

MAPA

AND

LA **R**AZA

UNIDA **P**ARTY

A PROGRAM FOR CHICANO POLITICAL

ACTION FOR THE 1970'S

By Bert Corona
National Organizer



LA RAZA UNIDA PARTY

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Estimado Amigos:

At the present time we are trying to organize a new political party in San Diego County and throughout the Southwest that will provide Chicano's with some meaningful political representation (through accountability) in our communities. In California, out of 15,650 appointed and elected positions (1.98%), we Chicano's hold only 310 of these positions, even though we make up 16% of the states population.

The majority of these are officials who are not accountable to the Chicano communities. We are trying to inform as many of our people as possible by phone, mail and literature of our attempts to organize this new political party.

Bert Corona's "Political Programs for the 1970's" is a historical and contemporary account of what Chicano's have to strive for in order to gain meaningful political representation. We believe that only by uniting and acting politically will we be able to solve the many social, economic, and political problems that we as a people now face.

PARTIDO DE LA RAZA UNIDA

Sinceramente,

Herman Baca

Herman Baca
San Diego County Director

MAPA AND LA RAZA UNIDA: POLITICAL ACTION OF CHICANOS

This decade of the 1970's will undoubtedly be the most politically intense and significant decade in the history of our people. The degree of intensity of political activity by Chicanos in the present period stems not only from the fast-developing political maturity of Chicanos themselves or from the coming to political legality for voting of our youth from 18 years to 21 years, but also from the rapid politicization of large groups of people in the U.S.A. who in the past had not been nearly so active politically. Among these are the poor of all races and colors, students and young people, black people as a total community and women as a group. The very dramatic projecting into political activity of these groups throughout the nation impels and influences Chicanos to move politically, too.

The civil rights movement, the great black liberation movement, the anti-war actions, the student and youth rebellion against the failures and abuses of the system, the farm worker organizing and boycott movement and the women's liberation movement all deeply affect Chicanos throughout the U.S.A. As alienated and separated as the Chicano people may be from the rest of the nation, we are still as vital a part of this nation as the land itself. We are also as deeply affected or perhaps more so than any of the other groups in the U.S. by the severe crises--one after another--that the masses of Americans have faced since the cold war years and McCarthyist hysteria of the Korean War and through the very tragic and turbulent years of the 1960's. And now in the first eighteen months of the 1970's, we Chicanos have seen the escalating upon us of repression by police, sheriffs, immigration and other enforcement agencies of this society. We still suffer the blindness and deafness of the courts and justice system and the racism of the public schools and of all the public social and health service agencies

towards our Chicano people is acute as ever. This is especially oppressive for our Chicano poor and those who are monolingual, Spanish-speaking, both together being the majority of our people. Finally, the severe economic crisis of the present moment that is characterized by both growing unemployment (as high as 18 percent amongst our people), coupled with a constantly rising inflation in the cost of living, weighs most heavily upon Chicanos everywhere.

Seeing no end in sight to the terrible difficulties and pressures upon themselves and their families from the very young to the very old, Chicanos are now increasingly demanding immediate solutions instead of promises, study and research commissions and meaningless palliative programs that are accompanied by much public relations ballyhoo but change nothing! The militancy of not only our youths but a large section of our older population as shown in our recent National Chicano Moratoriums, in our school blowouts and college and university Chicano student strikes, the growing strength and breadth of the farmworkers' organizing campaign, the very significant successes of La Raza Unida Party in Texas and the exhilarating sweep of new community groups, barrio centers, Raza newspapers, journals, magazines, barrio schools, radio, theatre and TV programs are all concrete proof of the new degree of involvement, political awareness and militancy of the more than 10,000,000 Chicano people in the U.S.A.

