

P.O. Box 471 Cooper Station
New York, N.Y. 10003
April 3, 1976

TO ALL ORGANIZERS AND AT-LARGE MEMBERS

Dear Comrades,

Enclosed are two reports:

1. A report by Malik Miah on progress in building the April 24 antiracist demonstration in Boston.
2. A report by Mike Zárate on a recent Chicano student conference held in Pueblo, Colorado.

Comradely,

Chuck Petrin

Chuck Petrin
YSA National Office

Progress Report on April 24 March

by Malik Miah, April 9, 1976

The attempted murder of a Black attorney at city hall plaza represents an escalation of racist violence in Boston. (See April 16 Militant for further details.) This lynch attack received national news coverage. The photo of a racist student stabbing the Black victim with the American flag was reprinted in newspapers coast-to-coast. Since that attack on Monday, April 5, there have been daily attacks on innocent Blacks by white hooligan gangs.

In response to this new racist violence, Boston Black leaders have called on the city and federal governments to protect the Black community from further attacks, including, if necessary, with troops. Black youth in retaliation to the racist assaults, for two days after the Black attorney was attacked, threw stones at whites coming into the Black community. A deep frustration exists in the Black community.

The leadership of the racist gangs have not only defended these unprovoked attacks but have even issued a call in South Boston for the white racists to arm themselves in order to protect whites from being assaulted by Black "criminals."

This is the picture of Boston just two weeks before the April 24 march takes place. April 24 has now become the focal point for all supporters of Black rights and those who are opposed to racist terror. The organizers of the march have made the focus of the march: "Stop the racist violence now!" Efforts are now being redoubled to get everyone -- Black and white -- to march through the Black community and rally at City Hall on April 24.

In a short period of time key community leaders have agreed to speak and several national Black leaders, who initially said they couldn't speak, have now agreed. This includes Rev. Ralph Abernathy of the SCLC; Tom Turner, president of the Detroit Metro Council AFL-CIO; and Joe Madison, executive secretary of the Detroit NAACP.

Nationally we should utilize the new objective situation in Boston to redouble our efforts to get people to march on Boston. In Boston we expect reaction to this racist offensive will mean more people will come out into the streets to oppose the new racist violence on April 24.

In line with the new developments and the efforts we have already undertaken to build the march, the party should mobilize all the branches on the East Coast and the Midwest to come to Boston on April 24.

Other notable developments in the last week concerns the Nation of Islam and the NAACP. The Nation of Islam has still not endorsed the April 24 march. After contacting the Nation about the error in the April 2 Militant, we have not heard from them. The April 24 Coalition has not heard from them either. All efforts to reach a person of authority have failed. With the new violence,

Branches are encouraged to mobilize and bring as many unionists, community leaders, and activists, and students to the march as possible. The emergency situation requires a redoubling of our efforts.

One final point. The National Student Coalition Against Racism will be holding a national steering committee in Boston in the evening of April 24 from 6-8 p.m. Student and community leaders should be encouraged to stay for this meeting that will discuss future perspectives for pro-busing supporters.

Report on Pueblo Chicano Student Conference

by Mike Zárate, April 1, 1976

On March 25-27, Chicanos Unidos For Action (CUFA) sponsored its second annual Chicano student conference at the University of Southern Colorado in Pueblo. The stated purpose of the conference was to "promote the liberation of the Chicano community" mainly through methods such as art literature, poetry, etc.

The conference maintained an attendance of 200-250 during the workshops and general assemblies, and drew between 400-500 for evening socials (teatro performances, poetry readings, etc.). Participants came from all over Colorado, with the majority being from Pueblo. About one-third were from the Denver, Greeley, Boulder, and Ft. Collins areas. There were a few professors and students from Utah and New Mexico.

Our participation consisted of three comrades on the Rocky Mountain YSA team, myself, and one other Chicano comrade. I was unable to attend the conference until the second day and the other Chicano comrade attending was able to attend for only a few hours. But the three Anglo comrades who are on the team were well received and had no problems setting up a literature table. Many Chicanos organizing the conference said that they had seen the Militant before and were very open. Both the literature and our press sold well. We sold over \$70.00 in Pathfinder (including the Spanish Revolution by Leon Trotsky and the Spanish edition of Trotsky's Transitional Program), 23 YS's, 45 Militants, and 10 Militant subscriptions. We also got out a couple of hundred copies of the "Bill of Rights," and a special leaflet advertising an "open house" for the new Militant Bookstore in Denver, now located in the Chicano community.

