of the Chicano people.

The history of the Chicano people begins with Spain's efforts to colonize the "New World" in the 16th century. Over the next 400 years in North America, the ancestors of today's Chicano people founded Juan de Anza founded San Francisco.

The Southwest under Spanish and Mexican Rule

1. The Historical Development

The history of the Chicano people goes back over 400 years in

Chicano people

History of the

Juan N. Cortina

continued to be free men.

Chicano aspirations are rooted in all our lives, born of birth. Our conduct will give evidence to all the world that there being no crime on our part than that of being Mexican.

FORWARD
FORWARD

Spanish colonialism

Spain set out to colonize the "New World" in hopes of finding gold and other riches such as copper and silver. In Mexico they discovered tremendous wealth and enslaved the native peoples to work in the mines extracting the precious metals. Between 1560 and 1821, when Mexico declared its independence, the mines of the Americas produced $4 billion for Spain. In this period, two-thirds of the world's silver passed through the Mexican port of Veracruz. The mines of Zacatecas in northern Mexico alone, produced 20% of the world's silver supply.

The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black skins, signalized the rosy dawn of the era of capitalist production.¹

It was the quest for silver and the fabled "seven cities of gold" that brought the Spanish eventually to explore and then colonize the Southwest. The explorer Francisco Vásquez de Coronado roamed the area in the 1540's searching for the legendary but nonexistent villages covered with roofs of gold and jewels.

The first colonization effort in the Southwest — or what was called at that time Nuevo México — began in 1598 and grew out of the discovery of silver in Zacatecas and the founding of the mine there in 1584. Juan de Oñate, one of the four richest men in Mexico, who made his wealth off of the Zacatecas mine, set off with 400 men, 7,000 head of stock and 83 wagons of supplies bound for the upper Rio Grande Valley.

There the Spanish found hunting and gathering native peoples. Along the river they found settled farming tribes. At the edge of the desert was the Seneca, to the north at the foot of the mountains was the Taos pueblo. On the east of the Rio Grande, beyond the mountains lived the Gran Quivira, Manzano and Falisteo pueblos. And to the west were widely separated clusters of the Acoma, Hopi and Zuni. In the half dozen or so villages of the Rio Grande there were probably 40,000 native people living at the time of the Oñate expedition, with another six or seven thousand living in the mesas to the west. Surrounding the pueblo Indians were the nomadic Apaches. All in all, some 50,000 Indians lived in this region during the colonization period, but their lives were brutally altered with the coming of the Spanish.

Many of these peoples would be forced to labor for the Spanish colonialists. They and their offspring would till the soil, build the...
The *patrones* made up only one-fiftieth of the population but they owned almost all of the best land and held the largest share of livestock. The *peones* counted on the *patrones* not only for supplies but also for protection from the raids of nomadic Indians. In turn the *peones* had to give an annual tribute to the *patrón* in the form of maize or cotton as well as labor.

Another form of the *patrón-peón* relationship which developed in *Nuevo México* was called the *partido* system. Under this system a small landholder "borrowed" a breeding herd from the *patrón*. At the end of each year he was required to give the *patrón* 20 lambs for every 100 ewes he had borrowed for breeding. All lambs and wool had to be sold through the *patrón* and the borrower was responsible for all costs and losses incurred. The *peón* had to return a breeding herd of the original size on demand of the *patrón*. In return, the borrower could keep other new lambs and the profits from the sale of the wool. He would also receive rights to graze on the *patrón*’s land. It was a system which also led more and more *peones* to become indebted to the *patrón*.

While the *encomienda* system predominated in *Nuevo México*, the Spanish relied on the mission system in California. There the Spanish did not find a sedentary and concentrated Indian population as in *Nuevo México*. Rather, the California Indians were more scattered and had to be forcibly assembled to labor for the Spaniards. The missions became the center for this activity.

The labor of the Indians in California had more of a forced character compared to that of the *peón* system. Under the whip and gun, the Indians were coerced into tending the fields and livestock of the missionaries and producing the handicrafts. The missions were, in essence, religious prisons for the native peoples of California.

All land and property belonged to the Catholic Church, which made California less attractive for individual settlers. This accounted for the slow development of the California colony as compared to *Nuevo México*.

In other areas of the Southwest such as in southern Colorado, Arizona and Texas, the Spanish settlements also used the land grant or mission systems. These settlements, however, were established only after many years and with great difficulty due to adverse geographical and climatic conditions, and because of the strength of resistance from different Indian peoples.

By 1821, after more than 250 years of rule, the Spanish had
of merchant, planter families, and the rising Mexican bourgeoisie.

In the early 18th century, the Spanish Crown began to implement significant reforms to address the growing discontent among the Mexican population. These reforms included the introduction of the encomienda system, which granted large landholdings to Spanish colonists, and the establishment of the audiencia system, which allowed for the appointment of a royal governor to oversee the administration of the colony. These measures were intended to strengthen Spanish control over the territory and to ensure the loyalty of the Mexican population.

However, the reforms also sparked resistance among the Mexican population, who saw the new system as a way to maintain Spanish control over the region. This resistance led to a series of uprisings, known as the Mexican War of Independence, which began in 1810 and lasted until 1821. During this period, the Mexican population began to demand greater autonomy and the establishment of a sovereign nation.

The Mexican War of Independence was a turning point in the history of the region, as it marked the end of Spanish rule and the beginning of a new era of self-government. The war resulted in the creation of the Mexican Republic, which was established in 1821 and lasted until 1823. The new government was characterized by a spirit of independence and a desire for greater freedom and autonomy for the Mexican people.

The Mexican Republic was marked by significant social and economic changes, as the country struggled to establish itself as a sovereign nation. The new government faced a number of challenges, including the need to rebuild the economy, to address the needs of the indigenous population, and to establish a stable political system.

Despite these challenges, the Mexican Republic was able to achieve a number of important milestones during its short history. The country was able to establish a stable government, to modernize its infrastructure, and to promote economic development. The Mexican Republic also played a significant role in the region's history, as it served as a model for other countries in the region that were seeking independence from European colonial rule.

The Mexican Republic was characterized by a strong sense of national identity and a commitment to social justice. The country was known for its vibrant culture, its rich history, and its commitment to democratic principles. Today, the legacy of the Mexican Republic continues to be felt throughout the region, as it serves as a source of inspiration and a model for other countries in the region that are seeking to build a better future for their people.
This conflict went on throughout the 19th century and was not resolved until the Mexican Revolution of 1910.

At various times, the influence of one or the other force on the central government helped shape the developments in the Southwest.

One of the main concerns of the new Mexican government was to consolidate its northern provinces which were sparsely populated and constantly threatened by the Indians and foreign powers. The Mexican government, therefore, adopted a number of measures to encourage more settlers into the area and promote its development.

In California the Federalists, in 1822, decided to open up the California ports to foreign trade, in particular with England and the U.S. The Mexicans found ready buyers for their California hides, tallow and cattle. Cattle ranching was restricted though, because much of the best grazing lands were held by the Church. The ranchers and merchants of California subsequently pressured the Mexican government to end the mission system.

Finally in 1833, the Mexican government secularized the mission lands of California (that is, they seized and sold or granted the land to private individuals). The huge mission tracts were carved up into ranchos (ranches) and haciendas (large farms) and often stocked with cattle taken from the missions. While there was sale and distribution of small plots to the peones and Indians, most of the land was given out in huge parcels to a few individuals. Eight million acres of land were distributed to just 800 individuals.

As a result of these measures, and other acts such as allowing foreigners to settle in the province, conduct business and own land, California’s population began to grow and its economy develop.

In Nuevo México (which at that time included what is now known as Nevada, New Mexico, Colorado, Utah and western and southern Texas) the Mexican traders and merchants expanded the trade that had been built up under Spanish rule. This trade was with the Indians, routed between Nuevo México and Mexico City by way of Chihuahua. Some of this trade had developed to substantial proportions. By the time of Mexican independence the sheep drives to Chihuahua from the north reached 400,000 head a year.

After independence, livestock production increased and with the opening up of the famous Santa Fe Trail between Santa Fe and
of the Church to collect what is called the power, when the newspaper, the Dawn of Liberty, which challenged the power of the Church in New Mexico, was distributed to the people. In 1829, the people of New Mexico revolted against the local government. The leaders of the revolt were the Catholic priests, who were opposed to the local government. The Mexican government then sent an army to put down the revolt. This led to a series of conflicts between the Mexican government and the local people, who were largely supported by the Catholic Church. The revolt was eventually put down, but it marked the beginning of a longer period of resistance against the Mexican government in New Mexico.

The Mexican government then tried to suppress the resistance of the people, but they were not successful. The people continued to resist, and the conflict lasted for many years. This led to a series of conflicts between the Mexican government and the local people, who were largely supported by the Catholic Church. The revolt was eventually put down, but it marked the beginning of a longer period of resistance against the Mexican government in New Mexico.