Of special significance in this decade of the 1970's is the growing restlessness, rebelliousness and militancy of Chicanos in the labor unions and the growing resistance of non-documented Mexican people from Mexico to the inhuman and brutal harassment of the Immigration Service, the Border Patrol, and the exploitation by employers. Both of these important factors are indications that the key group

in our communities--the workers--are also beginning to move to defend their own and their families' existence. There are estimates in official circles that in California alone, we have more than 300,000 Mexican workers without documents as a permanent part of the labor force. So, the organizing and mobilization for defense of so called "illegal" Mexican workers is a very significant indication of the degree and depth of awareness and movement amongst our people. This will undoubtedly increase as steelworkers, non-ferrous (copper) miners, construction workers, garment, packinghouse, cannery and distribution workers enter into negotiations and possible strike situations in the next two years--for Chicanos work in these industries in large numbers. One also cannot overlook the ever-increasing challenging of the leadership of their unions by Chicano workers. In practically every important union we see Chicano workers demanding that the leadership of their labor groups take up the fight against employer abuses, discrimination and disregard for the Chicano workers. More and more workers have been coming to MAPA for assistance in their struggles and defense against employers layoffs, abuses and discrimination as well as against the inaction and disregard of these abuses by the very leaders of their unions. Tired of the long years of paying dues to international unions that have racist policies and practices towards Chicanos, many of our people have been asking MAPA to form its own labor unions.

MAPA has a history, since its very inception, of supporting the organization of Chicano workers into unions. MAPA has supported and actually participated in the organizing campaigns, strikes and plant-grievance battles of Mexicanos in their unions. Many of MAPA's chapters and leaders have learned how to process claims and demands of workers before the NLRB, Labor Commissioner, Workmen's

Compensation, Unemployment and Disability Insurance offices as well as to fight against violations by employers of the contracts that they have signed with the workers' unions. MAPA has done all these things and is doing them at this very moment because of the unresponsiveness, accommodativeness and/or racism of much of the present trade union leadership. Many MAPA members and leaders have come out of, or, are still a part of the trade union movement.

In the political arena the same story has been repeated in terms of the Democratic and Republican parties' unwillingness and inability to represent the true interests of the masses of our people. Tokenism, both in representation as well as, in programs and solutions to the oppression, racism and poverty that is the daily lot of Chicanos, has been the answer of both major parties. Chicano political leadership has, therefore, been forced to deal ultimately from compromise and powerlessness with the political and governmental apparatuses. The time is here for change and for a totally new political strategy for Chicanos. That strategy comes naturally out of the manifested need for self-determination and independence of the Chicano communities socially, culturally, economically, and politically. This strategy is the creation of La Raza Unida Party. Only through the establishment of our own strong national La Raza Unida Party can we Chicanos put an end to tokenism and dependency, to compromise and cooption of our political leadership and establish true control by and accountability to the Chicano communities of the political apparatus that receives our votes.

MAPA must help in every way possible to create and maintain a strong La Raza Unida Party. Because of its eleven years of history, experience and know-how, MAPA is the Chicano organization that can contribute the most to La Raza Unida

efforts. In the decade of the 60's MAPA, with all its weaknesses has made a great contribution to the development of political awareness and experience in over 150 Chicano communities throughout the Southwest, the Pacific Northwest, the Midwest and the Great Lakes areas. MAPA along with its two predecessor political organizations--ANMA in the 50's and the "Congreso de los Pueblos de Habla Española" of the 30's and 40's has been a necessary step and element in the struggle for political independence and self-determination of the Chicano people. Now, in keeping with the dictates and needs of history, MAPA must and will join with our youth, students, militants and "pueblo in general" to establish our own political party--La Raza Unida.

Some very sincere people ask if this means that MAPA will go out of business and its chapters simply become La Raza Unida Chapters. Our answer to the first question is simply that a people do not dissolve or destroy a tool that has served them significantly well even though it has not totally liberated them. Especially organizations--mass or community type--that are so difficult to create, develop and maintain solely through the voluntary efforts and will of people--are not put out of business because new perspectives and vistas for greater action open up. The second part of the query, that MAPA chapters merely convert into La Raza Unida Party groups, would be a mechanical device that would greatly short-change our communities' potential for truly broad-based and more intense political activity and strength. Such a mechanical approach would also divide our communities and separate MAPA chapters from very important elements within our present "movimiento," namely, the youth and students, new women's groups, militants of all kinds and many "gente" del barrio who want broader unity-in-action today.

