

THE CHICANO MEXICANO MOVEMENT FOR NATIONAL LIBERATION

The Chicano Mexicano Revolutionary Nationalist Movement is a Movement for National Liberation. Not to be confused with a nation's revolution or civil war, it differs in that it is a movement for decolonization. The Chicano Mexicano people are a colonized people. For this reason, our Movement did not begin in the 1960's or 1970's. It began when the European first stepped on our homeland in 1521.

Our original colonization by the Spaniards transformed us into a nation of slaves where we had been a proud and advanced people. Colonialism under the Spanish took on a unique form that eventually led to their downfall because it produced the Mestizo. The War of Independence in 1810 terminated the conquistador's encounter with the natives.

Today, we struggle against the second colonization of our people living in what was northern Mexico by the Anglo Expansionists. The colonization of native Mestizos in what is now the U.S. Southwest has been resisted at every stage in history.

Because we are a nation within a nation, our Movement for National Liberation is a movement to decolonize, and thus, create the power that will enhance our liberation. The creation of power differs from the taking of power. Examples of Movements that are in struggle to take over the power structure of their nation are Mexico and El Salvador. China and the USSR are classical examples of nations that have taken over the power structure. On the other hand, Movements in struggle to create the power are those such as Palestine, Angola, Puerto Rico and the Chicano Mexicano in the Southwest. The right to self-determination demands a respect for other national liberation movements.

Our struggle for national liberation is one with the traditional native struggle of the Americas. We are a component of the total liberation movement of the Americas. Because our Movement is part of the total liberation of the Americas, we are both nationalists and internationalists. Consequently, it is our goal to make our Movement known to other people in struggle for national liberation. It is especially so of the struggles in Latin America. Unfortunately, our Latin American brothers know very little of our struggle. Many believe it is a civil rights movement.

Along the same line, Latinos now living in Aztlan are compañeros in the same struggle, and thus, the same movement for national liberation. Liberation of Chicanos Mexicanos is an inevitable step toward the liberation of all the Americas. We are a greater asset to our Latino brothers if we are liberated. Tak-

ing up Central and South American issues is a waste of time if we do not address the root of the problem - U.S. capitalism.

Although we align ourselves with the working class, we are not a class confrontation struggle. We are in struggle for decolonization. Undoubtedly, we seek a nation where workers are self-determined, however, simply identifying ourselves as a class struggle negates the very source of our oppression - that we are a domestic colony and seek liberation of our homeland.

The American Anglo working class's relationship with the colonized workers has been a strained one. The Anglo worker has been subdued by instant economic gratification at the expense of Chicanos Mexicanos, Latinos, Africans, and North American Natives. In the social order, the Anglo worker is above the colonized worker who is perceived as inferior and foreign. For all intended purposes, Chicanos Mexicanos consider the Anglo worker an extension of the oppressor who negates the Chicano Mexicano's right to his homeland. Therefore, all possibility of equality vanishes.

On an external basis, multinational corporations have also managed to maintain the same type of relationship between the American working class and workers of other nations. U.S. imperialism continues to exploit workers from other nations in order to maintain the standard of living in the U.S. Frequently, U.S. workers no longer see themselves as workers. U.S. workers do not acknowledge any relationship to other workers around the world. Furthermore, unions are no longer defenders of the worker, but simply another bureaucracy.

The only way to become a strong Movement for National Liberation is to clearly understand our history and its role in world history. In this manner, we can be objective. However, before this can be done, we first need to research and write our own history. Mainstream Anglo historians, and for that matter, the Anglo Left, will only continue to distort historical facts or simply omit them. For example, Anglo history books claim Americans won the Alamo, when in reality, we did. The Mexican American War is usually summarized in a few pages. How can a war significant enough to acquire the richest colonized territory in this country be given such little emphasis? We can not move forward in the future if we do not know our true past. Likewise, we are doomed to repeat history if we do not learn from it.

In addition to knowing our history, we must also develop a national consciousness that will unite Chicanos Mexicanos at all social and political levels. In order to achieve this consciousness, we must rescue our culture. That is to say that we must reclaim our culture. This is an integral part of our Movement. Culture is the root of our nationalism and will for self-determination. Taking it one step further, we need to develop a rev-

olutionary national consciousness that combines our culture with the revolutionary will to create a new nation.

Our Movement must empower our people with a strength to resist colonial oppression and its by-products. We must be guided by principle. We need developed and dedicated cadre that are willing to sacrifice personally in order to translate our ideological line into mass action. Outstanding leaders have existed throughout our history, but only the masses of our people have moved our struggle for liberation and a humane society forward.