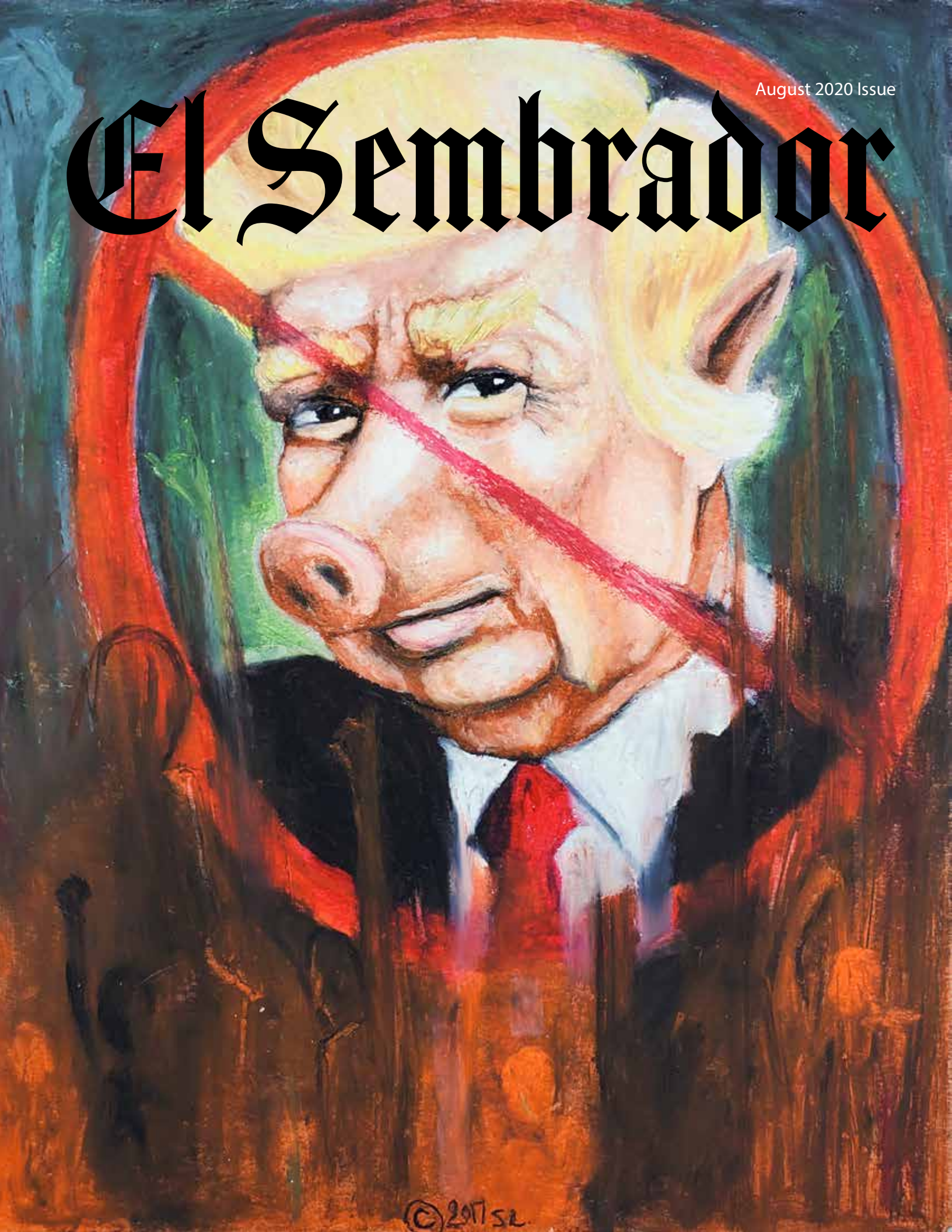


August 2020 Issue

El Sembrador



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NATIONAL CHICANO MORATORIUM 50th ANNIVERSARY

50 years y Que!

In the thrust of the movimiento at its very peak we gathered 30,000 strong on that day. Chicanos, La Raza from all over came and with the hope that we'd be listened to brought our entire familias. We marched, shouted, chanted and listened to corridos, fiery speeches, and folklórico. When out of the corner of our eyes they came charging at us. Batons wielding and tear gas firing into the crowd. We resisted and defended our loved ones, our barrio and once the battlefield had cleared three of ours lay dead. Lyn Ward, Angel Diaz y Ruben Salazar.

To a people who had grown to maturity and realized their place in history, the events of the Chicano Moratorium are an equivalent of the tragic and heroic events that have brought other peoples around the world

to a clearer understanding of who they are and what they must do to cast off the chains of colonization.

Every year since El Partido Nacional de La Raza Unida has commemorated the heroism and tragedy of that blisteringly hot day in East Los, Calif-Aztlan. The Chicano Moratorium of August 29th, 1970 made it clear to us that to beg the foreign invaders, the Imperialists, the USA, the Gobierno Gringo that our lives mattered was clearly pointless.

The day in turn became a symbol of resistance, like Bloody Sunday to the Irish or the Nakba to Palestinians, the Chicano Moratorium consolidated the Movement, left another open wound in the psyche of La Raza and pointed us towards a clearer direction. No longer did we feel we must "ask for our rights", but rather that our way out of our



present reality that has remained 50 years on and began 500 years ago and that was re-enforced in 1848 could only be answered by the most fundamental question, who controls the land? Land after all is the basis and without it we are powerless to ask, much less demand anything. In other words the Moratorio made it clear that what we fight for are not rights civil or human under the confines of colonialism but rather Self Determination and National Liberation.

Our understanding of the world and the place we fit in it became much more clear. Because if the Moratorio made it clear what our aim must be then doesn't that align us with the rest of the peoples of the world that are fighting for liberation and the construction of a new society? Does the fact that we are a colonized people under the yoke of settler colonialism and imperialism not mean that we have more in common with

the Vietnamese we were being ordered to kill? And throughout those 50 years that we have constantly marched on Whittier waving our Flags, pumping our fists we have seen one to many new "enemies" arise in the propaganda mills of the Empire whom we as Chicanos y Chicanas de Aztlan have found a common enemy ourselves with. When the 80's came around and the Imperialists were dragging our heroic Raza in Centro America into brutal and horrid wars the clenched fist of the Chicano arose to the calls for solidarity with our very own people fighting heroic revolutions in El Salvador, Nicaragua and Guatemala. When the Empire unleashed tremendous terror upon Iraq and Afghanistan and continued its propaganda against the heroic Palestinians and its subsidizing of that illegal terror state of Israel, the chants in every Moratorio was once again "Raza Si, Guerra No!" because like during the assault against Vietnam, we

found common cause and a common enemy with the peoples the empire had put in the crosshairs. We would NOT be the cannon fodder for the foreign occupier of our Madre Tierra de Aztlan.