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become Mexican citizens and adopt the Catholic faith.

In 1821 Stephen Austin founded the settlement of San Felipe de Austin (later Austin, Texas). Soon Anglo-Americans received land grants from the government and settled in Texas in increasing numbers. By 1830 there were about 20,000 Anglo-Americans in Texas, along with 2,000 Black slaves. These settlements in eastern Texas where the Spanish and Mexican colonies had failed. The Mexican government hoped that these settlements would act as a buffer zone from Indian raids for its territories in southern and western Texas.

The Anglo-American settlements introduced into Texas cotton production and the use of slave labor. In 1830 the Centralists became concerned that Texas was rapidly being integrated into the economy of the U.S. To stop what they feared would be certain seizure of the land by the Anglo-Americans, the Mexican government decided to outlaw slavery and end the further immigration of Anglo-Americans.

The actions of the Mexican government, however, only hastened the aggression of the Southern slave owners. There had already been several attempts by Southern-backed Anglo-Americans to “liberate” Texas. This “filibustering,” as it was called, stepped up with the new Mexican laws. Using the Centralists’ repeal of the Federalists’ liberal constitution as a pretext, the Texans held a convention to demand repeal of the restrictive immigration laws. In 1833 they met again, this time writing a constitution for a virtually autonomous Texas. In 1835 a provisional government was established and “independence” declared.

To suppress this, the Mexican government dispatched an army of 4,000 led by General Santa Ana, which after several victories — including the Alamo battle — was defeated by the Texan forces at the battle of San Jacinto. The Texans had built their forces by attracting from across the U.S. notorious Indian fighters such as Davy Crockett, slave traders such as Jim Bowie, soldiers of fortune and outlaws to fight the Mexicans.

Shortly after the defeat of Santa Ana, the Texas Republic quickly sought admission into the U.S., something that would not be achieved for nine years due to Northern opposition in the Congress. During this time, the Texas Republic claimed territory extending far west of its actual boundaries, deep into Nuevo México and far south of the Río Nueces to the Río Grande. It was this disputed claim that would later be the pretext used by the U.S. for its expansionist war with Mexico in 1846.

The Southwest under U.S. rule: 1848–1906

The Mexican-American War

The southern plantation owners for some time coveted the huge northern area of Mexico as a region in which to expand slavery. They needed to create more slave states to augment their power in Washington in their fight with the northern industrialists. Marx commented that the reactionary slave owners could maintain their position without “constantly throwing out to their white plebeians the bait of prospective conquests within and without the frontiers of the U.S.” The conquest of the Southwest became a key objective of the slavery in the 1830’s and 1840’s.

After the “independence” of Texas was declared in 1836, the South hoped to divide the Texas Republic into several states and admit them all as slave states. The North fought the South’s plan for years, but finally all of Texas was admitted as a single state in 1845.
HISTORY OF THE CHICANO PEOPLE

1846: The newly elected President, James Polk, ordered L.S. troops into Texas. The Mexican government protested. The U.S. troops reached only to the Rio Grande River, and the U.S. Claim to Texas was confirmed.

The Mexican Cession was the name given to the land that was ceded to the U.S. by Mexico after the Mexican-American War. The U.S. government had divided the region into four military districts.

The U.S. government claimed that the Mexican Cession was part of the U.S. territory, and it established military posts and forts in the region. The U.S. government also passed laws that excluded Mexican citizens from owning land in the U.S.

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was extremely rich in mineral wealth, agricultural land, forests, pastures, rivers and ports.

The annexation was formalized with the signing of the Treaty of Guadalupe Hidalgo on February 2, 1848. This treaty was an important document as it contained provisions concerning the treatment of the 100,000 Mexicans remaining in the Southwest. The U.S. agreed to safeguard the property rights of the Mexicans and guaranteed their civil and religious rights. Their culture as well as their land grants were to be respected. The Mexicans were to receive full U.S. citizenship within one year.

If the U.S. had adhered to the treaty the Mexican people in the Southwest very well might have escaped national oppression. The U.S., however, never lived up to its promises and immediately violated all the rights of the Mexican people in the Southwest.

Post annexation

Following annexation, the U.S. set out to confirm its rule over its newly conquered territory and economically exploit it. In this process, the U.S. bourgeoisie systematically subjugated the Chicano people in the region and firmly established capitalism over the existing feudal system.

Almost 50% of Mexico's territory was annexed by the United States between 1836 and 1853.
The Treaty of Guadalupe Hidalgo officially ended the U.S. war against Mexico. The treaty contained specific provisions concerning the rights of Mexican citizens living in the captured territories. However, the document is not entirely clear about the exact rights and protections afforded to these citizens. The treaty included provisions for the exchange of prisoners and the respect of the rights of citizens of the United States. However, the specific details of these rights are not clearly outlined in the text provided. Further research would be necessary to provide a more accurate interpretation of the treaty's provisions.
Thousands of Chicano farmers, herders, peasants, miners and laborers were shot or lynched in the Southwest between 1850 and 1930. These killings were instigated by the U.S. ruling class in order to completely subjugate the Chicano people.

political rights and power. In California by 1880 no Chicanos could be found in public offices where previously they held legislative, judicial and executive positions throughout the state. Originally designated as a bilingual state (Spanish and English), the second state constitution for California in 1878 wrote out Spanish. As early as 1855 the California government required all schools to teach exclusively in English. Special taxes and restrictions were levied on the Chicanos in California as well, such as the "Foreign Miners' Tax," which was used to drive Chicano miners out of the gold fields. There were also laws prohibiting or restricting traditional Chicano customs such as fiestas.

Similar situations developed throughout the Southwest.

* The tax was also used against Chinese miners.
Land claims to settle land disputes in Arizona, New Mexico, and Florida. The federal government in 1848 won a significant victory in the Treaty of Guadalupe Hidalgo, which ceded Mexican territory to the United States.

The government then began to distribute land claims in the Southwest. The idea was to encourage settlement and economic development in the region. However, the process was marred by corruption and land speculators, who often benefited at the expense of the original landowners.

In the late 19th century, the U.S. government established the General Land Office to manage land disputes and issues. The office played a crucial role in adjudicating claims and distributing land to settlers and landowners.

Regardless of the promises of the Treaty of Guadalupe Hidalgo, the process of settling land disputes was fraught with challenges. Many land claims were contested, and the process often took decades to resolve. As a result, settlers and landowners alike faced uncertainty and hardship.

The General Land Office was eventually dissolved, and its functions were transferred to the Department of the Interior. Today, the Bureau of Land Management and the U.S. Geological Survey continue to manage land disputes and land use in the Southwest.

The story of the General Land Office and its role in resolving land disputes in the Southwest is a complex one, marked by both progress and setbacks. Despite the challenges, the Office played a vital role in shaping the region's landscape and history.
and Colorado. In its 13 years of existence the court, composed entirely of Anglos and conducted in English, heard cases involving 35.5 million acres. The court upheld the original claims of less than two million acres. All the rest were denied and the claimants lost their land. Ninety-five percent of these were Chicanos. The court, in actuality, gave legal sanction to the land grab.

The federal government itself was involved in this property theft, especially in New Mexico. Between 1850 and 1900 the federal government accumulated 14.5 million acres of land, the majority of this from individual or communal Chicano land.

During this period the U.S. government also waged a systematic war against the Indian peoples aimed at exterminating them and stealing their lands. Tens of thousands of Indians were killed in these wars, and millions of acres of land were stolen by the U.S.

The disposition of the land from the Chicano and Indian peoples cleared the way for full-scale development of capitalist mining, farming, ranching and commerce in the Southwest, but only after the issue of slavery had been settled.

Texas was admitted into the Union as a slave state and eventually joined the Confederacy. The New Mexico and Arizona territories were legally open to slavery, but it did not develop. California, on the other hand, was admitted into the Union as non-slave. It was only after the end of the Civil War in 1865 and the subsequent construction of the railroad system in the Southwest in the 1870's that capitalism could rapidly develop.

California, that is northern California, developed most rapidly. The gold rush of 1849-52, its ports and large cattle ranches were foundations for California's initial growth. With the completion of the transcontinental railroad in 1869, the markets of the Midwest and East Coast were opened up to California's products (cattle products, light industry and later, agriculture).

The first rail lines in New Mexico appeared in the 1870's and were built along the old trade routes. They first were built along north-south routes connecting Denver with Las Vegas, Albuquerque, Santa Fe and El Paso. By 1885 track had been laid linking Colorado, New Mexico, Arizona and southern California. Other lines soon opened up the markets to the East for the products of the Southwest.