MAPA, we must remember, is only a civic club membership organization that does many other things besides political activities. MAPA is not a political party. La Raza Unida Party is just that--an official and formal political party to carry its name, candidates and platform into and through the whole electoral process. MAPA has been, through the use of its club network and state organizations, a mobilizing and orienting mechanism in our barrios and a pressure group with some bargaining power against both existing political parties and the government apparatus. La Raza Unida Party will be and is a mechanism and vehicle for both political control of local government bodies, such as city and county governments, school boards and judicial districts as well as for maximum and total bargaining power of the Chicano community in the total electoral and governmental processes in this country. La Raza Unida Party, through its candidates and its platform going on the November general election ballots, shall have the power that neither MAPA or any such civic, political but non-electoral party group has had, i.e. to deny our votes to the lesser-of-two-evils candidates and parties of the Anglo establishment--the Democratic and Republican parties--by running our own candidates on our platforms. A people, a movement or a group can only maximize its fullest potential power when it carries with it at all times the ability to be for itself and its true interests under any and all circumstances. La Raza Unida Party carries with it this ability whereas MAPA--not being an official and formal electoral political party--cannot carry out this final but crucial function. MAPA can, by being part of La Raza Unida Party, help to establish and carry out to the maximum Chicano political control of local governments wherever possible and establish and carry out the

maximum bargaining power for Chicanos against the political and government structures in this nation.

MAPA chapters, with their experience and organization, can greatly assist in the voter registration drives amongst our people into La Raza Unida Party especially of our youth--who can now register to vote at 17 years and 6 months of age. MAPA can be significant in establishing headquarters, running candidates' campaigns, fund raising, house meetings, door-to-door work, etc. All this also applies to other organizations in the Chicano communities who are truly for change, self-determination and independence of our people, such as MECHA, Brown Berets, National Chicano Moratorium, United Farmworkers Organizing Committee, Crusade for Justice, MAYO and those chapters and people inside the CSO, American GI Forum and Mexican-American educators groups who support the concept, principles and platform of La Raza Unida Party. All these groups plus Chicano trade unionists, church, social and civic groups do not go out of business in order to establish La Raza Unida Party, but rather by using the strength and experience of their organizations, guarantee the establishment of the strongest possible La Raza Unida Party in the U.S.A.

Organizing La Raza Unida Party, especially in California, is not an easy task. First we have to solve the legal requirements of registering at least 67,000 valid signatures on the State voter roles. This means that we need a gross of some 135,000 signatures because so many signatures and registrations are declared invalid by County Registrar clerks especially those signatures and registrations of Spanish surname persons. This is due to the racism and general opposition to third parties and most especially of third parties who advocate militantly, significant change.

This registration task is a major organizing effort in itself. In order to carry it out successfully, we must deputize some 2500 new Deputy Registrars of Voters in the state of California. In some counties such as in the counties in the valleys and in San Diego, there is a reluctance and refusal to deputize new Registrars of Voters. Only combined action by Chicano groups can break down this resistance by counties to deputize our people in large numbers so that we can exercise our democratic and constitutional right to establish our own free political party--La Raza Unida through the electoral and political process of "voter registration."

Prominent Chicano leaders and groups must unitedly demand that County Registrar Clerks make it easily possible for us to become Deputy Registrars of Voters and to be able to register the 135,000 Chicanos and others who support and believe in La Raza Unida concept by November of this year, 1971. We can profit by the experiences of MAPA, CSO and G.I. Forum in developing voter registration drives in our barrios. We can also profit by the experiences of other third parties, such as Peace and Freedom Party, in gathering the required numbers of new voter registrations that finally qualified them as official legal electoral political parties in the state of California. Chicano leaders and organizations may have to lead sit-ins and demonstrations at County Registrar Offices in order to obtain the democratic and constitutional right to become deputy voter registrars in large numbers.

Organization must take place every day until November 1st, 1971! We must contact and involve as many of the organizations in our communities to become

involved in establishing our party. Jointly these groups can open barrio headquarters for La Raza Unida. Posters, buttons, bumperstickers, leaflets, pamphlets and radio or TV appearances must be constantly produced carrying the message in English and Spanish to our people--to join La Raza Unida and WHY! From the headquarters, broadly extensive and very consistent door-to-door voter registration drives must be carried out. Accurate records of the total numbers and names with addresses of all those registered must be kept so we can maintain our own accurate count every month. Registration tables must be manned in front of churches, theatres, sports and dance events, shopping centers and neighborhood "tiendas" in the rural areas every day if possible, but at least every weekend. Voter registration caravans with sound trucks, girls, bird-dogs and deputies must be organized to cruise through the streets of the barrios on a constant steady basis. The effects of all this type of work are only truly reaped if we repeatedly and constantly carry out the canvassing, caravanning, etc. Sporadic and once-in-a-while mobilizing is not fruitful nor effective. We must saturate our barrios--our peoples' minds this summer--with the reasons and urgency to establish La Raza Unida Party.