So in finding our National cause which the Moratorio made crystal clear in the bloody aftermath and the events surrounding it before and after, we also found our place amongst the nations of humanity.

Therefore the Chicano Moratorio represents our national consciousness that must arise to form and shape the body of who we are and in doing so will give us an equal seat at the table of the family of humanity.

Que Viva El Moratorio Chicano!

Que Viva La Raza!

50 Years Y Que!

C/S

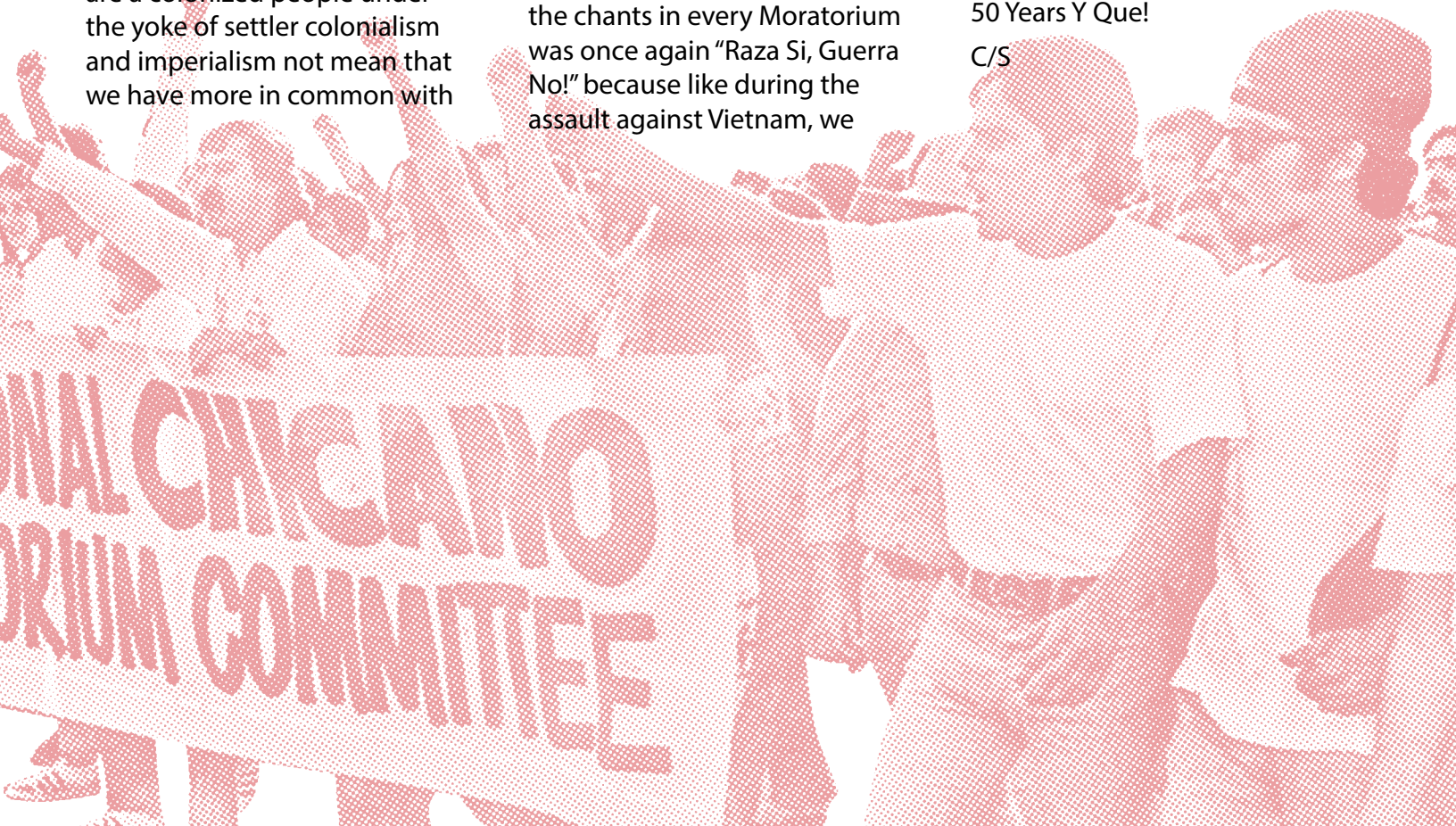




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El Sembrador

50 years of resistance

La Raza Leadership Statement in Solidarity with George Floyd: BlackLivesMatter

Our Brother George Floyd was brutally murdered by four Minneapolis police officers. Only one of them has been charged for this crime. As activists and leaders from the Chican@-Latin@ community we express our complete solidarity and support for our Black Sisters and Brothers who are demanding that all four police involved in Mr Floyd's murder be arrested, jailed and tried for murder. We also share your demands for justice in the murders of Ahmaud Arbery, and Breonna Taylor, recent victims of police lynching.

As a Brown people we too have suffered from systemic racism and white supremacy. We have lost many of our gente to police and racist violence, in our towns and cities and all along the US-Mexico border. The precious value of Carnalism@ means that we share your pain. We share your tears. We share your anger. And we share your commitment to the struggle for true and meaningfully social justice. True and meaningful social justice means comprehensive programs for ending mass incarceration including asylum detention centers and concentration camps, and genuine community control of the justice system. It means putting the burden for the COVID health, environmental, and economic crisis on the wealthy who are reaping super-profits from this horrible pandemic while it ravages Black, Brown, Indigenous, and Asian Pacific Islander communities. A "Covid Crisis Tax" and slashing the bloated military budget could fund a people's recovery economy focused on full-funding for public education, health care for all, and a transition to an equitable and just clean energy economy. And it means full and comprehensive reparations for the Black community for the US history of racial enslavement and the persistence of racial oppression and inequality. We call on leaders and organizations from the Chican@-Latin@ community to join us in this call and in this commitment to solidarity.

In the words of Farm Worker Leaders Cesar Chavez and Dolores Huerta we say Si Se Puede!

We are with you in this struggle to the end.

Movement For Black Lives

May 30, 2020

On May 25, 2020 George Floyd, a 46 year old African American man, was brutally murdered by four Minneapolis police officers. It was apparent that Derek Chauvin, a white police officer, held a racist vendetta towards Floyd when he knelt on Floyd's neck for over 9 minutes while Floyd repeatedly said, "I can't breathe."

George Floyd died during the coronavirus epidemic that brought to light many of the problems caused by the racist capitalist system. Schools, libraries, concert halls, nightclubs, bars, museums, recreation parks, beaches, and churches have been closed for over two months. Unemployment had an all time rise and in turn domestic violence also arose.

