

Speech by Guillermo Suarez, Movimiento de Liberacion Nacional, Anti-Klan Conf., S.F.
November 15, 1981

Companeros and Companeras. Our words and thoughts this afternoon are dedicated to the memory of our companero Angel Rodriguez Cristobal of La Liga Socialista Puerto Riquena, who was murdered by the United States guards two years ago on November the 12th, 1979 and to the heroic Puerto Rican armed clandestine movement, which on December the 2nd, 1979 avenged our companero's murder with a joint attack by the Organizacion de Voluntarios por la Revolucion Puerto Riquena, Los Macheteros and the Fuerzas Armadas de la Resistencia Popular on U.S. Navy Personnel at the Sabana Seca Naval Base. We dedicate our portion of this conference to our companero Angel and to the Puerto Rican armed clandestine movement because we all share both a common understanding of the state and of the strategy to win liberation for our people and ultimately for the people of the world.

We raise the issues of the state and of the strategy to defeat it at this Klan conference because ultimately the question of the Klan must be tied to the question of the state and without a clear understanding of the state and its repressive role, and without a clear understanding of the strategy to defeat it we will not be able to eliminate the Klan. For us, to deal only with the Klan as an isolated incident would be insufficient. For us, in the Movimiento de Liberacion Nacional it would be to negate the whole underpinning of the Klan and white supremacy in the United States. For us, everything in the Southwest after 1848 is part of the imposed colonial settler society. And we say the imposed colonial settler society because in 1836 North American imperialism separated off the state of Texas creating the Republic of Texas. Twelve years later, no, approximately eleven years later in 1846, the United States and Mexico went to war over the boundary between what was temporarily known as Texas and

the northern border of Mexico. In 1848 there was a treaty signed, de Guadalupe Hidalgo, that ceded half of the northern territory of Mexico and established the border where it is currently recognized as being. For us, we say that that border is an illegal border, that it is a militarily imposed border on the Mexican nation, and that since 1848 the Mexican people have been a divided nation and that they have been militarily kept isolated and divided from each other.

For us, what that means, goes exactly to the slogan up here; "Down With the South African Settler Regime, Long Live Palestine" Because we know, we recognize that the struggle of both the Palestinian people and of the people of Azania is the same struggle that Mexicano people are carrying out today in the Southwest of the United States, which to us is occupied northern Mexico.

We'd like to say that in the United States the history of the war between Mexico and the United States is known as the American Mexican war. Yet in Mexico it's called "la intervencion norteamericana", and that means the north american intervention-invasion. And we want to make it clear that the Treaty of Guadalupe Hidalgo, for our organization, is not a treaty that we recognize in any way, shape, or form. It is a treaty that was imposed on us militarily. The city of Veracruz, a port city facing the Gulf of Mexico had been militarily bombed and had been occupied for three days. The city of Mexico City itself had been militarily occupied itself, there had been three thousand people killed, and there had been four thousand prisoners of war taken. It was as a result of that, and an invasion into Nuevo Mexico and in California that the Treaty of Guadalupe Hidalgo was eventually signed. However, for the Mexican people, our resistance to the U.S. intervention-invasion of our nation did not stop with the signing of a treaty in 1848. Just as the Puerto Rican resistance struggle has not

stopped since the US intervention in 1898. Throughout the Southwest, in California, Nuevo Mexico and Texas, different groupings of armed resistance developed against the imposition of a colonial settler society. Now, what we lacked at that time was a clear understanding of prolonged people's war and an understanding of a clandestine mentality to carry out that war. In different regions in California as bandits; Teburcio Vasquez, Juakin Murieta, and others, were in fact, resistance fighters of the Mexican people against injustices, against slavery that had been imposed, and against the shooting of Mexican people by the white anglo society that was invading and attempting to eliminate the societies that had been developed and the culture that had developed amongst the Mexican people. In particular, in Texas there were several revolts against the imposition of a white settler society. And in response to that what was created were the Texas Rangers, the Arizona Rangers, and the California Rangers. All of these were right wing paramilitary organizations that were used against the Mexicano people. These were organizations that were used against the armed resistance of our people. These organizations served to protect the rich land owners in South Texas and in California who were stealing the land of the Mexicano people, and usurping it and taking away title to it.