The key is to reach and involve the mass organizations of our people. These are the unions where we have large numbers, groups in the "vecindades," the community centers, the churches, the high schools, colleges and most important, directly involve workers at the shops, factories and fields where they work. This means leafleting, sound trucking and voter registration tables at plant gates, County hospitals, clinics, welfare offices, HRD offices, etc.--early in the morning, noon hours and other peak hours of entry of our people into these

centers of congregation. MAPA must join hands with MECHA, Brown Berets, Chicano Moratorium Committee and all other groups to organize local area workshops, conferences and seminars as has been the case already in Oakland, Hayward, Sacramento, San Jose, Stockton, San Bernardino, East Los Angeles and soon to take place in Norwalk, San Fernando Valley, San Diego and Oxnard.

We must put forth Raza Unida candidates in any and all elections that we can in what remains of this year as was done in the city and school elections in Berkeley and Oakland for even if we lose the most effective way of carrying Raza Unida platform and concepts to the people is through well organized election campaigns behind officially endorsed Raza Unida candidates. Finally, we must include in our platform and policy formation meetings and conference all the significant day-to-day issues that confront the masses of our people. Fights to defend our peoples' income, jobs, welfare and other benefits, the fights to defend our people against police, sheriffs, and Immigration and Border Patrol arrests and brutality, defense of our poor in the courts, probation, housing projects, hospitals, etc., must be Raza Unida issues and work!

Joining with MECHA groups in the struggles to retain EOP and Chicano Studies Departments in high schools, colleges, and universities is Raza Unida work. Participating in the farmworkers' struggles such as in their strikes and boycotts and in those of other workers and unions for better pay and working conditions for workers is Raza Unida and MAPA work. Involving ourselves in such barrio activities as Barrio Defense Committee, La Raza and barrio schools.

The fight to end gerrymandering and to secure truly representative reapportionment and working with all barrio community centers to help the youths, and

support cultural activities, the fight to restore our image in radio, TV and motion pictures, to build barrio newspapers, narcotics rehabilitation and defense of the rights of addicts, ex-felons, the non-English speaking and the undocumented residents of La Raza, welfare recipients and housing project tenants--all this is MAPA and Raza Unida work. A major legal and popular defense campaign to free brother Reies Tijerina must be organized and raised to the national and international levels just like Lucia González de Parsons organized on behalf of the Chicago eight-hour day martyrs in the 1880's. These are some of the issues. If we fight together for them VENCEREMOS! Viva MAPA! VIVA LA RAZA UNIDA!

**SI NO VOTAMOS
NO VALEMOS**

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This registration task is a major organizing effort in itself. In order to carry it out successfully, we must deputize some 2500 new Deputy Registrars of Voters in the state of California. In some counties such as in the counties in the valleys and in San Diego, there is a reluctance and refusal to deputize new Registrars of Voters. Only combined action by Chicano groups can break down this resistance by counties to deputize our people in large numbers so that we can exercise our democratic and constitutional right to establish our own free political party--La Raza Unida through the electoral and political process of "voter registration."

Prominent Chicano leaders and groups must unitedly demand that County Registrar Clerks make it easily possible for us to become Deputy Registrars of Voters and to be able to register the 135,000 Chicanos and others who support and believe in La Raza Unida concept by November of this year, 1971. We can profit by the experiences of MAPA, CSO and G.I. Forum in developing voter registration drives in our barrios. We can also profit by the experiences of other third parties, such as Peace and Freedom Party, in gathering the required numbers of new voter registrations that finally qualified them as official legal electoral political parties in the state of California. Chicano leaders and organizations may have to lead sit-ins and demonstrations at County Registrar Offices in order to obtain the democratic and constitutional right to become deputy voter registrars in large numbers.