As a result, capitalist manufacturing and industry were stimulated in the Southwest. Mining was one of the first big in-

HISTORY OF THE CHICANO PEOPLE

Industries. Copper production in Arizona increased from 800,000 pounds in 1874 to 830,628,411 pounds in 1929. By the 1870's U.S. sheep production shifted to the Southwest. In 1860, the ranches produced 498,000 pounds of wool but by 1880 this zoomed to 4,000,000 pounds. Cotton production also quickly spread throughout the Southwest, as well as large-scale production of other agricultural products. The new railroads also gave a big boost to the cattle industry in the Southwest.

As a result of these economic developments, the isolation of the Southwest ended. The centers of population were connected with each other, and trade vastly expanded. The Southwest became a relatively cohesive economic unit. The previously scattered and economically backward settlements of Chicanos were brought together by modern capitalism. By the turn of the century capitalism triumphed over the entire system of feudalism.

Forging of the Chicano nation

As a result of the massive changes in the Southwest in the 30 years following U.S. annexation, the Chicano people were forged together as a nation, as a "historically evolved, stable community of people with a common language, territory, economic life and psychological make-up manifested in a common culture." Their national characteristics, though, were very much distorted and were a nation which developed under conditions of oppression.

By the turn of the century more than 200,000 Chicanos lived in the Southwest, concentrated in an area stretching from southwestern Texas to western Arizona, New Mexico and southern Colorado to the southern extreme of California, an area in which their ancestors had lived for 300 years. Their common language was Spanish and their culture was a mixture of their Spanish Mexican inheritance, Indian influences and their experience at the hands of the Anglo-American capitalists.

All of these elements existed before annexation to lesser or greater degrees, but it required the end of economic feudalism in the Southwest, the development of new classes among the Chicanos, and their severe oppression to transform them into a distinct nation.

Before annexation, the Spanish-speaking settlements in the Southwest were relatively isolated from one another. By the 1840's the Mexican merchant class had developed and stepped up
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amalgamated into a single modern French nation-state. In other areas of the world, however, a different process occurred. In Eastern Europe where feudalism was not thoroughly eliminated and capitalism was feeble, a politically, militarily or economically dominant nationality formed multinational states consisting of several distinct nationalities. As capitalism arose in these multinational states, the subordinate nationalities were "aroused to independent life." But they could no longer shape themselves into independent national states, they encountered the powerful resistance of the ruling strata of the dominant nations, which had long ago assumed the control of the state. They were too late!11

The awakened nations found themselves restricted in political rights, language, economic activity and education, among other things. At first the bourgeoisie of the oppressed nations played the leading role in opposing these restrictions, but in many instances as time went on the masses of proletarians and peasants also entered the struggle against national oppression. As a result the national movement in Eastern Europe was born.

Of course, this is just a broad picture of the general development of some nations. Each nation, however, must be studied on its own as each has its own particularities of development. This is why Stalin stressed:

The economic, political and cultural conditions of a given nation constitute the only key to the question how a particular nation ought to arrange its life and what forms its future constitution ought to take. It is possible that a specific solution of the problem will be required for each nation. If, indeed, a dialectical approach to a question is required anywhere it is required here, in the national question.12

In examining the history of the Chicano people, it is clear that the rise of the Chicano nation in the late 19th century has its own particularities but also has many similarities to the historical experience of other nations. It developed as an oppressed nation within the boundaries of a multinational state.

By the turn of the century, the Chicano nation was forged. During the 50 years following annexation, Anglo-American capital had launched two contradictory but simultaneous processes. On the one hand, the Anglo-American capitalists strived to transform the Southwest, ridding it of its "Mexican" character. The federal government encouraged massive migrations into the area, particularly into Texas and California. The economic development of these areas also quickly integrated most of these...
The rise of L.S. Imperialism in the late 19th century had a profound effect upon the Chicano people.

Chapter III.

The aspect of Chicano history will be covered mainly in the Mexican people and with regard to their struggle against the oppressive conditions of the haciendas. The struggle was waged by the Mexican peasants. The Mexican Revolution of 1910 was directed in part against the Yancey plan. The Great Mexican Revolution of 1910 was directed against the hacienda system. The land of millions of Mexican peasants, already subject to economic exploitation, was thrown into the country controlled by the United States. This intervention by the United States, along with domestic reaction, contributed to the fall of the hacienda system.
HISTORY OF THE CHICANO PEOPLE

The Mexican Revolution and the first great migration

In 1884 Porfirio Diaz became president of Mexico and for the next 30 years ruled the country in the interests of the big Mexican landlords and foreign imperialists. Millions of peasants lost their land and became impoverished. The country fell more and more into debt to foreign governments and banks. The imperialists stole tremendous wealth from the country. By 1911 the value of U.S.-owned mines in Mexico was estimated at $223 million, and the British at $44 million. Mexican ownership was negligible. U.S. monopolists such as the Hearsts, the Guggenheims and Rockefellers held considerable wealth and power in Mexico.

All of this caused increased dissatisfaction among the Mexican people and in November 1910, the Mexican Revolution broke out. The Mexican people demanded "Land and Liberty" and produced revolutionary heroes such as Emiliano Zapata and Francisco "Pancho" Villa. The northern provinces bordering on the U.S. in particular became centers of revolution.

The struggle in Mexico proved to be long and bloody. For ten years civil war raged. An estimated 1 million people lost their lives in a country of 15 million.

This upheaval and the impoverishment of Mexico set off a great migration of Mexicans across the border to the U.S. From about 1910 to 1930 over one million Mexicans entered the U.S.

These migrations coincided with the tremendous expansion of the economy in the Southwest. Mining and ranching operations continued to develop, but the greatest growth came in cotton production and agriculture. In 1902 the federal government started land reclamation projects and irrigation works which eventually turned much of the Southwest into rich agricultural land. Millions of previously arid acres were turned into orchards, sugar beet fields and vegetable fields. Cotton production spread throughout Texas.

Chicano and Mexican workers were the main labor force which developed these industries. During the first several decades of the 20th century, Chicanos and Mexicans became 80% of the agricultural workers, 90% of the railroad laborers and 60% of the miners in the entire West. In Texas alone, during the Depression years, as many as 400,000 Mexicans and Chicanos were migrant
On the horizon of 1930, the Great Depression hit the U.S. and the entire capitalist world. Tens of millions of workers were laid off, wages plunged. The effects of the economic crisis were felt in Mexico, where the birth rate dropped, poverty increased, and political unrest grew.

The New York Times, in an article from November 1930, reported, "The Mexican government is on the alert. The country is facing a crisis."

The loss of millions of workers worldwide, particularly in the United States, led to a significant outflow of Mexican workers, primarily to California, where they worked as migrant laborers in the agricultural sector. This was part of a larger trend of Mexican labor migration to the U.S. to fill the labor shortage caused by the economic depression.

One of the key figures in this migration was the Gráfica Puente (Bridge Newspaper), which played a crucial role in connecting the Mexican and American communities during this period. It provided news, information, and a sense of community to the many Mexican workers who found themselves in the United States.

The move of millions of Mexicans into the South-West was a significant event in the history of immigration to the United States. It marked the beginning of a new chapter in the relationship between the two countries, characterized by economic and social tension.

**National Opposition**

The opposition to the mass migration of Mexicans was strong, particularly from groups that feared the economic and cultural impact of this influx. In response, the Mexican government took measures to limit migration, including the establishment of border controls and the encouragement of remittances back to Mexico.

The U.S. government also took action, with the passage of the Immigration Act of 1924, which limited the entry of Mexican workers and required them to obtain special permission to work in the United States.

**Military Influence**

The militarization of the border became a significant feature of the U.S.-Mexico relationship in this period. The presence of U.S. troops on the border had a chilling effect on Mexican workers and their families, leading to increased anxiety and fear.

**Workers Rights**

The Mexican government was sympathetic to the plight of the workers, particularly the women who worked in the fields. It sought to improve their working conditions and to ensure that they received fair pay and decent treatment.

**Conclusion**

The migration of millions of Mexicans into the South-West was a complex and multifaceted phenomenon, marked by economic necessity, political tension, and cultural exchange. It left a lasting impact on both the United States and Mexico, shaping the relationship between the two countries for generations to come.
Many Chicoano and Mexican workers had become very active in the mine and agricultural struggles during the 1920's and 1930's. The struggle at the Gallup-American Company (a subsidiary of Kennecott Copper Company) in New Mexico illustrates the use of deportations as a weapon.

In the mid-1930's several thousand Mexican coal miners struck the company. The area was placed under martial law for half a year. During this time, 300 miners settled on company-owned land and set up living quarters. Eventually they were forced off the property and an ensuing riot left over one hundred miners arrested. In response a Mexican miner named Jesus Pallares organized the Liga Obrera de Habla Espanola, which quickly grew to 8,000 members. The organization led struggles which succeeded in gaining some victories for the miners. But in the end Jesus Pallares was arrested and deported to Mexico.

