

CONSTITUTION
RESOLUTIONS, STRUCTURE AND REGULATIONS
of the
NATIONAL PARTIDO DE LA RAZA UNIDA
as approved
by
THE PARTIDO RAZA UNIDA 1980
NATIONAL CONVENTION

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PREAMBLE

1. The Chicano community of the United States has long struggled to overthrow the chains of oppression and exploitation imposed upon it by a brutal, racist, imperialist and white government. Throughout this struggle the oppressors have used all the mechanisms at their disposal to destroy these efforts. But our people have survived and endured to carry on the battle for freedom, justice, equality and self-determination.
2. Inspired by the persistence and dedication of its predecessors, the Chicano community continues today with its efforts for dignity and equality. As in the past, the forces of domination, have sought to destroy the efforts of Chicanos throughout the United States. They have employed official violence in the form of police conspiracies and attacks. They have used the media in all its forms to distort the reality of our intent and actions. They have also managed to buy off elements in our community who are either misguided or whose concern is solely with their own personal economic advancement. In spite of this, the struggle of Chicanos continues.
3. The goal of Chicano efforts has always been the same--to achieve self-determination, dignity and equality for all Chicanos. Chicanos seek to transform society into one in which all forms of misery, inequality, exploitation and oppression disappear. In this new society, all peoples regardless of race, sex, religion or nationality, will be enabled to enjoy the fruits of their labor and live a life of peace and dignity, free from poverty and its pain.
4. As the victims of an oppressive and exploitative society, we recognize that the cause of our misery goes to the fundamental structure and organization of United States society. The so-called free enterprise system has been anything but free for Chicanos. It has cost us our land, our freedom, our pride, our language, our culture and our labor. It is from the structure and normal operation of such that inequality and subordination inevitably flow. Indeed, there exists no country in which such a system operated that is not characterized by oppression and inequality. The victims may vary, from racial groups to gender groups to class groups, but the results are the same.
5. As such, Chicanos are dedicated to the destruction of such an exploitative framework. We seek to create a society characterized by public ownership over those resources which produce important social goods: the land, the factories, the banks, the media, etc... The right to work and to be appropriately remunerated must be guaranteed to all. The products of work belong to the community at large, not to a rich privileged class. These products must be applied uniformly to erase poverty, bad housing, bad health, bad education.

6. We, the members of the Partido Raza Unida, affirm the notion that the masses of our people must be mobilized in order to bring about the restructuring of society. Historically, it has always been the working class which has brought about fundamental changes in exploitative societies. The masses of Chicanos need their own political party to act as a unifying force and as a theoretical and practical guide to action. This party must be built by and for the large mass of Chicanos. Misguided action is at best wasted action, at worst it is counterproductive. Partido Raza Unida is the vehicle to insure action that is productive and which furthers the struggle of our people.
7. In a modern, complex and industrialized society it is often difficult for a people to locate and define the causes of its misery. But, this must be done. The principal enemy must be defined. The enemy's allies within one's own community must be located and exposed. The variety of processes, institutions and forces which combine to create a powerful restraint on change must be carefully analyzed and understood in order to create the strategies which will bring about their dissolution.
8. In conjunction with this effort, must occur the simultaneous discovery of one's principal allies, both within and without the United States borders. In addition, the most important short, medium and long range tactics must be discovered and set in motion. The organizational forms and methods of struggle most conducive to the realization of the community's goals must be developed. All of these tasks must be accomplished from a theoretical and historical perspective of class and race analysis which allows a systematic and organized dissection of past and present United States society.
9. All of these tasks must be accomplished by the mass of Chicanos' principal instrument of struggle, a political party. The political party offers Chicanos an organizational vehicle for conceptualizing the struggle; for coordination of action; for evaluating those actions. Any such struggle for liberation and self-determination of necessity involves a multitude of tactics and a series of activities on a whole range of fronts-- in the work place, in the schools, in the churches, in the universities, in the media. It must be insured that these seemingly unrelated activities flow together to further the liberation struggle. The political party of Chicanos must perform the function.
10. The builders of the Partido Raza unida are convinced that only through such coordinated action will the historical mission of Chicanos be realized. We are convinced that we are part of a historical struggle which will inevitably achieve victory, in spite of effort of the rich and privileged few to maintain their status. The duration of the struggle, however, will be lengthened or shortened in direct proportion to the successful combination of liberation forces.
11. Partido Raza Unida's analysis of United States society clearly demonstrates that Chicanos are not the only oppressed and exploited groups in society. It is all too evident that Blacks, Native Americans, Puerto Ricans, Asian Americans, indeed, that even working class Anglo Americans, suffer because of the operation of the nation's econopolitical system. That these groups exist as natural allies is obvious. It is the position of the Partido, however, that meaningful coalitions cannot be built until each group is united and organized unto itself. Thus, while an eventual goal of Chicanos should be to unite with