Now, why do we say that? Why do we point that out? Because for us, the Klan today represents but a continuation of that mentality of the Texas Rangers, the Arizona Rangers, and the California Rangers. And that mentality simply is this mentality of white supremacy. And in order for us to defeat that we will have to defeat the economic, political and social system of imperialism which allows it to rise. Because white supremacy is based on the expanding nature of capitalism and its need for markets and the attempt to eliminate any people that stood in its way.

We say that the Klan is but a continuation of that line because in 1924 the U.S. first set up the Immigration and Naturalization Service and set up the Border Patrol, what we call La Migra. Now, four short years after it had come into existence, the KKK and a series of other right wing organizations took the public position that all Mexican migration into the occupied territory should be stopped and that there should be no further immigration, or migration as we would say, from the southern thirty states of our nation into the occupied territories.

Now, that is the first time that the Klan makes its appearance with respect to Mexicano people. In 1981, Metzger, Tom Metzger down in San Diego County, the leader of the Klan in California, ran on the democratic ticket, and ran and won the primary elections there in the most populous county here in the state of California. Now we think that that is a continuation of this policy and it shows that if he is able to get enough support amongst white people, that white people got to go out there and fight against the positions that the Klan is putting out, fight against the positions that Metzger himself is saying and putting out. One of the things that Metzger said in terms of the campaign, and in this sense we would agree with him, is that he recognized the border between the United States and Mexico as a military zone. Now that's as far as we agree. Because he went on to say that any Mexicano who got caught crossing that illegal border, that military zone, should be shot. Now we would disagree on that point, right? But we agree that it's a militarily imposed border.

And in 1979, the KKK made another appearance on the border. At this time they stated that they were going to be patrolling the Mexican border with the United States and that they were going to be having car caravans from San Diego to Brownsville Texas in order to stop the alien tide that was invading this country. Now, there are photographs of Tom Metzger leading cars, etc., etc.,

But the interesting thing is that the Mexicano people on both sides of the border did not allow that situation to develop, and did not just passively sit back and not do anything. In the state of Texas the Brown Berets, a militant Chicano organization of our youth, organized seven hundred Mexicano people to go down to the border and to challenge the Klan saying, "Well, if you're going to come down in your cars then we'll be right behind you and so, you'll be caught in the crossfire, so to speak." Now we think that that is the kind of attitude and the belief and the actions that people have to take against the Klan.

In San Diego, where Tom Metzger has his home, and where Tom Metzger put out his call for the Klan to watch the border, after one of the initial press conferences called by the Committee on Chicano Rights in San Diego to denounce the existence of the Klan, and to denounce the existence of the Klan along the border, over two hundred organizations from the San Diego area came together to call for a demonstration that brought several thousand people to the border against the Klan. After this press conference was called, the next morning, KKK slogans and Mexicano go home slogans had been spray painted across the homes and the garages of several of the organizers in the San Diego area. This did not, however, stop the people there from (building) its opposition to the development of the Klan's "Border Watch" as they called it.

In 1944, in what the media at that time put out as the Zoot Suit riots, again we see white supremacy being acted out against Mexicano and Black people in the city of Los Angeles. In 1944, during the second world war, Mexicano people and Black people in the city of Los Angeles who wore what was then known as zoot suits were indiscriminately attacked by US Navy and Marine personnel, who would just commandeer taxi cabs and go down to the major areas in Los Angeles where Black people or Mexicano people live, attacking any and all Mexicanos and Black people who were dressed in these zoot suits, and

then strip them and just beat them up and leave them lying in the street. And the police of course, were just sitting on the side, not doing anything, just watching this, and protecting them, and in fact arresting Mexicans and Black people who put up a form of resistance.