In Los Angeles County the people have been terrorized by colonialism, imperialism, and LAPD terrorism. Since Jackie Lacey has been in office as the LA District Attorney the LAPD has killed over 600 people and Jackie Lacey has not prosecuted one police officer. It has become evident that LAPD is ran by a union that is described as a gang of oppressors, murderers, and extortionists organized to ensure white male landowners and their properties are served and protected.

As soon as the public saw the videos of Floyd's murder the people took their energy to the streets. Over 2,000 cities in the US and cities throughout the world have organized mass demonstrations. In LA people had

been protesting social injustices such as gentrification, the rise of housing costs, homelessness, poverty, moral accountability, the Trump Pence regime, and the children forced to be separated from their parents in detention centers.

Those who attended these protests experienced the racist mistreatment by LAPD. When it was for social justice demonstrations LAPD tried to intimidate the peaceful demonstrators by taking pictures of them, making facial expressions of disgust, and showing off their riot gear. In comparison, when white supremacists were protesting with arms and weapons the economic closure due to the coronavirus epidemic, the police officers were cheering them on and encouraging their right to protest and saying things like, "boys will be boys." There is no longer any denying that this country was founded on the belief that only white male landowners are created equal and everyone else is inferior and here to be oppressed by their government or as they say their "Law and Order."

The police do not care about serving the poor for if they did they would be protesting with the people against the Trump Pence tyranny and they would hold themselves accountable for all of the injustices the people in our barrios experience.

The system has continued to colonize our minds and bodies since the white man arrived in

1492 and the capitalist system is breaking and the white supremacists are afraid to loose their power and feel a need to consistently attack people of color.

I have been involved in community Chicana/o organizing since I was a sophomore in San Fernando High School. Unfortunately, it has taken me over 3 decades to learn about the history of the Chicana/o movement and I am eager to empower others in their human right to have self-determination and reach their full potential. A mentor of mine told me this morning about the Protest Black Lives Matter and CSO and Power Build have organized in downtown LA this afternoon. They were discouraged from attending due to health concerns and I felt compelled to be in solidarity with my brothers and sisters because it is time for all people of color and white supporters to unite against police brutality and the Capitalism gangs organized by white colonialists, especially the LAPD and Sheriffs department.

The event was organized to start at 12 noon at park, but as I was getting there it was very difficult to find parking and there were so many young people eager to attend and demonstrate their intolerance to police brutality and even the neighborhoods surrounding the park had no parking available. I took the risk to park on Beverly and La Brea on a 2 hour parking and didn't care if I would be cited or have my car impounded, it wouldn't

be the first time and there were definitely more impactful priorities I cared about. All I kept thinking is if this protest would end like the 1970 Chicano Moratorium and how I wanted to be there in case any brother or sister would be a victim of police brutality and witness it firsthand.

As I was walking to the park I came across so many people looking forward to bringing awareness to the police brutality people of color have experienced since colonization in the American government began in 1492. The Black Lives Matter organizers were passing out free food and water. I felt I needed some discipline, peace, grounding, and clarity and I saw there was a Mexica group of danzantes preparing to have ceremony. I made sure to be as close to them as possible and was right in back of them when they started dancing and honorably started marching on the streets. Everyone followed and it was a beautiful experience for the original inhabitants of this continent, my people, to lead this rally and take over our streets. There must have been over 400 protesters taking over our streets in solidarity. We arrived at Beverly and 3rd and were there peacefully when the LAPD showed up tantalizing the crowd and vandalizing the businesses around there in order to have an excuse to throw rubber bullets at us. The police started throwing rubber bullets to try to scare us into dividing us and breaking our strength in unity, but the crowd stayed together. I met a man by

the name of Alejandro "Alex" that was cheering everyone on and he asked me "You're still here?" I responded, "I've been here and don't plan on going anywhere any time soon" we laughed and he said he would like to take his bike home which was just up to street and he asked what city I was coming from. I proudly said, "I'm from the Valley" he asked, "what part?" I proudly responded "Pacoima!" He said "Alright, we have Pacas in the house, that's what's up, thanks for showing up" It was a highlight of my day. We remained there for hours trying to remain united and keeping on traffic from breaking up the crowd. In one instance there was an African American Man in a Rolls Royce trying to pass through and the crowd found out it was Ray J, the singer, and a lady asked him to show support and I blocked him and asked him if he was going to decide to support and he decided to get off the car and show his solidarity and against police brutality, made a video and took pictures. To many that was one of the highlights of their day.

Another highlight was a woman showing solidarity for the Missing And Murdered Indigenous Women movement. She had a red hand drawn on her mouth and her friends made a Trump dummy and she was taking pictures kneeling Donald Trump with her fist up in solidarity against Missing and Murdered Indigenous Women.

The police began to shoot rubber bullets and I saw two young men injured, one on

his head and another one on his stomach. The police were attacking more frequently and the organizers rallied the crowd to her up on Beverly together so we all did. The police then met us a block away and they had no clear strategy to handle the crowd since there were so many young people full of energy and resilience. The police got frustrated and the Sheriffs were called. When the crowd got near the CBS building the Sheriffs lost their cool and decided not to use rubber bullets but to use gas bombs instead. It was my first time being gas bombed and it was psychologically very upsetting. My mentor Bill Gallegos was also afraid this protest would result like the 1970 Chicano Moratorium and called me and asked me to go to my car. I was dodging rubber bullets and sneaked into an ally and then saw that the newscast had finally arrived and I went to get my car. I cried in anger with and felt it was so unfair for the police to break up our demonstration and I didn't want the youth to feel disillusioned or abandoned so I quickly got my car and came back to the protest. This time I felt more resilient and stronger. The members from Black Lives Matter were passing out cold water and snacks to the participants and felt encouraged to continue the battle. I decided to park my car in the middle of the street and told the other drivers they could save lives if they park on the streets too. We parked there and watched everyone scream, "I can't breathe!" "Say

his name, George Floyd!" and posted on Facebook live. An African American family parked next to me with their two young children and they were so excited and eager to be in solidarity. The little boy and girl say I was filming and they were so happy and I told them "This (protest) is for you" and the mom said "That's exactly what I just told them" because we know if the police continues to be funded African American children will be tomorrow's police brutality victims. The Sheriffs continued to throw gas bombs at us and the crowd creatively counterattacked by turning a trash bin on fire and kept breaking up the police force by distracting them with their own miscellaneous fireworks. After hours of not being able to contain the crown the Sheriffs began to close off the streets. The city had an 8 pm mandated curfew and it seemed like their only mission was to protect the white landowners and maintain their duty to serve and protect them with a peaceful 8 pm curfew.