its natural allies, its immediate task must be to build that internal unity of ideas and actions necessary for successful coalitions.

12. Of course, building internal unity and working with other oppressed groups, both inside and outside the United States, are not mutually exclusive tasks. Thus, there are important arenas in which work can be undertaken with groups other than Chicanos. Partido Raza Unida sees these efforts as part of an on-going dialectical process. As internal Chicano unity is achieved, the world-wide efforts to overthrow oppressive forces are successful, so is the Chicano unity and liberation advanced.
13. Partido Raza Unida asserts itself as the party of all Chicanos who wish to achieve a life of dignity and self respect, for themselves and for their progeny. It is an instrument of organization and struggle-- for farmworkers, for laborers of all kinds, for intellectuals, for women, for students, for prisoners, for the young, for the elderly, for the blue collar as well as the white collar worker. For all of these groups within the Chicano community have been the objects of United States exploitation. To be sure, some have suffered more harshly and directly than others. But the reality of being Chicano in this society is to exist as a second class citizen. The chains may be coated with gold, but they are chains nonetheless. Partido Raza Unida is the instrument to break these chains.
14. There can be little doubt that there will be many difficulties and obstacles to the realization of our goal, self-determination for Chicanos. But we realize that only with a strong organization and well developed ideology can we overcome these difficulties. Only such an organization as Partido Raza Unida can serve as the instrument to educate and inform our people, to organize them and direct them in the most fruitful endeavors. Only with its own political party will Chicanos be prepared to bring about needed change.
15. That there is a necessity for the creation of our own political party is readily apparent to all who study Chicanos' position within the United States' society. For nearly a century many of our people have given their support to either the Democrat or Republican parties. In return our community has recieved nothing but empty promises. Indeed, it is a well established fact that Chicanos have elected countless officials, from city council people to Presidents. Yet throughout our history, during Democratic and Republican administrations, liberal and conservative, our collective condition has remained unchanged. To continue to support either of these organizations is to ignore decades of history and to insure our continued status as second class citizens. Only the foolish and misguided could continue with actions that are patently contrary to one's own interests.
16. It should come as no surprise to anyone that the Democrat and Republican parties would fail to improve the Chicano condition. Both exist as arms of the same invidious, privileged and oppressive elites. Both of these parties are owned and controlled by the same rulers. Both support the continued operation of the same econopolitical system that has created misery and poverty and that has benefitted from its existence. It would be foolish to assume that they would now seek to overthrow that system which created them and which allows them to continue to exist.