The use of deportations against the Chicoano and Mexican people was used again later in the 1950's and is being used today.

As the Depression wore on, more and more Chicanos and Mexicans left the especially depressed rural areas and came into the cities. The majority of Chicanos gradually became city dwellers.

In the urban areas the masses of Chicanos found only poverty and discrimination. They faced segregated housing (in colonias), education, and even public parks, swimming pools and movie houses. It was common practice in the Southwest to allow Chicanos into parks, pools and theaters only on certain days of the week so that they would not mix with Anglos. Until World War II again created a labor shortage in industry, Chicanos and Mexicans were able to find jobs only in low paying agricultural work, foundries, mines, garment factories and the service industry. Many Anglo businessmen put out signs declaring "Only White Labor Employed Here." In this way the capitalists kept Chicanos and Mexicans down, while pitting white workers against other nationalities.

When world war finally did break out, some 500,000 Chicanos entered the armed forces and went overseas to fight fascism. Back home, the Chicoano people continued to suffer national oppression. A couple of incidents in Los Angeles during the war years dramatized the position of Chicanos in the U.S.

In the fall of 1942, the infamous "Sleepy Lagoon Case" took place, in which the police railroaded 17 young Chicanos into a
U.S. exclusion in the agricultural sector, the Department of
Agriculture, would cover Mexico workers in crops in the
fields where they would be employed. The "Zoo肼 Attack" was
planned, according to the Los Angeles Times, by a group of
men who broke into the Los Angeles Zoo and attacked the
zoos' Asian exhibits. The event was described as an "Asian
At the same time, the Anglo community encouraged these
attacks.

The official perspective of the Chinese people
was that the attack was an isolated incident and not
representative of the larger community. The Chinese
people denounced the attacks as racist and called for a
stop to violence.

The press reported on the attacks, describing them as
racist and calling for an end to violence. However, the
attacks continued, and the Chinese community continued
to suffer.

HISTORY OF THE CHICANO PEOPLE

FORWARD
Agriculture itself was the official "employer," while the workers would be contracted out to an agribusiness company as a "subemployer." From 1942 to 1947 about 220,000 braceros were imported into the U.S.

Later, during the 1950's, the number of braceros increased to as high as 450,000 in a single year. While they were supposed to return to Mexico after their work was completed, many remained in the U.S.

The U.S. government agreed that it would respect the rights of the braceros but, in fact, they were paid less than the minimum wage, had no right to form trade unions, and had no protection from the vicious exploitation of the growers. Many Chicanos in the U.S. opposed this program as a form of superexploitation aimed at both the braceros as well as Chicano labor in the U.S. The bracero program caused divisions between Chicano and Mexican workers by forcing them to compete for the same jobs, with the result that the wages and working conditions of both suffered.

In the midst of the bracero program, the federal government also launched another huge deportation campaign against Mexicans and Chicanos called "Operation Wetback." The U.S. deported two million people to Mexico from 1953 to 1956. As in the deportation campaign during the 1930's, deportation was used as a weapon against labor militants, and as these were the McCarthy years, many Chicoano and Mexican communists and leftists also were deported under this campaign. The campaign, of course, was accompanied by a wave of chauvinist propaganda which blamed Chicanos and Mexicans for all the economic and social problems of capitalism.

Despite this, the continuing impoverishment of Mexico caused increasing numbers of Mexicans to migrate across the border to the U.S. Beginning in the post-war years up to today, there has been one of the greatest population migrations in human history over the U.S.-Mexico border. Most of these have been "illegal aliens" who have continued to settle primarily in the Southwest. By 1978, due to these migrations and natural population growth, the Chicoano and Mexican population in the U.S. had increased to around 10 million in number.

**Summary**

After annexation by the U.S., the Southwest went through a radical transformation. The Spanish-speaking and Indian peoples were subjugated by force, their land and property stolen, and their rights denied in all spheres of life. At the same time the patriarchal feudal economy of the area was largely wiped out and capitalism rapidly developed in the area, breaking down the economic isolation of the different areas of the Southwest and linking them into a single economic unit, dominated by the U.S. bourgeoisie. This entire historic process transformed the Spanish-speaking people of the Southwest into a new nationality — into Chicanos. They composed an oppressed nation, part of a large multinational state dominated by the Anglo-American capitalist class.

**III. The struggle of the Chicano people**

From the very beginning of the U.S. annexation of the Southwest, the Chicano people continuously fought against their
Resistance to annexation

Experience and culture of the Chihuahua nation has become a prominent aspect of the
issue. The 1990's, the Chihuahua people have demonstrated a strong sense of
Southwest to the Great Basin. The struggle for independence was
powerful, and finally, the Chihuahua people's struggle. From the resistance to annexation
and Chihuahua people's struggle. From the resistance to annexation
and opposition. Their brutal treatment by the Anglo-Ameri-
tempts of the large Anglo-American ranches to monopolize the water supply. Joining together with some Anglo workers and Indians, *Las Gorras Blancas* issued a proclamation which stated, "We are down on race issues and will watch race agitation. We favor irrigation enterprises, but will fight any scheme that tends to monopolize the supply of water sources to the detriment of residents living on lands watered by the same streams." *Las Gorras Blancas* eventually grew to a membership of 1,500, including some small Anglo farmers and American Indians. It also cooperated with the Knights of Labor in opposing the exploitation of the large railroad corporations which were stealing Chicano lands and exploiting the workers. *Las Gorras Blancas* continued until 1891.

At the same time in northwestern New Mexico, *La Mano Negra* (the Black Hand) was formed to fight the railroads and large ranchers. The railroads not only stole Chicano lands but also charged the small farmers outrageous shipping rates. In one famous incident, a force of 300 Chicanos tore up 9,000 railroad ties belonging to the Atchison-Topeka & Santa Fe railroad. The group also regularly raided the property of the land syndicates. *La Mano Negra* continued until the 1920's.

Also during these years numerous local heroes arose from among the Chicano people's resistance to the conquerors. In New Mexico, Elfgro Baca stood up against cowboy shootings of his people. In the Texas Panhandle, Sostenes l'Archeveque, who was born in Santa Fe of a French father and a Mexican-Indian mother, avenged the murder of his father by Anglo-Americans by becoming a one-man armed resistance force.

In California in 1855, a 20 year old Chicano, Francisco Ramirez began publishing *El Clamor Publico*, which crusaded against the injustices done to Chicanos. In one article he wrote:

*What is the foreigner in California? He is what he is not in any other place in the world; he is what he is not in the most inhospitable land which can be imagined... The North Americans pretend to give us lessons in humanity and to bring to our people the doctrine of salvation so we can govern ourselves, to respect the laws and conserve order. Are these the ones who treat us worse than slaves?*
HISTORY OF THE CHICANO PEOPLE

Foreword

The Struggles of the Chicago Proletariat

Throughout the 20th century.

The struggles of the Chicago proletariat were an especially militant and historic history of working people. It has been the tradition of the Chinese.

This foreword is dedicated to the readers of this book, the Chinese American

people of Chicago, who have struggled and fought for their rights.

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The mercury (quicksilver) extracting furnace at the Waldron Quicksilver Mine in Waldron, Texas, 1916. For 12 hours work, mine workers got $1.00 pay.

lished in Santa Fe denouncing imperialist exploitation of the mines and railroads. It carried an editorial entitled, “The Capitalist and the Worker,” which called for class solidarity against the capitalists. In 1905 the Founding Convention of the Industrial Workers of the World (IWW) was held. Several Chicanos attended as delegates. Lucia González de Parsons (Lucy Parsons — who had organized demonstrations for the 8-hour day and rallied support for the Haymarket martyrs all over the country) addressed the convention and called on delegates to draw their inspiration from the revolutionary struggle going on then in Russia. The anarchosyndicalist IWW had an important role in the Southwest as it organized many agricultural workers and miners. It organized all workers regardless of nationality.

In Laredo, Texas, railroad workers published El Defensor del Obrero (The Worker’s Defender) from 1905-07. It advocated a form of “socialism” as the only solution to the oppression of Chicanos and Mexicans. It supported strikes on both sides of the border. The Socialist Party’s paper, The Rebel, although printed only in English, had wide distribution in the Southwest. The

Socialist Party’s Land League of America was headed by F.A. Hernandez and its chapters had about 1,000 workers and peasants as members. The League fought for land for the poor. A number of other anarchist and socialist newspapers were being published in the Southwest at this time. They include Punto Rojo (The Red Point), Lucha de Clases (Class Struggle) and El Amigo del Pueblo (The Friend of the People). Each of these papers identified the capitalist class as the enemy and called for unity of all workers against that class.