Now we think that that is also a continuation of the policy of how the wild west was won. Taking it from the perspective of the settler society and negating the existence of the Mexican and the Black societies and cultures in Los Angeles and in other areas of the occupied territories. We think that that is exactly the situation that the state of Israel is attempting to perpetuate in Palestine and it is definitely the situation that the white people are attempting to put over on the people of Azania and the people of the world. And we think that just as the Palestinian people, and the Azanian people are rising up to defeat white settler societies, so too, the Mexicano people in the occupied territories will rise up to defeat white supremacy.

Now we say that its the occupied territory because we believe, in the Movimiento de Liberacion Nacional, that the only national salvation for the Mexicano people in the occupied territory will be the reunification under a socialist government of Mexico. We do not support the PRI government at this point, we do not support any of the established organizations or governments or institutions in Mexico other than the independent revolutionary left with which we have fraternal relations. But that is an important struggle and an important idea that you as white people, as North Americans, have got to come to grips with, have got to understand, and to study about. And to be in struggle with us, and with people around us around that situation. Because, as the comrade just got through saying, people got to choose where they are going to go. I mean, in what, by the year 2,000 they figure that 50% of the population of the state of California is going to be Mexican, you know. And they are talking about how they are going to bring 1 million people

into the southwest to populate it, particularly Nuevo Mexico and Arizona and the southern part of Colorado where there hasn't been that much economic and political development, that they are going to bring in one million people from the northeast coast to the sunbelt to ease the population crunch on the east coast. Well that is again a continuation of this attempt to annihilate and to eliminate the Mexicano presence in the occupied territory. I think that everywhere in the occupied territory that you look you can see the legacy of the Mexican history to this land, and you can see that the ties that we claim to the land are in fact real and are here, just as the Israeli government

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the occupied territory, so too did that border, and the curtain, the tortilla curtain that was set up by Carter to keep out Mexicano people, we know that that is not going to keep our people out, and we know that for every one person that comes from the northeast, well, they don't know how many of us there are here at this point already, so that, as a companero of ours said, Ricardo Romero, it's like if they bring one million people from the northeast, well, we'll just bring another six million people up across the border.

And I think that that is an important--that the idea that this is occupied land, and what the relationship of you as white people is to that, is a very important struggle that people have to carry out, one in their minds and two, to put that to work in some sort of an organizational form. Because you cannot just sit back and say "Oh, well, yeah, I'm part of the colonizing society, or the colonizing class" and then not do anything about it. Just cause you recognize the problem then you cannot just sit back and let it continue to go on. But you have to do something to eliminate the problem.

And in that sense that is why we say that the struggle against the Klan has to be tied to the struggle (for) the destruction of the United States, as we currently know it, the destruction of the federated system of the United States. Because the United States and white supremacy, they can only exist so long as the Black nation, the Mexicano nation, so long as Puerto Rico is a colony and occupied and colonized, so long as the Native American people are denied their sovereignty. It is only on that basis that white people and that white supremacy can continue to exist. So that from our viewpoint, in order to defeat the Klan, the Minutemen, the Rifle Association and all the other right wing organizations, because the Klan cannot be seen as an isolated event from the other right wing supremacist organizations that exist, that the only way that they will be defeated is through the destruction of U.S. imperialism. And, as I hinted at the beginning, the only way that we believe that U.S. imperialism will be defeated is through a prolonged people's war. In that sense we look to the heroic Puerto Rican armed clandestine movement that is showing us that in Puerto Rico that is the only way in which they will gain their independence and socialism, and from the Puerto Rican independence movement we learn that in the rearguard we have the right to carry out our struggle, our armed struggle for the liberation of our homeland. And with respect to Mexico it sort of seems a little funny to be talking about the rearguard, because in this sense it's like to recognize the border, but if we look at it in the military sense, in the same sense that Metzger looked at it, recognizing it as a military zone, then we, in fact, as Mexicano people, are in the rearguard, fighting behind enemy lines for the reunification of our nation and for a socialist government.