The young people felt disrespected and found other creative ways to demonstrate their anger, frustration, and resentment towards this white capitalist system. They began vandalizing the walls, stores, and streets everywhere; especially on Melrose Ave on stores the majority would not be able to afford shopping at. Tagging everywhere "Fuck The Police" "ACAB" "Fuck 12" "Fuck Trump", turning things on fire to distract the police from attacking their

counterparts and keep them without a plan. The number of youth far outweighed the police force and for the first time in my life I had hope for a more resilient and powerful future thanks to this group of generation full of courage and determination to "Stand Up, (and) Fight Back." They youth have so much energy, fire, and knowledge of the history their ancestors have endured and the death of George Floyd was the tip of the iceberg for them. They were no longer going to sit at home and allow the police to brutality and insanely kill their brothers and sisters as if it was something normal or acceptable. Being someone of color shouldn't be a crime in stolen land.

I am very happy this young generation has the will power to defend their lives and the lives of all other minorities and that they have more self worth and value than my own generation. Seeing so much police brutality and the schools to jails pipeline in full effect all of my life I've noticed far too many of us have become too comfortable or complacent and lack the courage and discipline to get organized and protest against the iniquities of this white kkkapitalist system. I was pleased to see the youth bring out their frustration against the systems and accomplices in power and not against themselves or each other. Far too many generations have been spent on killing each other within our barrio war fares instead of looking at the bigger enemy in place to keep us subordinate, powerless and weak. The time is here for all

brown, black, and Asian brothers and a sister to unite against our common enemy, the capitalism system and the gangs it ordains to make us feel worthless and hopeless. It is beautiful to see so many people regain their power, value, strength, and willing to fight for self-determination. Next is to keep the wonderful energetic momentum going, for the youth to know they have our full support and we are here in unity and solidarity to free the people and to regain our self-determination and freedom. Together, united we can never be divided! Hasta la victoria comrades!

Thank you so much all of you who have responded and offered to help. I have taken the liberty of doing a rough draft of a statement. Please let me know your suggestions. My one caution is that we keep it concise.

If we can get this completed today or tomorrow. We will need to get it translated into Spanish and then help with a dissemination plan. I suggest that it go first to #BlackLivesMatter via Alicia Garza, the Movement for Black Lives via Jamala Rogers, and then to the English and Spanish language media, also a social media dissemination. Lastly, I thought we can send out to the Hispanic Caucus, key Latin@ electeds, and others who you all would suggest.

This will only happen if enough of us commit to working on this.

Abrazotes

Bill

Forcing La Raza To Think

LA PANDEMIA-FORCING US TO THINK

Although "THINKING" is a natural healthy human ability, The Colonizer-U. S. Capitalism, has twisted reality with lies, fear and distortions, purposely corrupting the minds of all Indigenous Raza—Chicanos and Mexicanos. Promoting the self-distractive notion, that thinking is worthless for Black and Brown working class minds. So, from pre-school to the university (for those that can afford it) Raza and Blacks are condemned to believe that thinking and social consciousness have no real purpose, so the less you think the better it will be for you—THUS,IGNORANCE IS BLISS.

LIKE A COSMIC ZAP, the Coronavirus and its "World Pandemic" has brought hardship and devastation around the world-stopping everyday life and brining capitalism to a screeching halt. Forcing everyone (specially workers) to stay home. Consequently, with more time on their hands, some have no option but to use their minds and start thinking, as they experience a few moments--free from the economic rat race U. S. Capitalism keeps them in. As the Pandemic digs into Capitalisms insatiable consumerism we find ourselves with more free time to ponder our life. While, U. S. Capitalism, uses money that does not exist--to manipulate the economy at home and maintain its world military domination, regardless of the consequences. And as in the past-the, "Great Depression", Operation Wetback, Operation Gatekeeper -and the perpetual displacement of our FAMILIES, as the ruling class blames the-Chicano, Mexicano, for the ills of US-capitalism. Using La Raza, as scape-goats to calm the fears of this "White" racist society, as they continue abusing and exploiting La Raza in the name of "DEMOCRACY". There is no academia or liberal excuses that can hide the fact, that our people must understand who the real enemy of the people is, he fact is, that the system as a whole is responsible for the systemic economic/political inequality Of La Raza. Our exploitation is not only the aim of trompas, and the repugnant republicans but equally so of the liberals

and the corrupt democrats--as Corky Gonzales said, republicans and democrats is a two headed animal that eats from the same pig pen.

As we are force to stay home, not working, not consuming, some of us are driven to ask ourselves "HAY-WHAT AM I DOING WITH MY LIFE", those involved ask themselves, am I doing all I can to further the Movimiento, those that are culturally or artistically involved are simply involved in self-gratification, yet, some may ask themselves-Am I doing something for my people or to raise conscious. In either case the point is to honestly think about what we are doing.

Yes, this Pandemic has given us the opportunity to think (for those that think). It has given us time to question the violent nature of US Society, the-political corruption we live under and for some the realization that THE SOUTHWEST IS OUR HOMELAND-AZTLAN. So, as we question not only this society but more so our own commitment and values, we must realize that change is not only possible but a logical fact.

RAZA—MAKE NO MISTAKE, the colonizer is well aware of the power of our UNITED force as Chicanas/os, this is why, it has done all in its power to destroy it. That said, we must embrace the power and truth of our PROTRACTED historical struggle-as Chicanas/os, as we advance our struggle on the road to liberation, guided by our national consciousness. Understanding that, our development in the

"US-Southwest" clearly has no historical relevance to Elis land and the 13 Colonies of the East cost. So, as colonizer forces its "Latino Melting pot" distortion on our people to weaken our claim to our homeland-AZTLAN, the truth is our guiding light. It's important to note that he "Southwest" has been conquered and colonized not once but twice. The last invasion and occupation by the Gringo (1848) divided our people, and held back our natural and logical development as one people, sending those that were identified by the colonizer as "Tribal" to the Reservations and all others (among some families that did not want to be relocated) Indigenous Raza to segregated Barrios. Than to further divide our minds the Gringo-Colonizer put "monetary gain" as a wedge between those on the reservations and their brothers and sisters in the Barrios. Thus, creating a "Better than" category, forcing "Accepted Natives" to beg for "the Colonizers recognition over our UNITY AS A PEOPLE. Thus, who is "Native" or who is not in the "US-Southwest" AZTLAN, has always been decided by the colonizer keeping us-the descendants of the original people of the "Southwest", weak, confused and divided. Brothers-Sisters it's time to Shake off those chains that have kept our people in a mental prison-TRULY DECOLONIZE

YOUR MIND. This opportunity to think has literally put the future in our hands, of course there is no special formula or magic pill for liberation-just revolutionary commitment and hard work. TO THINK IS A REVOLUTIONRY ACT.