17. The politics of Partido Raza Unida are clear: We are committed to the transformation of society from one that benefits a few wealthy individuals and multinational corporations to one where the benefits of society are distributed equitably among all citizens. Historically it has been the functionaries of the state-- the police, the Texas Rangers, the courts, etc. that have operated immorally and illegally in suppressing the needs and aspirations of our people. The only violence in our communities has been that instigated by the state.
18. While we make it clear that we are dedicated to non-violence, we also recognize that the forces of oppression and exploitation will not willingly give up its privileged status. We recognize and reaffirm the right of the people to overthrow oppression and exploitation and governments, using whatever means are necessary for its sanctioned violence, to respond in kind. The people's right to freedom and dignity supercedes any right of the state to maintain law and order.
19. In addition to the principles outlined previously, Partido Raza Unida also commits itself to solidarity with all peoples fighting liberation struggles throughout the world. We applaud the people's victories in Cuba, in Nicaragua, in Iran and many other Non-Aligned Countries which have overthrown the yoke of imperialist domination. We also pledge our support to those people continuing their battles for sovereignty: in South Africa, in Chile, in South Korea, in occupied Palestine, in Puerto Rico, etc.. We pledge to educate our people about the reality of these many struggles and to do all in our power to tie the hands of the United States, to prevent its intervention against the liberation forces.
20. As committed as we are to the liberation of peoples throughout the world, we cannot help but feel a particular affinity for the people of Mexico. All Chicanos can trace their blood ties to Mexico. We recognize that the Mexican people are daily growing in consciousness and strength. We support their efforts for the creation of a new social, political and economic order in Mexico. Moreover, for those many Mexicanos who choose out of economic necessity to migrate to the United States, we pledge our total and absolute support. Already the Chicano community has done much to defend the Mexican in the United States from exploitation and deportation. Partido Raza Unida's support, then, goes both for those Mexicans residing within Mexico fighting oppression in that country as well as for those Mexicans residing in the United States, fighting the oppression and poverty in the United States.
21. Partido Raza Unida will develop within all our members the most profound understanding of and solidarity with those peoples throughout the world seeking sovereignty and self-determination. We support an international solidarity which implies the development of understanding and support for all peoples that seek just, egalitarian and democratic societies. Our patriotism is reserved not for countries or flags but for the ideas and principles of peace, freedom, equality, justice and self-determination, and we especially express our strong support for the Non-Aligned Countries.
22. We are a political party dedicated to building a new society in a different world. We seek an end to a world dominated by war. We seek an end to a world where one man or woman can enslave another man or woman. We seek an end to a world where one country can enslave another. We seek to create enemies-- of oppression, of exploitation, of inequality, of racism, of sexism. We seek to create a world of peace, harmony and equality. These principles govern the political conduct of all members of Partido Raza Unida.

SOCIALISM AND LA RAZA

To understand how the socialist and communist movements have influenced La Raza and its movement, particularly the development of El Partido de la Raza Unida, it is important to know and understand its history. The major influence in the history of the Chicano has been the history of liberation and social justice in Mexico.

The Mexican Revolution was one such influence. As with most countries that have been divided (Korea, Vietnam, Germany), the influence of one over the other is continuous. This has also been the case with Mexico and what is the Southwest today. The Mexican Revolution opened the doors to socialist and progressive thinkers who helped to shape many of the progressive ideas within the force of the revolution. That influence did not stay at the border between Mexico and the U.S. El Partido Liberal Mexicano (PLM), Mexican Liberal Party, was a more direct influence. This was the party that took up the major struggle against the Diaz regime. El PLM, by way of its leaders Ricardo and Enrique Flores Magón, believed that the only solution was the destruction of the old and decadent regime and the creation of a new and humanistic form of government. While in exile because of his revolutionary activities in Mexico, Ricardo Flores Magón was witness to the racism and exploitation of the Chicano/Mexicano in the U.S. Thus, he was able to see that liberation included the creation of an independent state/country in Baja and Alta Baja California. His political influence among Chicano and Mexicanos in the Southwest (1905-1920) was an anarchist and socialist interpretation of history. This was the first time since the war between Mexico and the U.S. that Mexicanos in Mexico learned about the struggles of Chicanos in the U.S. It was due to the philosophical view of Ricardo Flores Magón that the Mexican Revolution took up the call for "Land and Freedom" (Tierra y Libertad), which was soon taken up by Zapata and his Zapatistas. As thinkers, the Flores Magón brothers have had a long history of influence, not only in Mexico, but also in the Southwest among the Chicano/Mexicanos.