Organization must take place every day until November 1st, 1971! We must contact and involve as many of the organizations in our communities to become

involved in establishing our party. Jointly these groups can open barrio headquarters for La Raza Unida. Posters, buttons, bumperstickers, leaflets, pamphlets and radio or TV appearances must be constantly produced carrying the message in English and Spanish to our people--to join La Raza Unida and WHY! From the headquarters, broadly extensive and very consistent door-to-door voter registration drives must be carried out. Accurate records of the total numbers and names with addresses of all those registered must be kept so we can maintain our own accurate count every month. Registration tables must be manned in front of churches, theatres, sports and dance events, shopping centers and neighborhood "tiendas" in the rural areas every day if possible, but at least every weekend. Voter registration caravans with sound trucks, girls, bird-dogs and deputies must be organized to cruise through the streets of the barrios on a constant steady basis. The effects of all this type of work are only truly reaped if we repeatedly and constantly carry out the canvassing, caravanning, etc. Sporadic and once-in-a-while mobilizing is not fruitful nor effective. We must saturate our barrios--our peoples' minds this summer--with the reasons and urgency to establish La Raza Unida Party.

The key is to reach and involve the mass organizations of our people. These are the unions where we have large numbers, groups in the "vecindades," the community centers, the churches, the high schools, colleges and most important, directly involve workers at the shops, factories and fields where they work. This means leafleting, sound trucking and voter registration tables at plant gates, County hospitals, clinics, welfare offices, HRD offices, etc.--early in the morning, noon hours and other peak hours of entry of our people into these

centers of congregation. MAPA must join hands with MECHA, Brown Berets, Chicano Moratorium Committee and all other groups to organize local area workshops, conferences and seminars as has been the case already in Oakland, Hayward, Sacramento, San Jose, Stockton, San Bernardino, East Los Angeles and soon to take place in Norwalk, San Fernando Valley, San Diego and Oxnard.

We must put forth Raza Unida candidates in any and all elections that we can in what remains of this year as was done in the city and school elections in Berkeley and Oakland for even if we lose the most effective way of carrying Raza Unida platform and concepts to the people is through well organized election campaigns behind officially endorsed Raza Unida candidates. Finally, we must include in our platform and policy formation meetings and conference all the significant day-to-day issues that confront the masses of our people. Fights to defend our peoples' income, jobs, welfare and other benefits, the fights to defend our people against police, sheriffs, and Immigration and Border Patrol arrests and brutality, defense of our poor in the courts, probation, housing projects, hospitals, etc., must be Raza Unida issues and work!

Joining with MECHA groups in the struggles to retain EOP and Chicano Studies Departments in high schools, colleges, and universities is Raza Unida work. Participating in the farmworkers' struggles such as in their strikes and boycotts and in those of other workers and unions for better pay and working conditions for workers is Raza Unida and MAPA work. Involving ourselves in such barrio activities as Barrio Defense Committee, La Raza and barrio schools.

The fight to end gerrymandering and to secure truly representative reapportionment and working with all barrio community centers to help the youths, and

support cultural activities, the fight to restore our image in radio, TV and motion pictures, to build barrio newspapers, narcotics rehabilitation and defense of the rights of addicts, ex-felons, the non-English speaking and the undocumented residents of La Raza, welfare recipients and housing project tenants--all this is MAPA and Raza Unida work. A major legal and popular defense campaign to free brother Reies Tijerina must be organized and raised to the national and international levels just like Lucia Gonzalez de Parsons organized on behalf of the Chicago eight-hour day martyrs in the 1880's. These are some of the issues. If we fight together for them VENCEREMOS! Viva MAPA! VIVA LA RAZA UNIDA!

APRIL 4, 1972

Proposals of M.A.P.A. to candidates for the elections for President of the U.S. in 1972.