A particularly influential revolutionary leader in the Southwest was Ricardo Flores Magón. Magón had formed the Partido Liberal Mexicano (PLM) around the turn of the century in Mexico and was active in the famous copper miners’ strike at Cananea. The PLM was one of the first groups in Mexico to take up the struggle against the Diaz government. Although Magón was forced out of Mexico in 1904, he continued his work in the U.S. He organized a number of PLM chapters throughout the Southwest which were active in labor organizing and supporting the Mexican Revolution. The PLM’s paper in the Southwest was called Regeneración. Magón was imprisoned by the U.S. authorities in 1911 and was murdered by prison guards in 1922. But many of his followers continued to be very active in struggles throughout the Southwest.

In 1914 Chicano workers played a major part in one of the most famous strikes in U.S. history — the Ludlow strike in Colorado. In that year, more than 9,000 miners struck the Rockefeller-owned Colorado Fuel and Iron Company. The workers were mostly Chicanos, Italian and Slavic immigrants. The working conditions at the mines were extremely unsafe, the pay low and the workers were forced to live in company housing camps and shop in company stores. The main demands of the strike were for union recognition, an increase in wages and improvement in safety and working conditions. The company had previously relied on promoting differences between nationalities to keep the workers divided and out of the union. But in this action the workers were united.

The company evicted the workers from the company housing shortly after the strike started. The strikers then erected their own “tent city” near the mining camp. J.D. Rockefeller ordered the state militia and a private army of hired thugs to attack the tent city. They machine-gunned the camp, killing two women and eleven
Historical: The Chicanos were workers who were often targeted by the ruling class in Mexico. This page shows the persecution of the Chicanos by the Diaz regime. The strike was a direct response to the oppression faced by the workers in Mexico. Two large strikes broke out in northern Mexico in the early 1900s. In 1906, thousands of Mexican workers went on strike to demand better working conditions. This was a significant event in the history of the Mexican revolution.
to battle Rockefeller's army. The workers conducted a number of shootouts with the goons. In the end, 46 persons were killed—most of them Rockefeller guards.

Chicano workers' struggles continued throughout the 1920's in the Southwest and in the Midwest industrial cities. But it was the late 1920's and 1930's that witnessed a great increase in the activity of Chicano workers, especially in California agriculture. Several of the strikes and organizing efforts were assisted by communists.

One of the main communist-led unions which played a key role in organizing agricultural workers was the Cannery and Agricultural Workers Industrial Union (CAWIU). Through the depression years the union led dozens of strikes, including most of the major ones in California, such as the 1933 El Monte Berry strike, which involved 18,000 workers, and the Corcoran Cotton Strike.

In October 1933, 15,000 workers, 75% of them Spanish-speaking, refused to take a cut in pay in the cotton fields around Corcoran. They were fed up with the racism of the growers, the bad housing, and sanitation facilities. On October 10 near Visalia, the growers ambushed farm workers as they left a meeting. Shooting into the crowd, they murdered Delfino Dávila and Dolores Hernández and wounded a number of other workers. The police responded by arresting 17 strike leaders and labeling the incident the "Pixley Riots." The growers were never convicted of their crimes and by the end of the struggle 42 people had been wounded and 113 arrested.

Another important struggle communists helped lead was the San Antonio pecan sheller's strike. In 1938, angered over a cut in piece rates, over 10,000 Chicano shellers stopped work at 130 plants. The local police immediately arrested 1,000 workers in an attempt to break the strike. A key target of the officials was a young Chicana, Emma Tenayuca who was a strike leader and a communist.

The state viciously red-baited the workers and used organizations such as the Mexican Chamber of Commerce, the League of United Latin American Citizens and the local Catholic Church to oppose the strike. But in spite of such opposition, the workers won a union and a pay increase.

In contrast to communist-led workers organizations, there were many trade unions under the leadership of racist labor aristocrats who denied membership to Chicanos and attacked
and Julying of 17,000 pictures.

During this period, the U.S. Senate was controlled by the party of Huey Long, who was fond of hot rhetoric. His speeches often included inflammatory statements about the working class, which he frequently characterized as lazy, unskilled, and unproductive.

The labor movement of the time was particularly active in the Northwest, where the International Longshoremen's Association was organizing dockworkers. Longshoremen had been striking for higher wages and better working conditions for years, and their struggle had attracted the attention of the national media.

The AFL-CIO, the largest labor federation in the United States, was also active in the region. It was founded in 1955, and its leaders hoped to use the power of collective bargaining to improve the lives of working people.

In 1972, the AFL-CIO launched a campaign to organize the unemployed workers at the General Electric plant in Chicano, but it was met with fierce resistance from the company.

Despite these challenges, the labor movement continued to grow, and by the end of the century, it had become a major force in American politics.

After the "Ludlow Massacre," young miners from other places came and killed many company guards. Finally, the U.S. Army was sent in to bring "peace."
of its leaders were imprisoned and later deported to Mexico under the Criminal Syndicalist Act.

Chicano workers also played a significant role in the formation of several organizations which opposed national oppression. In March 1939 the First Congress of the Mexican and Spanish People was held in Albuquerque which brought together representatives of trade unions, small businessmen, religious groups, students and mutual aid organizations to fight such injustices as segregation in the Southwest.

One of the most important events of this period occurred in October 1935 in San Antonio. There, Chicano representatives from labor unions, unemployed councils and mutual aid societies from all over the Southwest met at La Convención Constitutiva Pro Derechos Mexicanos de Texas (Constituent Convention of Texas for Mexican Rights). This conference adopted a series of resolutions on different subjects related to national oppression, including the land question. It also adopted a resolution which called for the right of self-determination for south Texas and the border region, which were areas of predominantly Chicano population. In writing about this conference, a member of the Communist Party who had participated in it said:

Thus we in the Party recognized the similarity of the status of the Mexican people in Texas with that of the Negro people in the South and concluded that the remedy would be a similar one. We reached the conclusion that the struggles of the Mexican people in Texas must embrace the demand for the return of the land, for language and cultural rights and the right for political self-rule, even to the point of separation in the South Texas area where Mexican people constitute a large percentage or the majority of the population.³

Unfortunately, the Communist Party USA (CPUSA) ignored the resolutions of this conference. While the CPUSA participated in some of the Chicano labor struggles of the 1930’s, they never adopted a revolutionary position on the Chicano national question and generally neglected the Chicano national movement. The CPUSA’s newspaper, The Worker, was given out in the Southwest only in English. Marxist-Leninist literature in Spanish was available mainly through Mexico. The CPUSA’s weakness on the national question eventually became part of its general degeneration into revisionism in the 1950’s.

During the 1950’s, due to the sellout of the CPUSA, the repression of McCarthyism and the temporary stabilization of U.S. imperialism, the Chicano national movement, like other social movements in the U.S., went into a period of relative inactivity. However, as with the Black movement, there were some struggles for civil rights. Groups such as the American G.I. Forum (a Chicano veterans’ organization), the Mexican-American Political Association (MAPA), the Unity League, and the Community Service Organization in California formed during these years. Their campaigns included voter registration drives, fights to end gerrymandering of districts (which divided Chicano barrios), to minimize the Chicano vote and backed candidates who opposed their programs.

But perhaps the most famous Chicano struggle during the 1950’s was the Empire Zinc strike in Silver City, New Mexico. In 1951 the mainly Chicano miners of that company went on strike demanding increased pay and equal treatment. When the company got an injunction against the strikers, the miners’ wives took over the picket line. They were viciously attacked by goons, the police and scabs. Forty-five women and 17 children were arrested and several were hit by scab-driven cars. The strike became well known because of the determination of the workers and because it was memorialized in the film Salt of the Earth which has become one of the most famous American workers’ films.

The quiescence of the 1950’s, though, was just the lull before the storm. By the mid-1960’s the Chicano people once again rose up on a massive scale along with other oppressed nationalities, workers and students to challenge the rule of monopoly capital.

The Chicano national movement in the 1960’s and 1970’s

The great upsurge of the Chicano national movement in the 1960’s and 1970’s was inspired in part by the people of Indochina resisting U.S. aggression, the struggle to build socialism in China and the anti-colonial and anti-imperialist struggles of peoples in Latin America and Africa. The Chicano people also were encouraged by the militant example set by the Afro-American people who rose up in revolt in hundreds of cities across the U.S. in the 1960’s.
People protest the police murder of Santos Rodriguez.

This persists in a system of national oppression that has been perpetuated by police in the Southwest. Hundreds of thousands of Mexican Americans were born depressed, proud, with limited power in the Southwest. Millions of Chicanos have been born.

The Chicanos population suffers continued police harassment.

