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PARTIDO DE LA RAZA UNIDA DE NUEVO MEXICO

ON THE QUESTION
OF
THE CHICANO FAMILY

DISCUSSION BULLETIN NUMBER FIVE

by
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PARTIDO DE LA RAZA UNIDA DE NUEVO MEXICO

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ON THE QUESTION OF THE CHICANO FAMILY
Aspects on the Chicano Family

In the history of the Chicano Movement and the Chicano people, the family has always played an important role in our cultural, social and political organization and has been an important factor in our essence as a people, as opposed to anglo society, which placed much less emphasis on the family, especially the extended family, and in the recent time period has even established the type of social organization which is detrimental to the nuclear family, as feminists establish the concepts of endrogeny and and homosexuals attempt to break down the barriers of heterosexuality and the pressures for non-standard homosexual families and the attack on the religious values of the family and the basis of the family.

Many of the leftist organizations are, under the influence of Karl Marx's Origins of the Family, Private Property and the State, including an assault on the family structure as a part of their social, political and economic program, and thus are pushing for the establishment of state care of children not as an auxiliary to the family, but as a substitution for it in order to break the bonds and ties which bind the family unit and to establish each person as an individual entity with a broad connection to the entire society instead of developing those ties through the family structure or including the family in the structure of the state, and for this reason, they are critical of Hispanic social structures as much as for the economic and political structures under which Hispanics live, and in certain cases, even members of the Hispanic community who are influenced by Marxist thought are attempting to undergo the process of shedding the family.

This is being pushed mostly by college educated youth who have taken up the Marxist concepts, as opposed to the grass roots organizations, like the United Farm Workers, the Crusade for Justice, the Alianza Federal de Mercedes, the Partido de la Raza Unida, and many other organizations which made the family and important part of the work and program which we were undertaking for the liberation of our people as opposed to separating the different components with different interests, which all go off in different directions. The family has always been the source of strength for the Chicano community and the Chicano Movement, because it has held together our language, our culture and even has physically defended our community against all manner of assaults by anglo society, and as such has had an honored place in our Movement and has been defended against the social scientists, the politicians, the social workers, the schools and now must also be defended against the anglo and parts of the Chicananglo left, and sectors of the Chicano left.

Under the Native American and Native antecedents of our people in the Americas and in Spain, the family was the unit which ensured the equitable distribution of work and the social goods which were to be had, and in the settlement of the areas of Texas, New Mexico, California and the rest of northern Mexico, it was the family which provided the cohesion for our people, and many of the villages and the barrios are composed of a few extended families who even among themselves are interrelated by bonds of blood or marriage, and it was these family units which were the shock troops which withstood

the assaults of the anglo's attempts to take away our lands, our language, our culture and our pride and which gave our people the shelter they needed from the alienating world of ruthless competition of anglo society and nursed our wounded and buried our dead when they were assaulted, physically and psychologically by that society and then were thrown out and rejected as so much garbage which had outlived its usefulness or was of no use to the anglo society; the family was the bastion which protected our people's lands for the eventual reconquest from the hands of the anglo who was exploiting our people and our lands.

The Chicano/Mexicano family stayed together in the villages which we had formed for our mutual assistance as opposed to the self imposed isolation carried out by the anglo "frontiersmen" and "trappers", and the nuclear family empires from which were derived many of the nuclear families of the robber baron ranchers who invaded the lands of northern Mexico. They stayed together in the villages, and those Chicanos who moved into the cities in the phases of urbanization would often bring in members of the extended family, creating miniature versions of the villages that they had left back home. This can be seen in the colonias which are formed in places like Los Angeles, Denver, San Antonio and Albuquerque composed of family, extended family and neighbors which create little Las Vegas (New Mexico), Taos, Anton Chicao, etc. communities within the city, and can be seen in the similar names in the city telephone directories of people who have the same last name and are in fact members of the same family.

It has been noted that in the barrios of the Chicano/Mexicano in the cities have reestablished and maintained the same social relationships which were active and viable in the villages, be they in northern occupied Mexicano territory or from the unoccupied territory. Here, there were visible and notable boundaries which separated the Chicano/Mexicano communities from the anglo community, and this was not only in the form of physical barriers, such as railroad tracks, rivers or other natural barriers. The look of the housing was different, the dress of the inhabitants was different, the smell of food and the atmosphere was different, which totally set the Chicano barrio apart from the anglo communities, and, noting many of the villages in New Mexico and some of the barrios, one can see the similarity to Mexico, and this is the case in Texas, Arizona and California as well, and even in the houses of those Mexicano/Chicanos who have adopted anglo styles of housing, there is a certain Mexicano atmosphere which exists regardless of how hard the family attempts to rub it out.