- I. Totally new policies must be adopted and implemented by the U.S. government towards the Chicano and other Spanish speaking people in the U.S. Some are as follows:
 1. That the U.S. Government adopt a general overall policy of full recognition of the right of self-determination of the Chicano people in language, culture, social, economic and political matters.
 2. That all government agencies and programs must operate from the policy that recognizes the right of Chicano communities to be served from the above understanding and thus eliminate all racism and racists from it's organisms beginning with representation, reapportionment, program planning, legislative action, hiring, promotion, and money allocations.
 3. Full support for the Chicano mechanisms and organizations that are an essential component of economic independence and self-determination such as our Raza Unida Party.
 4. Full support for the need for the Chicano people to recover our lands that were wrested from us through force, violence and legalistic fraud by Anglo land-grabbers and a full pardon and freedom for Ries Lopez Tijerina.
 5. Full support for the prosecution of the LAPD assassins of the Sanchez brothers, federal grand jury and congressional investigations of the brutal slayings by L.A. sheriffs and LAPD of Ruben Salazar and the other six Chicanos at the past four Chicano Moratoriums.
 6. Full support for the Farmworkers Union of Cesar Chavez to gain contracts; freedom to strike at anytime and to Boycott.
 7. Massive investment of government resources for health, welfare, education, jobs, and housing programs in the Chicano barrios both rural and urban.
 8. Prison, narcotics, and correctional reform.
- II. Immigration Policies. A totally new immigration policy especially towards Mexico including the complete elimination of the present border patrol along the U.S. and Mexico border because of its inherent constitutional racism and Anti-Mexicanism. Stop all deportations!

1. Revision of the entire Walter-McCarran Act so that the present resultant oppressive effects upon the Chicano people in the U.S.A. and the Mexican people of Mexico shall be totally reversed.
2. All families now divided by the present laws and practices shall be reunited at once without further red tape, threats, or harrassment.
3. All persons without documents living in the U.S.A. who are from Mexico shall be able to obtain them without going through deportation proceedings, arrests and interminably long delays.
4. That because thos Mexicans who live and work in the U.S.A. without documents pay all the same taxes such as consumer, payroll, income taxes and even included in their rent payments to property owners also pay the actual property taxes as native born residents or documented immigrants...that they be allowed to avail themselves of the benefits of social security, unemployment insurance, disability insurance, workmens compensation, welfare, health and medi-care, MDTA training and all other public social services instead of being deported when they apply for these benefits.
5. Abolishment of the present Border Patrol along the U.S.-Mexico border and its place create a new bi-lingual, humane organization that views and patrols the border from the historical understanding that the border was imposed upon our people by conquest and that it has separated our people, creating two economies to the ultimate detriment, exploitation and deprivation of all Chicanos and Mexicanos. That this new border organization serve the people of both nations humanely and in a civilized manner rather than merely to serve the needs for cheap, exploitable labor of the large employers of the U.S.A.
6. That all Mexicans who have been living in the U.S.A. for at least a year be able to obtain U.S. citizenship in Spanish and be able to vote whether they are citizens or not since they are being taxed in the exact same measure as those residents who are citizens. That voter registration may be done in Spanish as well as in English.
7. That under no circumstances may Chicanos or Mexicans be arrested and held for "illegal entry" by police, sheriff, public service agencies or the border patrol. That full "due process" be implemented in the detention, arraignment or hearing procedures and that the extrapping and unconstitutional practices of obtaining "waiver of rights" signatures and "voluntary departure deportation" through seducements and or threats by the border patrol be forbidden.

III. A New Truly "Good Neighbor" Policy Towards Mexico be Adopted.

1. No truly humanistic nor enlightened policy towards Chicanos in the U.S.A. is possible nor a new immigration policy without a concomitant equally humanistic and enlightened policy towards Mexico. That not only do we renounce military force and territorial ambitions towards Mexico but that we renounce and reverse economic penetration and control, domination and exploitation as well as cultural, social and political penetration and subversion.
2. That U.S. policies be respectful of Mexico's right to full self-determination even if it means expropriation of U.S. investments and the developing of closer trade and other relations with socialistic or neutral countries who oppose imperialism.
3. That U.S. military, intelligence and political organisms stop interfering in the interval affairs of Mexico in the manner that the F.B.I., C.I.A., Ford Foundation and other foundations of corporate giants, the AFL-CIO and U.S. Colleges and universities have been operating in Mexico to gather information, influence thinking and obtain subservience to U.S. monopolies by Mexican institutions.
4. That U.S. trade and investment policies towards Mexico be reversed so that Mexico's economy can retain the profits it produces and free itself from monopoly control and thus be able to leave the sickbed dead-end of underdevelopment and begin to meet the daily life needs of Mexico's 50,000,000 poor.
5. That the so-called U.S. Border Commission and Mexico's PRO-NAF joint-border development of the "Hong Kong - Taiwan" type of cheap labor-no taxes strip along the Mexican border under the guise of "development" be ended at once since all it serve to provide is escape from workers pressure through union contracts and labor legislation in the U.S. to special status to exploit on the Mexican side...for the big U.S. corporations who have established Mexican border operations.