And so, that is one of the things that our organization hopes to come out of this conference, that you begin to struggle with that question of socialist reunification of Mexico for in many cases, many times, it's a lot

easier to deal with, "Oh yes, down with the South African settler regime in Azania", or deal with the question of the zionist state of Israel, you know, because you don't have to deal with it here. You don't have to deal with it in the Fruitvale, in the Mission, in San Jose, Santa Barbara, in the Valley, you don't got to deal with recognizing the relationship that exists between Mexicano people and white people to this economic system. And in that sense it's a lot easier to deal with problems that are clear across somewhere else, that are not in your backyard, that are not developed on your continued being or recognition or acceptance of things as they are. And in that sense we hope that people leave this conference with a questioning about the border, and support for the socialist reunification of Mexico.

Now, we, as I've said, we have learned from the Puerto Rican independence movement about our right as colonized people to fight in the rearguard. In that sense, today, there are eleven Puerto Rican Prisoners of War, primarily in the state of Illinois. One companera who is down in San Diego. Who have taken up arms against the US imperialist state from within the borders here. And it is important for us as Mexicano people, and for you as white north American people, to support the position being advanced of Prisoners of War. Because to deny that would be to deny the existance of a state of war between Puerto Rico and the United States since 1898. And just as you support, or just as you should come to support the position of Prisoners of War and the state of war between Puerto Rico and the United States, in a given moment, in the future you may be called upon to defend the position of Prisoners of War and the position of the existance of a war between the Mexicano people and nation and the United States and the United States economic system known as imperialism. For, as I said before, our people, after the imposition of the military border, continued an armed resistance campaign. In Texas, Juan

Cortina, in Nuevo Mexico there was Las Goras Blancas, an armed clandestine military formation that defended the Mexicano people in Nuevo Mexico. It's fatal error was that it became involved in electoral politics and created an above ground political party that went into the elections. In California, as I said, there was Teburcio Vasquez, Juaquin Murieta. If you look back at the history, and look at it not from; those are the people that are standing, so to speak, on the barricades of the Alamo, looking out and seeing all those Mexicanos coming to attack them, and saying "Oh, god, look at all these hordes of Mexicans coming to kill us and take away our rights to this land." But look at it from the point of view of the Mexicano people saying, "You came, you occupied our land, you militarily came and occupied our land, what other recourse do we have but to take up arms against you and to beat you back to where you came from."

So it is with that point of view that you should look at the history of the United States vis a vis the occupied territory, which some of you know as the southwestern United States. You should look at it from that point of view in terms of the south, in terms of Black people in this country. And you should look at in terms of Native American people, and not just come at it from well, you know, this is how it is, because it's not the way it is, you have to look at it from the other side of the coin. So, as I said, we think that that is the only solution. The only solution for Mexicano people is the socialist reunification of Mexico. And the only way that we are going to obtain it is through a prolonged peoples war. And people have to understand that across the world that is the only way that nations have obtained their liberation and have established socialism in their countries. And we cannot say that in the United States, that in the occupied territories, in the Republic of New Afrika, things are going to be different. ^{They are not} We cannot claim this, what's it called, American exceptionalism, and say well everything outside is okay,

but so long as it doesn't come here, so long as it doesn't affect us, then we are going to be okay. I mean that's not the situation and people have to demystify themselves and like, you know, cast old baggage aside. You've got to get rid of that idea, because sooner than later, that situation, I mean it exists now, we can't deny the fact of the existence of the Fuerzas Armadas de Liberacion Nacional, an armed Puerto Rican clandestine organization which has existed in the United States since 1974 carrying out armed political military actions against the United States government. And so, that is the concept, and an idea that you as North American people have to come to grips with and have to come to support. Because otherwise you will be perpetuating this problem.

And as I said, our resistance continued after the imposition of the military border, through the different examples that I said, and when you go back you should look at those examples and see them like from our point of view and not from "ah, they're just bandits," you know. "Pancho Villa was a bandit, Zapata was a bandit," denying the fact that these people were involved in a social revolution.