Unfortunately, since I was the only Chicano comrade who was able to stick around and two team members had to leave the conference on Friday, we were unable to participate in any of the workshop discussions. There were eleven workshops, the majority of them dealing with music, dance, murals, etc., while a couple dealt with more political topics. One was a workshop sponsored by some Chicano Maoists from Greeley. The other was the "Su Teatro" workshop.

Since we were unable to participate in any of the workshops we had to wait until the end of the conference, when the resolutions were presented to the general assembly session for a vote, before getting an idea of the discussions which had taken place. This particular assembly was attended by 200-250 people.

The report on the workshop sponsored by the Maoists on the "Movimiento Estudiantil" (Student Movement) took up

most of the time allotted for resolution presentations, lasting one hour. Essentially, what came out of the workshop was a call for the formation of a "revolutionary Chicano party" based on "principles of unity" and built on the foundation of "Marxism-Leninism-Mao Tsetung Thought." The proposal was apparently an outgrowth of the discussion which had taken place at the Alamosa conference held January 16-17. The main points emphasized were: 1) Nationalism has and will continue to play a key role in the radicalization process; thus the need for a Chicano party. 2) Nationalism by itself, however, is not enough to win liberation for Chicanos; we will need a socialist revolution. 3) Combining the two, the need for a revolutionary Chicano party emerges. All this is with the understanding that it is not the "gringo" that is responsible for Chicano oppression, but the capitalist system, and that at some point in the future Chicanos will have to merge with other minorities and progressive whites, in a multi-national revolutionary party.

Concluding the analysis were some suggestions for forming the revolutionary Chicano party. It will consist of two representatives from all Chicano organizations who are in agreement with the "principles of unity," it will put out a monthly newspaper, and it will be based in Greeley, Colorado. The name of the party will be Fuerzas Revolucionarias de Aztlan or FRA (Revolutionary Forces of Aztlan). No date was set for a future conference.

The hour-long presentation was followed by very little discussion. It was late and people began to enter the conference room for the scheduled Saturday night dance. However, many of those who were coming in late seemed to be interested in what Chicano socialists had to say. The resolution was passed with virtually no discussion.

Another resolution came from performers from "Su Teatro" (a group that does skits and sings songs in opposition to the celebration of the bicentennial, and to dramatize the injustices Chicanos face in American society) who announced that the government had offered them \$3,000 to tour throughout the Southwest. "Su Teatro" proposed accepting the money. Some ultraleftists felt that accepting the money would be "selling out the movement," and that "Su Teatro" should refuse the money. Jose Calderon, one of the Maoists from Greeley, intervened in the discussion on this point. He defended "Su Teatro" and pointed to other programs which are funded by the government that Chicanos have fought for, such as Chicano studies, Head Start programs, etc., stressing the need to defend and fight for more programs like them. After some heated debate the resolution was passed, but about one-fifth of those present opposed it.

Other workshop resolutions were passed after receiving two or three minutes time for presentation. There was no discussion on resolutions supporting political prisoners,

increasing media contacts, or stepping up contact work with other Chicano organizations nationally. None of these workshops presented any action proposals.

Later in the general assembly, an Anglo from the UFW boycott house in the area gave a very brief presentation on the current efforts to step up the UFW boycott, which is now expanding to include all Sunmaid and Sunsweet products in addition to the grape, lettuce, and Gallo wine boycotts. At the end of the presentation everyone stood up and began chanting "Huelga! Huelga!" It was the most political presentation made that evening.

Overall, the conference illustrated the continued lack of leadership in the Chicano movement. However, there was a tremendous amount of interest displayed in socialist ideas. Calderon and his group from Greeley are grappling with the whole question of socialism and how it relates to the Chicano movement. Chicanos are very open to this discussion. One of the major questions comrades were asked at the conference was "What is your position on nationalism?"

We have the clearest answer to this question and there is a tremendous number of Chicanos who want to know it. An indication of the general interest in socialism was reflected in the amount of socialist literature that we sold, including Origins of American Marxism, books by Trotsky, pamphlets such as "The Struggle for Chicano Liberation," "Chicanas Speak Out," and many books on Latin America, with Hugo Blanco's Land or Death being very popular.