It was also during this period (1903-1907) that Chicanos and Mexicanos in Texas first came into contact with socialism. During this time, Chicano/Mexicano socialist got involved with a union in Texas which was finally under the control of the Chicano socialists but was "white" socialism. All hopes which Chicanos had placed on "white" socialism, which was not socialism but rather anglo chauvinism, were destroyed through the chauvinistic refusal of the anglo to see the validity of the Chicano struggle.

After the Mexican Revolution of 1910, the Chicano struggle was once again influenced by Mexico and the trade union movement, which in turn was influenced by socialism. Workers from the struggles in Mexico migrated to the Southwest, taking with them their demands as workers. It was during this period that the communist party was also active in many of the strikes in which the Chicanos were the majority. Once again, the Communist party failed to see the validity of the Chicano struggle. They saw the Chicano as just another worker, failing to see that in many cases the Chicano was not only struggling for social justice but also for self-determination. Faced with the lack of acceptance and understanding from the left and the right, La Raza realized that the only solution to these deaf ears was the creation of its own organization. It was during this period (1941-1945) that Chicanos went to war to fight fascism and against racism.

Chicanos came back from the war to find the same situation which they had left behind. This gave way to the creation of Chicano independent organizations such as GI Forum, LULAC, which later gave way to MAPA (1960); MAPA, the Mexican American Political Association, was the first purely political organization which burst out of the Chicano community as an answer to the insensitivity of the Democrat and Republican parties. As a result of a lack of political direction and opportunism within the Association, it became manipulated by the so-called "Poor People's Party", the Democrat party. Thus, in the long run the Association only became a vote-getter for the Democrat party. MAPA should not be looked at as a "miscarriage" of political growth within our people, but rather as one more step in our progression as a liberation movement. As the Democrat party's false promises and manipulation of Chicanos became obvious, the need for a Chicano party became clearer. Partido Raza Unida grew out of this need. This is not to say that El Partido de La Raza Unida developed in the same way in all states, but one point did cover all states. That was political representation.

The development of El Partido in the Southwest and Midwest was another step which brought La Raza Community closer to political representation and self-determination. This contributed to the growth of the Partido Nacional. In Texas, El Partido took on more of a nationalistic character, impelled by a desire to create reforms and gain power where the Chicanos were the majority. An example is Crystal City, the first liberated territory of Aztlan, where La Raza Unida Party took power under the leadership of Jose Angel Gutierrez in Texas. Even though El Partido was very successful, there was one pitfall. There were no long-range programs, no ideology. What would happen once they took control? The lack of a program gave way to opportunism and the creation of puppets for the Democrat party (the Barrio Club), with the purpose of creating division in the Partido.

In California, the La Raza Unida Party was first organized in Northern California (Oakland, Hayward, San José and San Francisco). The Partido in this area developed under a more militant direction, which can be seen by the position and Party Platform of La Raza Unida, Oakland. A position was taken on international struggle and there was a demand for self-determination for the Chicano people. This militant posture gave way for the more socialist-minded Chicanos to see the Partido as the vehicle to unite La Raza. Ten years have passed since La Raza first raised its flag for self-determination and demanded their rights. Obviously, the Partido in Texas has been a major influence in our movement. It has been primarily positive, but has also revealed the short-comings of a movement without programs or ideology. In California, the contributions have also been many, but limited in programs and in ideology. The states participating in the June 1979 meeting in Albuquerque, Nuevo Mexico agreed to create an ideology.

It became clear that the capitalist system in which we live is not in the interest of our people and the working class. We also realized that due to our honest intentions, we have been used by the left and the right.

Assessing our past and foreseeing our future, El Partido has made a point of developing that ideology which is greatly needed. For this reason, the National Party has decided to mandate that all states have their organizers study and investigate different ideologies such as Alinsky, Lenin, Marx, Trotsky and Mao. This year (1980) at our first National Convention since 1972, these important issues will be discussed and concluded with the consideration of these and Chicano and Native American political authors.