IV. A New Latin American Policy...

1. Not only do we want "no more Vietnams and no more Koreas" but we also want no more "Bay of Pigs" operations, Santo Domingo invasions, no more violation of the continental shelves of Ecuador, Peru, Mexico and other Latin American countries by U.S. fishing boats backed by U.S. sea power.
2. Stop military, economic and other aid to those military juntas and dictatorships who are the arms of the oligarchs that maintain the border masses of Latin America in the permanent grip of misery, ignorance, disease and political impotence.

3. End the trade discrimination and boycotts of such countries as Cuba, Chile and those who are expropriating American monopolies in their nations. End interference and subversion in Latin-America against the forces of independence, freedom and liberation.
 4. No more such programs as alliance for progress, Peace Corps, A.I.D., and such agencies that have merely served as spies and arms of U.S. military and economic domination.
 5. Put an end to the premediated policy of developing dependency upon the U.S. economy, permanent and programmed underdevelopment for Latin American industry and the brain drain or luring of technicians, scientists and teachers from Latin America to the U.S.
 6. Implement a truly "good neighbor" policy towards Latin America in every aspect of activity but a policy that primarily supports and assists the kind of economic development in Latin America that:
 - A. Establishes the kind of economic strengths and independence that is the only basis for self-determination.
 - B. Provides other supports so that this economic independence can work for the increased well being of the masses in Latin America who for the most part are in deep suffering from hunger, ignorance, poor health, and political oppression.
 - C. Can strengthen the developing movement of liberation from dictatorships, for the establishment of strong, free and independent unions, peasant organizations and popular institutions and political parties that are for ending the present intolerable status quo in so many Latin American countries.
- V. M.A.P.A. is fully committed to the building of a national Raza Unida Party that will serve as the vehicle and mechanism for electoral politics and representations for our communities. Only through our own political mechanism and totally Chicano controlled vehicles can our real and true interests be served and represented. We intend to organize ourselves into such a party for the 1972 elections and deal from our own strengths and independence.

VIVA LA RAZA

VIVA LA RAZA UNIDA PARTY

VIVA M.A.P.A.

¡MARCHA DE PROTESTA!

DE LA IGLESIA DE SAN ANTONIO A LAS OFICINAS ADMINISTRATIVAS DE NATIONAL CITY

EN CONTRA

DE LA DESTRUCCION DE LA IGLESIA DE SAN ANTONIO, LA ESCUELA KIMBALL, Y LA ZONA RESIDENCIAL OESTE.

¡PONGAMOS ALTO!

A POLITICOS Y A LOS AGENTES DE LAS COMPANIAS DE BIENES RAICES QUE BUSCAN GANANCIAS PROPIAS A COSTO DE LA DESTRUCCION DE LA ZONAS OESTE DE N.C.

¡DEN VOZ A SU PROTESTA!

CUANDO: EL MARTES 11 DE JUNIO DE 1974

HORA: 6:00 DE LA TARDE

**EN DONDE: EMPEZARA EN LA IGLESIA DE SAN ANTONIO
(18th HARDING, N.C.)**

' VOLVAMOS EL LADO OESTE A ZONA RESIDENCIAL '



PROTEST MARCH!

FROM ST. ANTHONY'S CHURCH TO N.C. ADMINISTRATION CENTER

AGAINST

THE 'BULLDOZING' OF ST. ANTHONY'S CHURCH, KIMBALL SCHOOL, AND RESIDENTIAL HOMES.

STOP!

THE POLITICIAN, PROFIT \$\$ VESTED INTEREST REAL ESTATE DEALERS AND LAND DEVELOPER,
FROM DESTROYING THE WESTSIDE OF N.C.

VOICE YOUR PROTEST!

WHEN: TUESDAY, JUNE 11, 1974

TIME: 6:00 P.M.

WHERE: STARTS ST. ANTHONY'S CHURCH (18th HARDING, N.C.)

REZONE THE WESTSIDE BACK TO RESIDENTIAL'



"LA RAZA UNIDA"