Portland Civil Unrest

By Brizna

The first thing I look for when I join a protest/march are the "Black Lives Matter" signs, and signs that center Black life.

Recently there has been a shift and there are less now than before and a lot more people are centering themselves and their support as allies. This for me, drives home the point that Black lives do matter. In a movement initiated to bring justice to the community, their voices are being drowned out; we need to continue to push this work and movement forward now more than ever.

With more white people being harmed, I have seen a big shift in dialogue. People that we don't traditionally see being harmed by police are making headlines and bringing attention to this movement. Because of this, the movement is gaining attention but it's also a stark reminder that we always need to work hard to re-center the message around Black voices and experiences.

When we are standing in support of Black bodies, it makes us susceptible to experience what for centuries they have endured. Of course, I am not dismissing the challenges of other non-white groups but really hoping to highlight the barriers placed for those that carry visible Blackness because it's also an issue that carries intersectionality. I often hear things like "black people don't experience being detained by ICE"; they do, and at a higher rate and for longer periods. "People with mental illness are also high risk of being targeted by police," Black people

experience challenges with mental health too- Black isn't a stand-alone category that carries one particular issue, it is part of an identity that whatever social justice issues exist will always be disproportionately felt by those carrying Blackness.

As I watch this shift in the movement, it pushes me to work twice as hard to re-center the message back to why we are here. People are more upset now than ever because white people are being harmed. That could be their parents, their nurse, their teacher, themselves even and it's upsetting but the things is that it's not about them, not even a little bit. It's about the Black Trans Woman that is homeless and was found dead on the street (Titi Gulley). It's about the Black man that is facing a mental health breakdown met with bullets rather than receiving help (Alfred Olango). It's about the Black man that is on the ground with his hands up in the air (Charles Kinsey) and police still shoot him. It's about the little boy playing in his yard with something that looks like a toy gun (Tamir Rice), murdered by police. It's about the little Black girl having a pool party with her friends (Dajerria Becton), brutality assaulted by a cop. It's about the Black man that needs medical attention but is murdered by a gang of white officials (Shaheen Mackey). It's about the Black woman that was working double shifts to respond to this pandemic was shot and killed (Breonna Taylor). It's about the fact that if you search " Black man -insert any regular activity

of daily living- shot by police", you will always have at least a few options come up, and it's about all the Black families that are traumatized by the systemic genocide of loved ones and then further traumatized because their circumstances.

In the beginning I shared information about financial resources for bail for protesters arrested as well as legal resources and sharing information around what is happening: my message was people are being unjustly arrested, let's help them. I scrapped that because Black people have been unjustly arrested for centuries, I don't think non-black people deserve to have resources shared with them because of their experience. I think that if you stand in solidarity with Black bodies and you experience what they experience you should fully experience it. Sit in that jail cell and process and think, "wow this is what it's like." When you come out don't talk about how unjust it was that YOU a non-black "ally" were held, instead think and talk about how Black bodies have experienced this for centuries and how it is not ok now, how it never was ok and how we need to continue to push this work forward to ensure this stops happening. So, I stopped sharing those resources intentionally.

I also saw people harmed physically and I thought, "Wow, this guy was just standing on a corner with a sign" or, "Wow, this guy is a member of press," or, "Wow, this guy is an army veteran," and I thought again,

"Wow, these are all white dudes headlining this movement and that needs to change." Privilege doesn't stop just because you ask it to stop, privilege exists louder than ever. I have stood outside the Justice Center, I have stood in Revolution Park, Alberta Park, Pioneer Square, on MLK Blvd., in local schools, and churches and I have heard revolutionary speeches from Black leaders that will never make it to the news and THAT is the problem. Our media is still centering sensational rating driven stories (tied to capitalism) rather than centering voices of Black leaders and the powerful visibility they bring to their experiences. All this to highlight the fact that Black and brown voices are not what people want to see. We see a lot of sensationalism in the news, "click bait."

What keeps bringing me back to protests and this movement are a multitude of things:

I am angry; since I was a kid, I picked up on patterns and from a very young age I noticed a pattern of "Black man shot by police" and the story was confusing then and it's confusing now, we need to stop the murder and traumatization of Black people.

Every social justice issue in America is interwoven and what impacts one person impacts every person but will always impact Black individuals at a highly disproportionate rate, we need to address the challenges our most targeted community faces to address challenges as a

collective, this is going to benefit all marginalized groups.

I am working to bring visibility to Black voices. We currently have an amazing Black woman running for Mayor of Portland and for me, it's important that we bring visibility to her because I believe that she is a part of the revolution. I want to be clear that I am true to my heart, an abolitionist but because there is so much organization and work to be done to get there I also invest my time in systemic reform. I believe that reforming the system is a clear path to abolition; we need to break the system down from the inside. So, I often recognize that the work marching and physically protesting is important but that's not the only piece to it. We also need to do a lot of behind the scenes work. One of those pieces of work, includes fully investing myself into raising awareness for a Black woman that recognizes she is on stolen land, has been involved in political activism since at least 2012, has been impacted by and began an organization to help people impacted by gun violence (Don't shoot PDX), and is suing the city over PPB's use of tear gas against those protesting. She's also working on bringing real housing solutions (stopping gentrification of Portland), approves the Green New Deal and need to address climate change. She is working on police accountability, considering the voices of the public to decide what happens with police and how/if they should be used, with a high focus

on defunding them, redirecting those dollars to rebuild our communities. The changes that we have been asking for is the work she has been doing already for years.

We should have a society in which all people feel safe, valued, and are able to have a good life, and that isn't happening for our Black neighbors. Racism is so deeply interwoven into our society systemically and institutionally; One thing is clear, we have a long way to go, only recently are elected officials beginning to listen and beginning conversations but it's not enough, the communities are working together to ask officials and you can see them sweating. Change is inevitable, it's coming and we all have a place in leading that change.

Su Voto es Su Voz

Ernesto Mireles

Apr 21

"Refusing to assign a 'secret,' an ultimate meaning to text "liberates what maybe called an anti-theological activity, an activity that is truly revolutionary since to refuse meaning is in the end, to refuse God and his hypostases - reason, science, law." - Roland Barthes

This begging for scraps at the electoral table, not cute, not a good look, acting like boot licking sycophants, standing around defending the need to vote for a republican or democrat, all the while maintaining it doesn't matter which as long as you participate? Making declarative statements about how you aren't going to vote for either because neither party "represents" you?