The Chicanos were young 45 years ago. Schooling for Chicanos was only 45 years ago. In Texas the median years of schooling is 12 years while it was 12 years ago. The median number of years of schooling for Chicanos was just 4 years ago. Compared to 1960, the relative population in the Southwest, the housing, and health were in a down or deplorable position.

In 1960, Chicano averaged $2.000 less per year in family income.
it is easy to understand why the Chicano people rose up in revolt in the 1960's and why that revolt has continued throughout the 1970's.

One of the struggles which perhaps most dramatized the oppression of the Chicano nation was that of the Alianza Federal de Mercedes (Federal Alliance of Land Grant Heirs) based in northern New Mexico and led by Reies López Tijerina. The Alianza was founded in 1963 in order to try to regain the Chicano land grants and fight against the impoverishment of Chicano small farmers. As late as 1965 a Forest Service decision to drastically reduce grazing permits forced 20,000 Chicanos to leave their villages and abandon their small plots of land. In its early years the Alianza strived to gain its objectives through legal processes, but it was frustrated at every turn. Nevertheless the organization grew rapidly and at its peak its membership numbered 50,000, mainly composed of Chicano small farmers and sharecroppers. The Alianza issued proclamations in New Mexico declaring that the "U.S.A. Has No Title for New Mexico," "All Spanish and Indian Pueblos are Free Forever," and the famous cry "¡Tierra y Libertad!" (Land and Liberty). These calls struck a responsive chord among the Chicano people.

When the legal processes produced no results for the Alianza, it decided to take a militant action to dramatize its demands. In October, 1966, 350 Alianza members occupied a national park that had once been a part of a communal land grant. The Alianza claimed the land on behalf of the former land grant inhabitants.

The Chicano militants arrested two park rangers for trespassing but then were ousted themselves when the state moved in and arrested their leaders. While awaiting trial for the occupation, the Alianza continued its organizing but was constantly harassed by the police who attempted to prevent public meetings from being held and arrested some people for just trying to attend these meetings.

To counteract this harassment Tijerina and about 20 other Alianza members armed themselves and went to the Tierra Amaria courthouse to make a citizen's arrest of the District Attorney responsible for the harassment. They seized the courthouse but did not find the DA. The police tried to intervene and a fight broke out resulting in the wounding of several people. Tijerina and the group then left the area with two lawmen as hostages.

The state responded with the most massive military opera-

The Chicano land struggle became increasingly sharp in the 1960's. The activities of the Alianza Federal de Mercedes in New Mexico received widespread support from the Chicano movement throughout the Southwest.
Chinese students demanded an end to a school system which kept Chinese students away from college. This movement had a significant impact on Chinese American history and culture, and for almost 10 years, restaurants, saloons, and schools were closed. The Chinese American discrimination against Chinese was not tolerated, and in the 1910s, a Chinese American movement began that fought for equal rights.

Another important political development during this time was the rise of the Chinese American movement. This movement was necessary for liberation, but it was not without struggle. The Black Section was one of the first groups to rise in the 1960s, and even more so in the 1960s and 1970s, the Chinese American movement gained momentum. U.S. & B.A.O. of the Wild West, Y.A. America, and the Chinese American Student Association were among the leaders of this movement. They supported the struggle of the farm workers and Chinese Americans in the West.

The Chinese American movement was an upsurge in political activity and community action. The Chinese American movement played an important role in the Chinese American movement of the 1960s, particularly in terms of political expression and the struggle against discrimination.
caused Chicanos to have the highest dropout rate in California, the lowest percentage of high school graduates and the lowest percentage of college students in the state.

As a result of the walkouts and similar actions throughout the Southwest, a number of progressive Chicano student and youth organizations were formed — the MEChAs (Movimiento Estudiantil Chicano de Aztlán), MAYO (Mexican-American Youth Organization) and UMAS (United Mexican-American Students). Chicano college students also played a leading role in the Third World Liberation Front struggle at the University of California, Berkeley, and led militant campaigns on campuses in Colorado, Texas, New Mexico, and California. In many of these struggles the students raised the demand for self-determination.

This sentiment too was strongly expressed at the Chicano Youth Conferences held in Denver, Colorado. At the first Conference in 1969, several thousand youth, students, workers and community people adopted the Plan de Aztlán which explicitly called for self-determination — “a nation autonomous and free culturally, socially, economically and politically — will make its own decisions on the usage of our lands, the taxation of our goods.

The Los Angeles high school “blowouts” of 1968 were aimed at ending racism and discrimination faced by Chicanos in the educational system. The students received support from parents, teachers, and community organizations. The “blowouts” set a militant example for Chicano youth throughout the Southwest.

to utilization of our bodies for war, the determination of justice (reward and punishment) and the profit of our sweat.” At this same conference another important statement was issued by a number of different Chicanos who called themselves the “revolutionary caucus.” Their statement was issued prior to the adoption of the Plan de Aztlán:
The events of 28, 1969, El Alto Insurrection, against the war in the Dominican Republic, 1960, the historic demonstration at the University of California, Berkeley, 1969. The demonstration for the liberation of the Dominican Republic reached a peak of revolt and resistance, against the repressive and brutal repression of the Dominican government. The demonstration was supported by the Revolutionaries of the World, who demanded the release of political prisoners and the end of the dictatorship. The leaders of the demonstration were arrested and imprisoned, but the spirit of resistance continued. The demonstration was a milestone in the struggle for freedom and justice.

The city of Santo Domingo, the capital of the Dominican Republic, was in a state of rebellion. The demonstrators gathered in the streets, chanting slogans and carrying flags. The police responded with violence, firing tear gas and rubber bullets. People were wounded and arrested. The demonstration continued for days, with thousands of people participating. The government eventually relented and released the leaders of the demonstration.

The demonstration was a significant event in the history of the Dominican Republic. It marked the beginning of a new phase in the struggle for freedom and justice. The leaders of the demonstration were later hailed as heroes, and their memory lives on in the hearts of the people of the Dominican Republic.
The Plan of Delano was announced by the National Farm Workers Association, later a central part of the United Farm Workers Union, in March 1966 during the farm workers' pilgrimage from Delano, the "capital" of California agriculture, to Sacramento, the political capital of the state. Thousands joined the 300 mile walk which took place at the height of the Delano grape strike. The Plan reflects the deep sentiments for liberation as well as the influence of the Church:

The following are excerpts from the Plan de Delano:

Our sweat and our blood have fallen on this land to make other men rich. Our wages and working conditions have been determined from above, because irresponsible legislators who could have helped us have supported the rancher's argument that the plight of the farm workers was a "special case." They saw the obvious effects of an unjust system, starvation wages, contractors, day hauls, forced migration, sickness and subhuman conditions.

The farm worker has been abandoned to his own fate — without representation, without power — subject to the mercy and caprice of the rancher.

We are suffering. We have suffered unnumbered ills and crimes in the name of the law of the land. Our men, women and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system; they have also suffered the desperation of knowing that the system caters to the greed of callous men and not to our needs.

Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hunger on us, and now we hunger for justice. We draw strength from the very despair in which we have been forced to live. WE SHALL ENDURE!

We shall unite. We have learned the meaning of unity. We know why these United States are just that — united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filipino worker in California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese and Arabs; in short, all of the races that comprise the oppressed minorities of the United States. The majority of the people on our pilgrimage are of Mexican descent, but the triumph of our race depends on a national association of farm workers. We must get together and bargain collectively. We must use the only strength that we have, the force of our numbers; the ranchers are few, we are many. United we shall stand!

We shall pursue the Revolution we have proposed. We are sons of the Mexican Revolution, a revolution of the poor seeking bread and justice. Our Revolution shall not be an armed one, but we want the order which now exists to be undone, and that a new social order replace it. We are poor, we are humble, and our only choice is to strike in those ranches where we are not treated with the respect we deserve as working men, where our rights as free and sovereign men are not recognized.
The strike for unionization began in 1972 and eventually involved 4,000 workers. The strike against the capitalistic firm to work in the Southwest against the workers' quest for a higher wage. The strike ended in 1974 after a short period. The majority went on strike against the Farm Merchants Company. The majority were Mexican and Chicano workers in El Paso, Texas.

In 1972, more than 5,000 Chicano and Mexican workers in El Paso, Texas, went on a hunger strike for unionization. The strike was led by the Farm Workers Union. The strike ended in 1974 after a short period. The majority went on strike against the Farm Merchants Company. The majority were Mexican and Chicano workers in El Paso, Texas.

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The Farm Workers' Union's efforts to organize at the tomato line were successful, though the struggle is still ongoing and is difficult. The Farm Workers' Union's efforts to organize at the tomato line were successful, though the struggle is still ongoing and is difficult. The Farm Workers' Union's efforts to organize at the tomato line were successful, though the struggle is still ongoing and is difficult. The Farm Workers' Union's efforts to organize at the tomato line were successful, though the struggle is still ongoing and is difficult.