It is the feeling of some members that upon examining our history and the varied ideologies, we must follow our class interests, which are predominantly those

of the working class, to which 95% of our people pertain. This leads to another question, which type of socialism. It has been decided that we will pursue the independent line, based upon the principles of socialism and the principles of the platform of La Raza, which is more acceptable to us. We feel that we must not attempt to implant any other revolution in our movement. We must develop our revolutionary movement based on our particular experiences as people.

Other important issues which will be dealt with at our national Convention are: Our international relationships with other progressive and socialist movements. We are establishing relationships with the movements of the Arabic countries, in particular the PLO. We are also establishing relationships with the Latin American Revolutionary Movements, particularly with Mexico. Our movement for self-determination, which is not a new issue. El Partido recognizes that we cannot develop in an independent manner without the full right to self-determination. If we permit the bourgeoisie or some self-serving, patronizing Left party or organization to push their line, it will limit our input and ignore the experience of La Raza. We will become a carbon copy of some other movement with no guarantees that our National movement will be respected. For these reasons, it is of great importance that we develop our ideology. The purpose is not to oppress other peoples, but to assure that our needs as a people are respected.

The years to come are going to be important to us as Raza and to our party. We must build a strong Party now; a Party that will be able to offer our children a future of justice, equality and self-determination and dignity.

STRUCTURE? IDEOLOGY AND POSITIONS

I. STRUCTURE

A. President

Vice President

Secretary Treasurer

Foreign Relations Secretary

B. Congreso de Aztlán to have 10 members from each state and meet twice a year on March and October.

II. CONVENTION DUTIES

A. Meet once every 2 years.

B. Be a delegate to Convention.

C. 100 votes per state allowing 1 person per vote. (all 100 voters must be registered LRUP)

D. To have a card or recommendation list for delegates.

E. Executive Committee to be selected at large at Convention.

F. States choose Congreso de Aztlán (may be officers of the Executive Committee). The officers serve as the Executive Committee and as officers of the Congreso de Aztlán.

- G. President of the Executive Committee is President of the Convention.
- H. Convention forms policies, structures, ideology and other general duties of the LRUP.
- I. Post National Candidates when feasible or possible.

III. CONGRESO DE AZTLÁN DUTIES

- A. Direct activities of LRUP according to the rules and direction of the Convention.
- B. Is the governing body between Conventions.
- C. Is to meet twice a year in March and October.
- D. To have 10 members from each state that is registered and officers are elected from the convention.
- E. To review and charter states to the National LRUP.
- F. Mediate disputes between states.
- G. Review the work of the Executive Committee.
- H. Direct the policies and politics on a national and international scale through the Executive Committee.
- I. Introduce legislation on the national level and give direction to states as to legislation on the state level.

IV. EXECUTIVE COMMITTEE DUTIES

- A. Direct National LRUP between meetings of the Congreso de Aztlán according to the rules and regulations of the LRUP.
- B. Are the officers of the Congreso de Aztlán and National LRUP.
- C. Report activities to Congreso de Aztlán and the Convention.
- D. Direct meetings of the National Convention and Congreso.
- E. Communicate with groups and organizations on National and International level.
- F. Bring funding and resources to the National Partido.
- G. Assure good relations between states and members of LRUP.
- H. Make recommendations to Congreso and Convention on policy, ideology, work, etc.
- I. Project leadership and direction to national LRUP according to the rules and regulations of the LRUP and to be the most active part of the LRUP.

V. EXECUTIVE COMMITTEE PERSONNEL DUTIES

A. President

1. Be chief executive and shall do the work of the general and particular

direction of the National LRUP according to statutes, perceptions, ideology, etc. of the LRUP as defined by the National Convention, the Congreso and the Executive Committee and shall be the principal representative of the National LRUP.