The irritating thing those people have in common is none of them are doing anything to actually build real political power for Xicanos, Latinos or Indigenous peoples. These two options (republican and democrat) are simply default acquiescence to the settler colonial political structure. If your goal is to end colonialism it doesn't matter who you vote for, so go ahead and vote I do, even though I believe that vote in every election is ultimately for colonialism.

How is that true? It is true because the entire argument of participation regardless of which of the two sides you are on is ONLY ABOUT SETTLER COLONIAL PARTY POLITICS, and the perpetuation of the settler colonial state by its own laws and regulations established at the moment of conquest to exclude black and brown people.

I want the rarely explored third option within U.S. colonial politics to the republican/ democrat "if you don't vote, you can't complain" binary, which in this case can only be a sentiment designed to muddy the historical

waters of brown exclusion. That third option states, "anyone not actively participating in building mass political organization for Xicanos, Latinos and Indigenous people has no reason to complain about the second class treatment we receive across society whether you "vote" or not."

Xicanos argue endlessly about being Democrat and Republican, but never about whether we should have our own political party. No, we just laugh those clowns right out of the room, for no other reason really than our community simply cannot conceive of a situation where Xicano/Indigenous political force could offer an alternative to the political and economic force of settler colonialism.

The belief indigenous people are political, cultural, economic, and social losers is the plain view "secret" of U.S. history books, movies, and religious sermons written over the past 500 years. That deeply embedded "secret" contends Indigenous sovereignty is fractured, so beyond repair that as a community especially Xicanos and other indigenous people openly scoff at even the suggestion of resistance, even one that operates fully within the parameters of this nation's laws - like forming a political party.

Recognizing any political allegiance to the Xicano Indigenous community beyond benign cultural practices puts people in dangerous territory. Those individuals stand on the threshold of a mighty

refusal ready to embrace the understanding that the “national liberation of a people is the regaining of the historical personality of that people.”

Xicanos have to evolve politically if we are ever going to be more than a way for neo-libs to prove they speak a little Spanish. One way for that evolution to happen is when the political mutation of regaining our historical personality is introduced and intentionally spread to the population.

By regaining their historical personality Xicanos embrace their political destiny not as subjects of a settler colonial state but as a politically sovereign group of people. That is political, economic and social evolution. Turning our backs on the settler politics of the Republican and Democratic Parties in favor of building a Xicano/Latino/Indigenous political party that serves as a first step toward “a return to history.”

It is this call for regaining history that is the dangerous part because it demands a large group of people recognize and reject the political reality of the past 500 years. It demands political action and as result of that demand is so thoroughly ridiculed it’s hard to bring it up at all.

We must have a political party, one that works for the future of Xicano/Indigenous people. The passing days of Covid 19 bring all of us closer and closer to the truth of our profound disappointed in the Dems, and

our deep dislike of Republicans. But it still hasn’t occurred to the majority that Raza could form a political party based on the recouping of our “historical personality”?

No one is saying good work isn’t happening in our Indigenous Xicano/Mexicano communities across the country. There are real heroes everywhere - and now with the deportation of many Dreamers - these heroes are beginning to organize themselves in Mexico. This type of low intensity grassroots organizing can begin to build a new Xicano Indigenous culture to replace existing colonial culture and its twisted institutions.

Are our interests really so divergent from the rest of the population? We live on this planet, drink water, breathe air, and need food. Our interests are divergent not from the people around us but from the political economic system that seeks to uphold narcissistic capitalism intent on destroying the earth. I would argue the only thing that is hard to believe is how many of us fight against the idea of owning our political power.

The process of reflection, knowledge, action and transformation are basic expressions of indigenous knowledge acquisition found across the hemisphere. What the West calls the scientific method. To study or reflect on a matter is the building of knowledge and understanding about the material conditions, a population faces. When specific knowledge

presents itself, a decision should be made about the course of action to correct those conditions.

The need for a Xicano Indigenous political response has grown across the 20th century and into the 21st leading us to this moment of pandemic that is creating a challenge to capitalism in which the possibility of profound political, social and economic change has never been more real or more inescapable.

Once the course of action is engaged, as in any physical process, action leads to evolution. This process removes us from the linear notion of time to a circular understanding by deleting the deficit model forced on us by settler colonialism and re-centering on the success of the Indigenous Xicano community outside of its relationship to settler colonialism.

The development of political will (reflection) is the key to organizing political party victories (knowledge). A people’s movement produces actionable power (action) as a consequence of the political mobilization of the people by the organizer. Political cultural education with the goal of building a political party is the “crucial task” of any anticolonial organizing initiative seeking to, “educate, mobilize, organize, and arm the whole people in order that they might take part (transformation) in the resistance.”

Su Voto es su Voz.

"Lets go lets do it if there's any time we need to do it now!" exclaimed the sister at a meeting. The subject? The removal of the Junipero Serra statue across the street from the San Fernando Mission in San Fernando, California. There had been various efforts at bringing attention to that statue in particular and the genocidal legacy left by Serra in particular during his Canonization by the Pope in 2015. California tribes and other Raza had been demanding he not be canonized and instead that people know about the crimes of Serra who oversaw most of the California Missions.

Tataviam

For thousands and thousands of years prior to the European invasions people already inhabited these lands. The Tataviam people created a vibrant culture in what is today named the Valle de San Fernando, Santa Clarita and the eastern portion of "Simi Valley". The site where the Mission was forcefully built was a village by the name of Achoicominga south of there lies present day Pacoima or originally called Pacoinga which means "The Entrance". The Tataviam nation is also a Uto-Nahuatl or Uto-Aztec speaking people.

Miquel Josep Serra i Ferrer

Miquel Josep Serra i Ferrer born in Spain became a Catholic Priest of the Franciscan Order. He came to what was then under Spanish colonial Rule "Nueva Espana" to help bring a subservient

workforce for the Spanish crown via Catholicism. Let us not forget what Spain wanted was to expand its empire and extract from the colonized lands and people as much as it could. To do this it had to have a steady work force that wouldn't rebel or successfully organize against it ergo Christianity/Catholicism. Now this is not meant to insult anybody's faith but this is how Catholicism came to the "Americas" cross in one hand, sword in the other, submit or die. Again the purpose in all this was not that the Spanish crown literally believed in "the word of God" but that they needed the people to work for them and the only way you'd take a free human and make them submit is by instilling fear and subservience in them via a system beliefs meant to make them feel they have a predestined destiny and this was it, in this case and historically Religion has played much of that role for the most part.

Serra went on to found 9 of the 21 Missions in California and although he came with words of love and brotherhood it was violence that made him successfully enslave people to build the missions then work the land and tend to livestock all to send back to Spain or whatever colonial authorities in the former Tenochtitlan. This time was also marked by several rebellions and escape attempts yet in the end around 40% of the people of California died due to the Genocidal Mission System. More where to die eventually.