Throughout the campaign, thousands of people actively helped the Farm Workers' Union's efforts to organize at the tomato line. Thousands of people actively helped the Farm Workers' Union's efforts to organize at the tomato line. Thousands of people actively helped the Farm Workers' Union's efforts to organize at the tomato line. Thousands of people actively helped the Farm Workers' Union's efforts to organize at the tomato line.

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ment benefits from Farah in 53 years. The strikers defied the police, the courts, armed goons, and police dogs during the course of their strike. Over 800 strikers were arrested in one incident. Finally in 1974, with the support of people throughout the U.S., the workers won recognition for their union. The victory was a major blow against class exploitation and national oppression in the Chicano nation.

Many of the workers understood their struggle as connected to the Chicano people’s struggle against oppression. When a Dallas cop shot young Santos Rodriguez in the head inside a squad car, a number of Farah strikers organized a protest demonstration in El Paso.

A third example of struggles of Chicano workers during this time was that of the furniture workers walkout in Los Angeles in 1973. Several hundred furniture workers from eight plants walked off their jobs for one day to picket a convention of AFL-CIO union bureaucrats. Though not as large as the farm workers or Farah strikes, the walkout was significant because it was a one-day political strike to protest the Viet Nam War and Nixon’s wage freeze. Over 90% of the furniture workers in L.A. are Chicano or Mexican.

These examples serve to illustrate the militant and conscious role that Chicano workers played in the great national upsurge of the late 1960’s and early 1970’s. In each and every case their struggles won support from the broad sectors of the Chicano community. Hundreds of Chicano students filled the jails of the Coachella Valley in support of the farm workers strikes. Hundreds more walked the picket lines of department stores around the Southwest in support of the Farah boycott. A number of MEChA students marched in the picket line during the walkout of the furniture workers. Support was also received from housewives, small businessmen and Chicano professionals who recognized that these struggles were a part of the Chicano people’s resistance to centuries-long oppression.

Chicano movement produces revolutionaries

Many revolutionary activists came out of the struggles of the Chicano people in the 1960’s and 1970’s. They saw that the oppressive conditions faced by Chicanos and other peoples were not accidental, but in fact historical and systematic. They recognized that there was a connection between the aggression of U.S. imperialism abroad and oppression in the barrios and fields at home.

Many Chicano activists reached the conclusion that in the long run only revolution could end the continuous and pervasive pattern of national oppression suffered by Chicanos. These activists were then confronted with new and more difficult questions: What kind of revolution was necessary and possible in the U.S.? Who would take part in this revolution? Who would lead this revolution? On a wide scale many Chicano activists began to study the experience of revolution in other countries, and particularly the teachings of Mao Zedong. At the same time they tried to deepen their understanding of the particular history and conditions in the United States, as they continued to take up many of the mass struggles in the Chicano national movement. They often played important roles in the struggles of the workers, students, youth, and others.

It was in the course of struggle that many Chicano activists saw increasingly that scientific socialism — Marxism-Leninism-Mao Zedong Thought — was the revolutionary ideology which could help guide the working class to emancipation and the Chicano people to complete liberation. These young Chicano communists were an integral part of both the Chicano national movement and the overall revolutionary movement in the U.S. They worked to integrate the ideas of communism with the flesh and blood struggles of the Chicano people. They thus made important contributions in such struggles as the farm workers, in building support for the Farah strike, in the Dasco paper strike in Oakland, California, in the struggle to build the MEChAs, in housing struggles, in police repression struggles such as that to free Los Siete de La Raza, and in many others. Through this work they helped organize and raise the political consciousness of a large sector of the Chicano movement. It was largely out of this work that Marxist-Leninist organizations such as the August 29th Movement developed.

The 1960’s and 1970’s marked a turning point for the Chicano liberation struggle as well as for the entire revolutionary movement. The Marxist-Leninist movement in the U.S. today traces its origins back directly to the upsurges of that time. The Chicano movement was an important and integral part of that history, and played a crucial role in giving birth to the present-day Marxist-Leninist movement.
The vast majority of Chicanos in the southwestern United States hold Spanish as their native tongue. This is the common language in which Spanish speakers conduct their daily lives.

The Mexican nation was formed at the border with Mexico. This band generally consists of mestizo people who are of mixed Spanish and Native American ancestry. The Mexican population is predominant in the southwestern United States, where they have constituted a substantial community of people for hundreds of years. Today, there are between 10 and 12 million Chicanos and Mexican Americans.

sphere of life

National oppression manifested in every sphere of life. The determination of the Chicano nation is evident in the struggle for the rights of all people, including the right to self-determination. The Chicano people must demand the recognition of their ethnic group as a distinct people with its own culture, history, and political identity. The Chicano nation must work for the liberation of the world's oppressed people, including the struggle for the rights of the Chicano people. The struggle for the liberation of the Chicano people is seen in every aspect of their lives and in every sphere of action, including their economic, political, and cultural activities.

For liberation today and their struggle tomorrow. The Chicano people.
of the Chicano people, despite attempts by the bourgeoisie to deprive them of their language. The big capitalists have systematically tried to suppress Spanish.

In New Mexico, for instance, in 1876 when the first public schools were established in the territory, 111 of 133 schools were conducted in Spanish, 12 in both English and Spanish and only 10 in English alone. The first trial in English was not held until 1912. But since then, due to the pressure of the U.S. state, English became the required language in all schools in New Mexico and throughout the Southwest. As recently as 1970 a Chicano teacher in Crystal City, Texas, was indicted for conducting a high school history class in Spanish.

Despite the discrimination against Spanish, 80% of the Chicano population in the core area of the nation is Spanish-speaking. The 1970 federal census also reveals that 91% of the Chicano and Mexican population in the U.S. reported Spanish as their native language.1

The suppression of the Spanish language is one of the blatant forms of national oppression and, of course, this seriously restricts the cultural, educational, and political lives of the Chicano people. One of the most outrageous examples of this discrimination against Spanish came to light recently, when it became known that some Chicano children had been put into classes for mentally retarded children, because they did not know English.

Other social statistics clearly show the all-round nature of the oppression of the Chicano people: In 1972, 40% of Chicano families lived on less than $6,000 a year compared to 24% for Anglos. The median income in 1972 for the total population was $10,285 while it was just $7,480 for Chicanos. The percentage of Chicano families living in poverty was 28.9% compared to 12.5% for the total population. (The figure for just the Anglo population, of course, would be much lower than the "total population" as this includes all the minority nationalities.) In the core area of the Chicano nation, the situation is still worse: in 1972, 40% of the Chicano families were in poverty and 50% in Texas. The federal government, itself, just revealed that Brownsville, Texas, which is overwhelmingly Chicano, is the poorest city in the U.S.

National oppression means, too, that the lives of the Chicano people are cut short — the life expectancy for Chicanos is only 56.7 years compared to 67.5 years for Anglos. Chicano farm workers have a life expectancy of only 49 years! This situation is caused by poor nutrition, inadequate health care and brutal exploitation. In the poor rural areas of the Chicano nation, the infant mortality rate is 125% higher than the national average, and the influenza and pneumonia death rates are 200% higher.

But these statistics alone do not tell the entire story — they do not tell of the dozens of police murders of Chicanos that have taken place throughout the Southwest over the past decade. They do not tell of the serious drug problems which enslave many of the young people. The statistics, too, do not tell of the racist social treatment of the Chicano people, including stereotyping in the media, segregation in housing and discrimination in employment.

Should it be at all surprising that the hatred for national oppression runs so deep and strong among the Chicano people!

The Chicano people hold no political power in their own homeland — they have been forcibly kept within the control of the U.S. capitalist state. One of the reasons for this has been because the big capitalists have so coveted the riches of the Chicano nation. The biggest landowners in New Mexico continue to be the federal government, the railroad companies and mining companies such as Phelps Dodge, Anaconda, Kennecott and Kaiser. The big petroleum companies such as Exxon, Tenneco and Standard Oil, too, have large holdings in New Mexico. The state is still largely plundered for its great mineral and timber wealth.

Once mainly peasant and small farmers, the great majority of the Chicano people are now wage laborers. Eighty percent are workers and close to this same percentage reside in urban areas.

1969 U.S. Census Figures

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A small Chicano peasantry continues to exist, mainly in northern New Mexico and southern Colorado, and there are many small farmers in the south Texas area. In addition, some Chicanos are semi-proletarians, who work for a wage part of the year, and also do some family farming.