2. Be responsible and report to Executive Committee, Congreso de Aztlán and the National Convention.
3. Have duties and responsibilities according to Roberts Rules of Order.
4. May be removed by 3/4 vote of a quorum ^{of} ~~in~~ a regular meeting or special meeting of the Congreso who will select a successor until the next National Convention.
5. Will have the right to delegate duties and responsibilities to members of the Executive Committee, Congreso and LRUP members in general so that work and duties will be fulfilled.
6. Supervises work of LRUP and use what ever means possible to get the work done.
7. Will have responsibility of chairing meetings of the Executive Committee, Congreso and Conventions.
8. Will have the duty to initiate and carry out contacts on National and International levels for the LRUP.
9. Will have the duty to be chief organizer and charter other states of Aztlán where LRUP may not be registered.
10. Must be and active registered member of the LRUP to hold this position.

B. Vice President

1. Be responsible for carrying out the President's duties when the President is absent or incapacitated.
2. Support and assist the President in the performance of the duties of the office.

C. Secretary-Treasurer

1. Register all minutes of Executive Committee, Congreso and National Convention and is also responsible for correspondence of the National LRUP and inform the above mentioned bodies of meetings and give each mentioned body the minutes of each meeting.
2. To collect, supervise, register and report all funds of the National LRUP to the Executive Committee, Congreso and Convention by whatever means pollible.

D. Foreign Relations Secretary

1. Work with the President to coordinate contracts and relations abroad.

2. Will have the right to represent the LRUP in other countries or organizations abroad with the President's approval.
3. Will have the right to explore relations between organizations and countries abroad and to initiate such relations with them, but consulting with the President at the earliest possible occasion.
4. Report to the President, Congress and Convention regarding correspondence and activities related to Foreign Relations.

VI. Ideology

- A. The Partido de La Raza Unida advocated the establishment of a non-sectarian, secular, democratic and humanist Chicano Nation to be located in the "Southwestern" United States (the former Mexican territory now occupied and colonized by the United States).
- B. The Partido Raza Unida recognizes that we the Chicano people are a colony occupied by the United States according to the definitions and accords of the United Nations and we believe that we have the right to self determination as a basic human right and that the imperialist and racist forces of the United States have denied and violated these basic rights.
- C. As human beings, we have the right to resist the above stated situation, and that this is not criminal, but rather a basic human right recognized internationally and universally.
- D. We affirm and incorporate the concepts of liberty and human rights adopted in the 1975 New Mexico Partido Raza Unida Convention.
- E. The Partido Raza Unida rejects racism, but affirms our right to establish our own nation with its own language, culture and socioeconomic structure and political system, and no person who adheres to the precepts of this society shall be excluded from this society.
- F. The Partido Raza Unida recognizes the rights of disagreement and discussion, of religion, of the press, of free speech, of peaceful assembly and free association.
- G. The Chicano people have the right to obtain their self-determination, autonomy and nationhood by any means necessary.
- H. The Partido Raza Unida recognizes and respects the human, political and economic rights of all oppressed people, within the United States and in the rest of the world, and we support their struggles for a life of dignity, security and prosperity.
- I. The Partido Raza Unida considers Marxist-Leninism to be a valid method of analysis, and the party is not a Marxist-Leninist organization. At the same time, the Partido neither rejects nor fears those elements of Marxist-Leninism which are valid for our people and our struggle, rather, we shall attempt to utilize all methods which will bring about the liberation of our people.