Floggings, executions, rapes, beatings, massacres, shackling, torture, raping and abuse of children and deaths from overwork or preventable or curable diseases abounded in the Missions. Why we should ask ourselves should we permit public displays of veneration and honoring that horrible wound in our history? Shouldn't somebody that is of faith see the disgust and irony in honoring such a person as Junipero Serra and his Mission system?

The USA inheritor of Spanish Colonialism

It was barely 20 years after Mexico gained its independence that another foreign occupation came to the Southwest (Aztlán) and reached all the way to California. The US invaded Mexico and stole the northern portion in one fell swoop laying false claims over a huge portion about 1/4th of its present territory. In that acquisition was obviously included San Fernando whose original name is Tataviam. In one fell swoop the areas native inhabitants' both tribal and not became "foreigners in their own land". Not only had we been forced to learn Spanish, now we were chastised for that and forced to learn English.

A new order was forced on the people only this time we were meant to be completely replaced by droves of invaders/settlers that drove Tribes and Mexicanos off of their lands by force or coercion. A clear example is the tragic story of Tataviam elder Rogerio Rocha

who was repeatedly harassed by Charles Maclay over and over to sell him his land, Rocha refused everytime. Why shouldn't he have? One day Charles Maclay arrived with the Sheriffs and forced our Tataviam elder Don Rocha and his family out into what can only be described as a death sentence. An elderly man with his elderly wife and family died due to Pneumonia after living as a homeless person in Lopez Canyon. Charles Maclay went on to have a main street named after him in San Fernando...

A full 76 years after the signing of the Treaty of Guadalupe Hidalgo a group by the name of "San Fernando Mission Land Company" decided to erect a statue to Junipero Serra. Almost 100 years after the expulsion of Spain from these lands this organization decided to "honor" the past by placing a statue to a brutal colonizer and a reminder to the indigenous people in Tataviam including Chicanos Mexicanos of who remained in charge. European invaders. The statue erected in 1924 was not even at the Mission itself but across the street at Brand Park in other words on public property. For years the community demanded its removal which basically fell on deaf ears. We even had organized a previous march in 2018 for the same reason!

A Marchar!

Seeing everything going on as the world is going through a significant period of challenges to the status quo and seeing how throughout this prison of nations

people have been successful at either bringing down or forcing the colonial state to bring down symbols of conquest and colonization we decided to strike. On Saturday, June 27th we marched starting from Rudy Ortega Sr. Park (named after a Tataviam leader and elder) on Hubbard and turned on San Fernando Road and marched past the old Barrio San Fer and turned again on San Fernando Mission Blvd straight up towards Brand Park. To the chants of "Viva Tataviam!", "Fuera, Fuera, Fuera Con Serra!" and "Esta es Mi Tierra! Esta es Mi Lucha!" We took over the Boulevard. As is basically tradition in the Chicano nation, the Huehuetl or tambores guided la marcha. La Raza from the Barrio came out to view what was going on and shouted and waved fists in support. At the park we were greeted by more Raza that had gathered there. People from different organizations and supporters and activists chanted. Organizers of the event spoke on why we were there. Caroline Ward a Tataviam member, spoke on the crimes of Serra and the Church on the Tataviam and indigenous peoples. A small group of counter-protestors were also there and one of them tried to push, kick and jump over a small fence to get to the statue when La Raza put trash bags over it. The violent man instead of being arrested was escorted back to the Mission. A parking lot full of police also awaited us down the street but the event ended without any real incident. The supporters of

the genocidal rapist Serra even came in after most of us had left and surrounded the statue and chanted in a rather odd fashion to this inanimate object of a man holding a child. A man that sanctioned Child abuse. They even put a frame of the Virgin Mary which strangely or maybe rightfully was blown over by the wind causing it to fall and almost break. To our surprise yet also thanks to our collective and coordinated effort the following morning the disgusting statue was gone.

The Statue Represents Colonialism.

The Serra statue like all these other statues and symbols of Empire represents the relationship we as colonized nations have with the colonizer. Serra was a colonizer, the US and its European-American settlers are colonizers. European Americans erected the statue. 96 years later we forced their hand at bringing it down. Is this fight over? Definitely not. What we should aim to do is continue organizing and mobilizing among our people both Tribal and Chicano Mexicano. We must continue studying our history and present condition. If we are to do this we would realize that in the Southwest many times the struggle of Chicanos Mexicanos intertwines deeply with the struggle of the tribal nation whose historic territory one may be in. In every old Barrio throughout what many Chicanos call Aztlan if you study the history you will find that most of these Barrios started off

close to or where the original peoples inhabited. San Fernando is a perfect example. The old Barrio in which my family is from is down the street from the San Fernando Mission. Throughout my life I heard of how what the Anglos called "SonoraTown" was basically a separate village in which tribal and Mexicano lived as neighbors, intermarrying and at times technically the same people. The only place Raza could live was there and by Raza I mean any indigenous person living here. Whatever you needed was there, poor and humble but it was there you only ventured out of the Barrio if you had to conduct some business or go to work. To the colonizer everyone there was just "Mexican" and for the most part people probably mostly identified as Mexican including Tribal members who had no other choice or suffer having their families torn apart according to US colonial law and or being forcefully relocated somewhere far away, away from their homelands in this case Tataviam.

This is something key to remember because it should remind us that despite the horrors we have lived both tribal and Chicano Mexicano peoples in particular in the Southwest are closer than they'd want us to notice, and if we are to move forward as a people across the Southwest (Aztlan) we need to begin this dialogue. I don't think there is any contradiction and in fact both struggles empower each other as it literally is the land that we fight for not just

aesthetic changes. How does that look like locally would be that the San Fernando Mission along with all the territory currently held by it be returned to the Tataviam nation, the streets honoring brutal colonizers both Spaniards and AmeriKKans be changed immediately and that the history of the Tataviam peoples along with that of the Chumash and Tungva be taught to all students in the Los Angeles and Greater Los Angeles areas. This in essence would make the masses of Chicanos/Raza see themselves in their Native brethren and uphold the history and culture of our original ancestors on this land. Not only should we identify with our Mexica ancestors but let us recall that before they were Mexica various nations migrated down south and their mark is still carried in the Uto-Nahuatl roots throughout the Southwest something we should be proud of and something that MUST connect us to the First and Tribal Nations of the southwest and thus sowing the seeds for a National Liberation struggle that will change the course of history.

Que Viva TATAVIAM, Calif-Aztlan!