With very few exceptions the Chicano bourgeoisie is really a petty bourgeoisie and most of its holdings are in retail and
HISTORY OF THE CHICANO PEOPLE

The struggle of Chicano women did not begin in the 1960’s. The first step was taken by the Chicana/o movement of the 1960’s. The Chicana/o movement of the 1960’s took place in the Southwest. The Chicana/o movement was a response to the increased social and economic pressures on Chicano/a communities. The movement was led by a group of young, educated men and women who sought to create a new Chicano/a identity. The movement focused on issues such as language, culture, and identity. The movement was characterized by a strong sense of community and a commitment to social justice.

The struggle of Chicano women continued to develop in the 1970’s and 1980’s. The women’s movement was a key component of the Chicana/o movement. The women’s movement was led by a group of women who sought to create a new Chicana/o identity. The movement focused on issues such as gender, race, and identity. The movement was characterized by a strong sense of community and a commitment to social justice.

The struggle of Chicano women continues to develop today. The women’s movement is a key component of the Chicana/o movement. The movement is led by a group of women who seek to create a new Chicana/o identity. The movement focuses on issues such as gender, race, and identity. The movement is characterized by a strong sense of community and a commitment to social justice.
FORWARD

With the power of the state in their hands the masses of people can tackle the massive social and living problems inherited from capitalism. All nationalities will be recognized as equal, and nationalities will be able to use their languages without discrimination or other interference. The development of culture of the minority nationalities will be encouraged and assisted and no disparaged.

Most importantly, the minority nationalities will be able to hold political power. The oppressed nations such as the Afro-American nation in the Black-belt South, and the Chicano nation in the Southwest, will be able to exercise their right to self-determination. Outside of these areas, minority peoples in areas of concentration can exercise some form of local or regional autonomy over their affairs and partake in the general affairs of the state.

But while socialism is the ultimate solution to national oppression, this cannot be used as an argument against fighting today for the national rights of the Chicano people. In fact, socialism can be achieved only if a determined day-to-day fight is waged against national oppression by the working class.

The fight against national oppression is a particularly important task in the U.S. because the centuries of national oppression have created a profound revolutionary potential among the Chicano people. The contrast between the professed “democracy” and “prosperity” of the U.S. and the reality of life for the masses of Chicanos has created a deep bitterness.

Communists have a responsibility to be the staunchest fighters against the national oppression of the Chicano people. Communists must unite with the struggle of the Chicano people, strive to advance the movement and help forge its unity with the struggle of the working class and other oppressed peoples.

This can be done only if communists show in deeds that they can help lead the Chicano movement in a revolutionary direction and advance the interests of the Chicano people. Words and propaganda are not enough. Many communists already have come from the Chicano people and are continuing to play leading roles in the Chicano struggle.

Communists must also lead the workers of other nationalities to support and unite with the just struggles of the Chicano people. These struggles include the fight against discrimination, for better living conditions, for the equality of languages and against police repress; but they also include the struggle for basic national democratic demands up to and including the right of self-determination for the Chicano nation.

Fighting for the right of self-determination means fighting for the right of the Chicano people to determine the future of their nation without the interference of outside force or compulsion. This means being able to determine the affairs of their nation up to and including secession from the U.S., if they so desire. Whether or not the Chicano people decide to form an independent nation, federate with the U.S., become a Mexican province or some other form is entirely up to the Chicano people to decide.

Communists uphold the right of self-determination because the Chicano nation is the same reason that they uphold all the other national demands of the Chicano people — to forge the internationalist unity of the multinational working class and to help lead the Chicano people in revolutionary struggle.

By upholding the right of self-determination, the workers of the oppressor nation prove to the workers of the Chicano nation that they reject the privileges acquired by conquest. Upholding the right of self-determination will serve to break down the mistrust between the workers of the oppressed and oppressor nationalities and replace it with revolutionary trust.

Communists must uphold the right of self-determination now, even if it is not the principal demand of the movement today, for communists must not look just at the present but to the future. It is only a matter of time (and not a question of if it will come about) when there will be another great upsurge in the struggle of the Chicano people. And it is very likely that this demand will be raised even more widely and militantly than in the past. At that time upholding the right of self-determination will become an immediate issue upon which revolutionaries will be judged on their past and present stand.

Communists must also uphold the right of self-determination for the Chicano nation in order to help lead the Chicano national movement in a revolutionary direction. This demand, once taken up by the Chicano masses, will lead them to struggle against the U.S. monopolists. The right of self-determination presupposes a struggle for political power and is aimed at a central pillar of U.S. imperialism. Self-determination cannot be won without revolutionary struggle.

Can self-determination actually be won? It definitely can be
Some specific questions

The Chinese national movement is similar to that for other minority groups. For instance, the Chinese national movement, the problem of ethnic minorities, and the problem of self-determination are all focused on issues of national identity and cultural expression. The Chinese national movement involves a struggle for self-determination and recognition of the Chinese people as a distinct nation. This struggle is supported by the Chinese Communist Party, which has been in power since 1949.

In the context of the Chinese national movement, the Chinese Communist Party (CCP) has been instrumental in promoting the idea of Chinese nationalism and the Chinese people's struggle for self-determination. The CCP has been successful in promoting the idea of Chinese nationalism and the Chinese people's struggle for self-determination, which has led to the establishment of the People's Republic of China in 1949.

In conclusion, the Chinese national movement is a struggle for self-determination and recognition of the Chinese people as a distinct nation. The CCP has been successful in promoting the idea of Chinese nationalism and the Chinese people's struggle for self-determination, which has led to the establishment of the People's Republic of China in 1949.
who oppose imperialism. The Chicano people have suffered national oppression and this has generated national resistance, national sentiments and national rebellion at times. Directed against their oppressors, such sentiments are revolutionary. Communists support these sentiments.

Communists of oppressor nationalities have a particular responsibility to combat the nationalism of "their" reactionary bourgeoisie. Communists from the oppressed nationalities on the other hand are first and foremost communists, but they should also be the most determined fighters against the oppression of their people. Communism in the U.S. must stand for the emancipation of the working class and the liberation of the oppressed nationalities.

Within the national movements, communists will have to combat narrow nationalism, among other deviations, which hurts the cause of proletarian revolution. The narrow nationalists attempt to manipulate the progressive national sentiments of the oppressed peoples and direct them away from the source of their oppression. Narrow nationalists in the Chicano movement, for instance, target all Anglos as the source of Chicano oppression. In practice the narrow nationalists are splitters who actually work in glove with the big Anglo bourgeoisie against the workers and masses of Chicano people. The narrow nationalists attack Marxism and communism as "white" things and attack revolutionary nationalists, who see the common interests of all the oppressed, as vendidos (sellouts). The narrow nationalists however, are only a small handful and they offer only the dead end alternatives of "Chicano capitalism," or "community control" without a revolutionary struggle for political power.

Communists must unite with the progressive national sentiments of the masses and expose the narrow nationalists as splitters and betrayers of the interests of the masses of oppressed peoples.

On the relation between Chicanos and Mexicans: The Chicano people in the U.S. are the people whose ancestors were the Spanish-speaking people of northern Mexico (before annexation), and include the many generations of migrants from Mexico who traveled across the border after 1848. The vast majority of these migrants have remained in the areas of the former Mexican territories.

The culture of the Chicano people was first a blend of Spanish, Mexican and Indian inheritances. Since annexation though, the culture of the Chicano people has developed under the conditions of national oppression by Anglo capital. An identity evolved which was neither Mexican nor Anglo-American. The migrations from Mexico reinforced the Mexican aspects of the Chicano culture, but likewise over a period of time the immigrants from Mexico begin to adopt Chicano culture. It is important to understand the experience which binds Chicanos and Mexicans in the U.S. together.

The migrations from Mexico have been due in large part to imperialist domination of that country which has kept it impoverished, and caused large numbers of Mexicans to come to the U.S. When Mexicans arrive in the U.S. they are immediately superexploited in such jobs as the garment sweatshops, the foundries, the restaurants or in the fields. They are subjected to the constant terror of la migra. They face severe discrimination because they speak only Spanish. The monopoly capitalists, as well as unscrupulous loan sharks, insurance companies and landlords prey on the Mexican immigrants like vultures as soon as they set foot in the U.S.

For generation after generation this pattern has continued. These are the conditions which face the first generation of Mexican immigrants. But succeeding generations do not escape from oppression. Even if they acquire U.S. citizenship, or their children are born in the U.S., they are never allowed to achieve equality with Anglo-Americans, no matter how long they live in the U.S.

The vast majority of both immigrant and American-born are kept as a superexploited and unorganized part of the work force. Even when some Mexicans are able to get into a professional occupation or small business, their overall status remains much lower than that of their Anglo counterparts.

This is what binds together the Mexican and Chicano experience — a common experience of oppression. Over a generation or two, for all practical purposes the distinctions between the two disappear.

Regional autonomy: Regional autonomy is a policy of granting regional administrative flexibility in governing an area within a state because of its particular national characteristics. It is a policy which was used in the socialist Soviet Union, and is used today in