VII. The Chicano National Question

- A. In view of the fact that the Chicano people were invaded, colonized and subjugated by the United States and whereas this colonization has caused the marginalization and degradation of the Chicano people in their own lands, we affirm and support the right of the Chicano people to establish their self-determination through independence and the formation of an independent, free, sovereign, secular and non-sectarian democratic and humanistic nation based upon political and economic democracy in which there will be an egalitarian and equitable distribution of the goods which the society produces among all of the members of that society.
- B. The Nation of Aztlán upon be^{ing} established will recognize and institutionalize the guarantees of the 1975 and present Resolutions of the Partido Raza Unida.
- C. In view of the fact that our natural resources are being exploited for the benefit of the rich companies, and whereas the benefit derived by the Chicano people is minimal, we oppose the continued exploitation of our lands by these companies and the depletion of the natural resources of the Chicano people, and we favor the nationalization by the states of these minerals and energy companies and that they be run by the states.
- D. The Chicano people have ^{the} right to establish territorial domination over the political, economic and social institutions in their lands and to administer them for the benefit of the Chicano people and the community in general.
- E. The Chicano people have the right to establish relations and commerce with organizations and governments of other countries and to attempt to gain recognition of the United Nations as being a colony with the right to be sovereign.
- F. The chicano people and the Partido Raza Unida recognize and defend the sovereign right and territory of the Indian people and the Chicano nation will not violate, but rather will affirm and defend this right to sovereignty over their lands and natural resources.
- G. The Chicano nation will do everything possible to defend the rights of its people and other Spanish speaking people who live outside of the boundaries of the Chicano nation through diplomacy, through international pressure and by any other means which may be feasible.
- H. The Chicano nation will defend the civil, political and economic and human rights of all oppressed people and will do everything in its power to help these oppressed people obtain a life of dignity, justice and happiness.
- I. The Chicano nation will attempt to bring about a relationship based upon unity, solidarity and mutual cooperation with the rest of our blood relatives of the same language and culture in the rest of the hemisphere and Europe and with our people in the rest of Africa and Asia.
- J. The Chicano nation will attempt to establish the actualization of cooperation, unity and solidarity among all of the peoples of the world, but will condemn those political and economic governments which oppress their people.

VIII. International Politics of the Partido Raza Unida

- A. We support and are in solidarity with the struggles for liberation and against oppression throughout the world.
- B. We propose the establishment of relations with progressive struggles, groups and countries who support our self-determination and respect our sovereignty.
- C. The Partido Raza Unida will attempt to establish "Observer," "Native Peoples" "Non-Government", and, eventually Nation status with the United Nations.
- D. The Partido Raza Unida will work to obtain membership as the representative of the Chicano people within the Non-Aligned Movement.
- E. The Partido Raza Unida will work to have the Chicano people recognized as a nation within the international community.
- F. The Partido Raza Unida condemns repressive governments in Latin America and the rest of the world.

ADDITIONAL RESOLUTIONS

- IX. The Partido de La Raza Unida supports the removal of the blockade which the United States is currently carrying out against the Republic of Cuba.
- X. The Partido Raza Unida supports the right of economic and political and economic refugees to remain in the United States, however, it condemns the act of the Cubans who have left that country and thus lend credence to the oppression of the United States.
- XI. The Partido Raza Unida resolves to establish a newspaper to be published by each state in rotation, for the next two years until the next National Convention.
- X. The Partido de La Raza Unida shall undertake to establish a uniform name and symbol in all states where the Partido is active.
- XI. The Partido Raza Unida commits itself to the establishment of a Cadre system to be structured and defined in the interim until the next National Convention to be held in the State of California in June of 1982.
- X. That the next National Convention shall be in the state of california at a site designated by the Partido de La Raza Unida de California state organization in the month of June in the year 1982
- XI. That the Washington D.C. chapter of the Partido de La Raza Unida shall be recognized as an official chapter with all rights, duties and responsibilities of membership, but that Frank Shaffer Corona does not hold title as assistant to the Foreign Relations Secretary or Ambassador of the Chicano Nation of the Partido La Raza Unida or any other national office, however he is recognized as a member in good standing of the Partido de La Raza Unida and is entitled to all of the rights, privileges and duties of a member in good standing and to organize and assist the

Partido de La Raza Unida as any other member in good standing in the region in which he is organizing and to serve in the Partido as any member in good standing.

- XII. By election, that the officers of the National Partido de La Raza Unida shall be Juan José Peña, President; María Elena Martínez, Vice-President; Isabel Blea, Secretary-Treasurer; and Genero Ayala, Foreign Relations Secretary, to serve until the National Partido de La Raza Unida Convention in June of 1982 in the State of California.

By me duly given and recorded as per the proceedings of the Partido de La Raza Unida National Convention convened on the 20th, 21th and 22nd days of the month of June of the year 1980

Certified:

Estevan Flores,
Secretary of the Convention

Juan José Peña,
Chairman of the Convention