Ernesto Ayala

La Raza Unida

*Telejaguar Minister of Meme
Defense*



About the Artist

I was born in Mexico City and was brought to the USA at the age of 9 went to school here to elementary, middle school and high school. Since I was a kid I've always been curious about art but didn't know I was able to make a career out of it.

At the age of 17 I lost my freedom n was confined to county jail. Being in county I watched other inmates make money out of small drawings I thought to myself I could do better than that. Some of the drawings we're not good at all but people still paid to make small

cards for families.

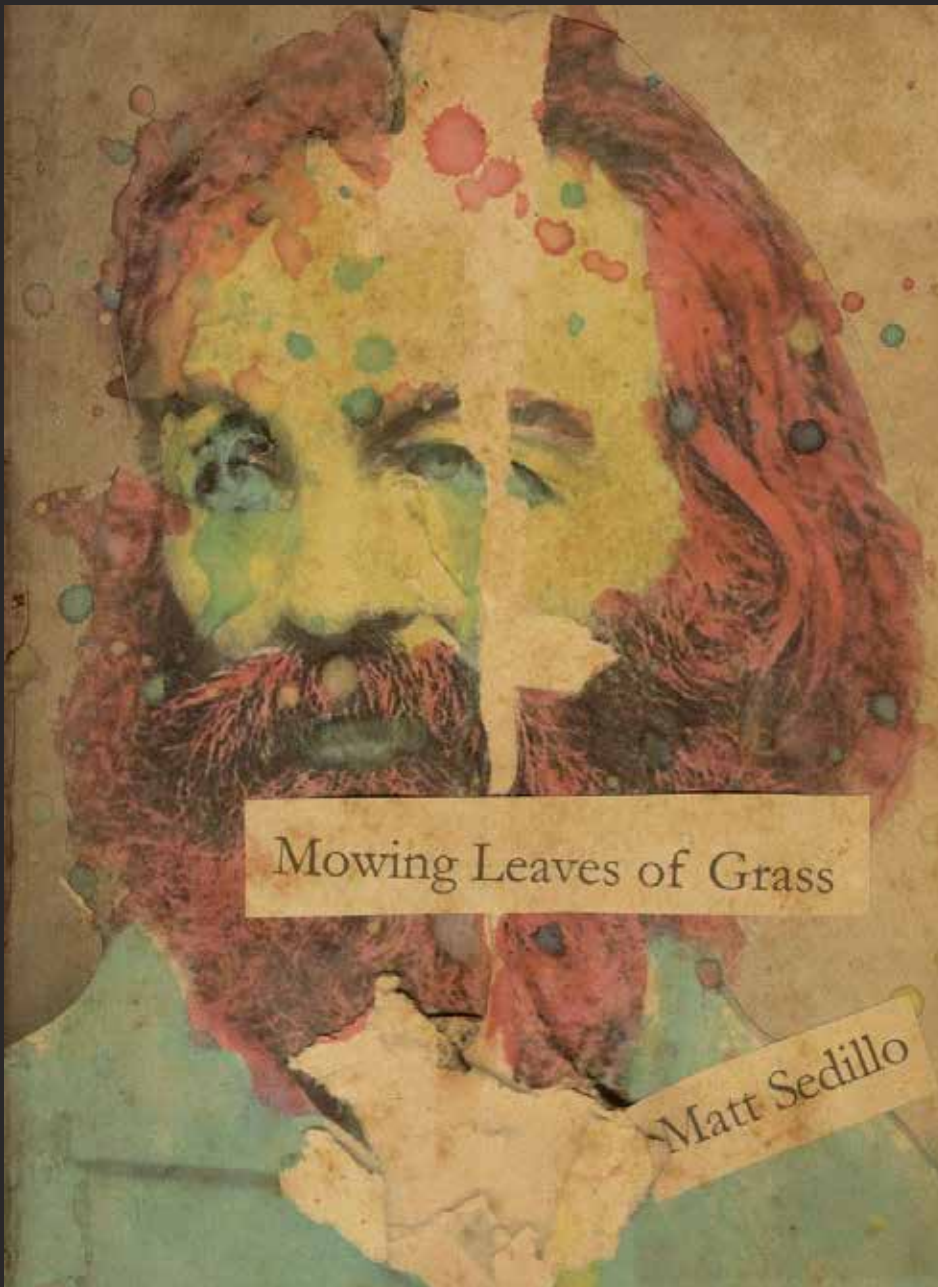
I needed something to do so I order a sketch pad out of commissary and began drawing. I wasn't as good as others, but I kept drawing. One day I was confined to a small cell that's the day I began drawing every day I would go to sleep around the same time people would get up to go to court.

Every day I stayed in my cell and practiced my art, but it took a long time to start producing some on my own. I'm a self-taught artist. I only read about other artists n seen their art through

books. I spent many hours of the day just drawing trying to be original.

Coming up with new ideas was something difficult to do. I have continued to draw to keep my dream alive. Hopefully one day I can make a living out of my art. I began drawing on the daily since 2008 since I was 17. I will continue to draw to the end of my days. Art is something I love something that moves me to be a better person. Art has saved my life and has inspired me to see beauty in things no one understands.

Support the artist by visiting: chicanx.shop/pages/arteotl



Mowing Leaves of Grass

By Matt Sedillo

Matt Sedillo (Poet, Chicano, Anti-Imperialist, Revolutionary, Writer) hits you like a staccato of gunfire in "Mowing Leaves of Grass" a collection of 30 poems and leaves you feeling every word and line as it resonates and strikes. Unapologetically written with every feeling and emotion that we are not depicted as having in popular Amerikan culture. The poems come straight at you. Beginning with "Pilgrim" and ending with "Custers", Sedillo in fiery words that grab you and pull you in condemns the world as it is from the eyes of the Chicano. In "La Reina" speaking of Los Angeles the words paint a city that in turn is not depicted in its skyline but rather in the least recognized Brown Mujeres in our Barrios that have been here all along:

"She is the face of it

So when you see her

When you see her

*Pushing some other mother's
stroller*

Locked behind cash registers

*Coming off that third, fourth, fifth
shift of the oppressed*

Show some respect

Bow your head

And bend the knee

All hail La Reina

The once and future queen"

The world unseen but known for most of us is laid out in full in these 126 pages. Read "Defend the Eastside", "Calibre", "Once upon a Go Back to Mexico" and end with "Custers" in fact read the whole damn book and you will see the world through our eyes.

It is very significant when the "Poet Laureate" of our age is being recognized by many leading figures and this poet laureate is a Chicano, like you and me. Born in the barrios like you and me and throwing down with his words. Mowing Leaves of Grass is a book that in the future will be required reading in every Literature and history classroom throughout Aztlan and beyond!