great straining point by the first decades of the twentieth century as diverse people around the world armed themselves with scientific socialist methodologies and created the first experiment in decolonization of the twentieth-century, the Russian Revolution of 1917. Every successful socialist revolution since has relied on both international and domestic solidarity between multiethnic working class people. Just like Georgians, Ukrainians, and Kazakhs worked alongside Russian and Jewish comrades to overthrow the negligent and brutal murderous tsarist regime, all colonized people will have to find who their allies are and who their enemies are. Working to build and understand solidarity makes that job simpler.

La Raza Unida has undertaken engagement with the All African People's Revolutionary Party, the American Indian Movement and International Indigenous Treaty Council, and the Palestinian Liberation Organization in the past. In the future we will continue to look outward in solidarity and with a spirit of learning from our diverse comrades while building within.

How can we change the conditions that we make our history in?

We have to study our present conditions, look to our revolutionary partners across the world, and organize those practices to be repeated in a process of improvement. That is why it is fundamental to join and support parties like Partido Nacional la Raza Unida - we represent a long-term experience in building for liberation. Over time, our unity builds our power.





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