In the early '70s, in the occupied territories, particularly in the state of California, an armed clandestine organization developed amongst our ranks known as the Chicano Liberation Front which today is not functioning on any level that we may know about. But see, that is an indication. In one of their communiques, they start off by giving their revolutionary embrace to the BLA, the Weather Underground, the FALN, the Native American warriors, and all other people that are in struggle against the United States empire, recognizing that that was the only path to the liberation of our people. So too, as 1970, when the Chicano Liberation Front developed in

California, in Colorado there was an organization called the Continental Revolutionary Army that also embraced the BLA, the FALN and the Weatherpeople. Now, these organizations do not exist now, but it is not to say that in a given moment between now and the year 2,000, when our people constitute over 50% of the occupied territory, that such armed political military organizations will not develop again at that point. And at that point, you will again be confronted with the question of "Well, what are we gonna do, stand back and say oh no they're terrorists", when we're fighting for our land. And the word terrorist is always been used to brand people that are fighting for their liberation as the enemy, as criminal, you know.

And so, we think that those are important concepts and ideas that you in the Anti-Klan movement have to develop and have to think about and implement in the struggle against white supremacy and in the struggle against imperialism because those things are interrelated and you cannot separate the struggle against imperialism from the struggle against the Klan.

In closing, I am going to translate this statement from Ricardo Flores Magon, who was a leader of the Partido Liberal Mexicano, a party during the 1910 revolution that was primarily responsible for the development of the Mexican revolution of 1910-1927. And Ricardo Flores Magon was one of the first Mexicano people to be exiled from the southern thirty states who came into the occupied territory and who, in the 1920's, 1918, 1917 in that area, during world war one, or during that same time frame, began to develop amongst the Mexicano people here in the occupied territory, at that time they didn't call it this regard concept, but the Partido Liberal Mexicano organized Mexicano people in Los Angeles, and in Houston, and in Nuevo Mexico in support of the armed revolution that was taking place in Mexico. They had thousands of Mexicano people in the streets of Los Angeles supporting the revolution that was taking place against Porfirio Diaz. The PLM and Ricardo

Flores Magon went so far as to organize a contingent of Mexicano people here, and not only Mexicano people, but also white north american people, primarily from the Wobblies, the IWW, to constitute a column that went into northern Baja California in an attempt to participate in the revolution of 1910-1917. Those companeros didn't get very far, but the idea of developing support amongst Mexicano people here for the ongoing revolution in the south is not an idea that we in the MLN are only bringing to light now, but it's an idea that's existed and will continue to exist amongst Mexicano people. And so, too, the idea that we must move and organize white people to support not only a revolution in Mexico but a revolution in this country is not something that we are putting out for the first time. It is also an historical position that has been advanced by the Mexicano people.

And Ricardo Flores Magon, for this attempt to participate in the Mexican revolution was sentenced to Leavenworth for seditious conspiracy, the same charge that they used against the eleven Puerto Rican Prisoners of War. Our companero Ricardo Flores Magon was assassinated by the guards at Leavenworth on November the 22nd, 1922. So, the prisons are tying the struggle between Puerto Rican and Mexicano people alot closer together historically than they may have been if we had not developed in the rearguard. Ricardo Flores Magon had this saying, in Spanish, that goes like this in English: "There is nothing sadder than to see a contented slave." Our organization, the Movimiento de Liberacion Nacional, a national Puerto Rican and Chicano/Mexicano organization, exists so that we can change the situation in our communities around that situation, so that our people are not contented slaves.

Your obligation, companeros and companeras, is to struggle along side of us, but to struggle within the white communities to defeat white supremacy and in support of prolonged people's war. And in terms of the Klan I just

wanted to read one little item here from Texas Country, this magazine that I had never seen before, the September 1981 issue, and you know, it's like the Klan doesn't just affect Black people or, you know, like that, and it has no relationship to us as Mexicano people. I'm going to read you the whole paragraph, it's real short. This is quoting Lewis Bean Jr., the Grand Cyclops, or whatever he is, of the Texas KKK.

"When we take over we are going to demand that only the highest and finest caliber of people participate in our society. And those who don't meet our standards can go somewhere else, probably south of the Panama Canal. I think that Manifest Destiny requires that the white anglo saxon people have everything north of the Panama Canal."

I mean, talk about drawing the connections, it's real clear.

So that Mexicano people have to start standing up against the Klan, but you as conscious white people cannot sit back and allow the idea of manifest destiny to continue to exist.

Gracias.