Even the speech and mannerisms of highly anglicized Mexicano/Chicanos betray the Mexicano characteristics which the families who were not acculturated have left as trace elements in them, and there is a constant yearning in the Chicano/Mexicano who is separated from his family to rejoin it, as can be seen in many who move from Mexico and occupied northern Mexico into the anglo enclaves and cities, and this wistfulness or sense of lack can be seen even in their children who were raised in the anglo atmosphere and ambient.

and, despite the lack of familiarity of anglicized Chicano youth with the customs of the Mexicanized portions of their families, they wish to relate to that culture, language and ambient, and often find themselves caught between the learned anglo experience and the Mexicano experience to which they feel attached and want to be a part of, but which they have difficulty adapting to because of their upbringing in anglo society.

At the present time, the pendulum is swinging away from the anglocization, as more and more Chicano/Mexicano families return to their family language, foods, customs, culture and people, with the return to the Spanish language as a first language for their children's learning and communication, and this phenomenon is becoming more and more visible throughout Aztlan. The Chicano family had been weakened by the constant assault on our language in the schools and the marketplace as well as in the media, but the influx of fresh waves of cultural/linguistic reinforcement from Mexico and America Latina is creating the necessary impetus for us to regain the ground we have lost during the years of anglo colonization of our territories, but we also have review the strengths of the Chicano family and relationships in order to regain and reutilize those values which have made us strong and a separate and viable community.

The Decline of the Anglo Family and its Consequences

The north European culture has not placed the value on the family, especially the extended family, that the Hispanic, Native American and Mestizo culture has, and consequently has given more importance to what became a cult in the United States, "rugged individualism" and "competition" as well as the concepts of "I got mine." The height of growth was a constant distancing and separation from the family, and after the rite and rites of marriage, the couple attempted to separate themselves from their families, while the Mexicano/Chicano and Latino families often settled in the same location, forming towns or entire sections composed entirely of family members, and there was a strong tie of interdependence, which was all but absent in the anglo family.

The anglo colonization was carried out through the dispersion of individual families, while the Mexicano/Chicano settlement was carried out through movements of entire extended families and the granting of lands to entire families, which stayed together for many generations, as opposed to the anglo families, which threw their children out of the nest or had them fly out as soon as they were able. When the anglo moved into the cities, he often did it alone or with just his immediate nuclear family, which in its turn was scattered to the four winds. This type of family structure was very well adapted to the capitalist mode of production, which required workers which could be located and shifted to where the industries were being developed and required labor which could be proletarianized, and thus this labor became the basis for the alienation of the family and its further breakdown as anglo society expanded, and as the society became urbanized.

As society became more structured and compartmentalized, the family became more and more separated into different sections with less contact during the working day. The father would go off to the workplace, often being unable to come home for lunch, while the children would either be left with the mother or shuttled off to school according to their ages, and the mother would be in charge of household duties or would go from the household to other "womanly pursuits." The children would often develop other pursuits centered around the school and peer activities and would be drawn away from family activities, which further separated the children from the parents. Activities began to be developed which occupied the children's non school hours, and less and less work was required of the children around the house. The father, unlike the fathers before them, did not make the time to establish contact, communication and guidance for the children.

Society impressed upon the adults that in order to fulfill themselves, they should go out and enjoy various types of commercial entertainment, be it bowling, the movies, or other forms of distraction, and the mothers were having to go out during the day, so more and more surrogate responsibility were given to caretakers other than the immediate members of the family, which were also off to their own diversions which did not include the rest of the family. With this breakdown in the family, there began to occur a situation in which the majority of the members of the family were more like lodgers who came in to sleep at night, ate breakfast and perhaps supper at home.

Under these situations, the youth in the families could not but in many cases become now involved in questionable and antisocial activities despite their middle class status for the majority of the anglo families. Alcoholism became a major problem in this society, as did divorce and alienation, and the separation of people from one another into what came to be described as "the lonely crowd." This has led to a social breakdown which cannot be totally attributed to capitalist economic breakdown, but to the disjointure of the family, which can be blamed on the demands capitalist production demands of its members of the working class.

More stresses have been placed on women by demands of the women's movement to have women leave the home and enter the work place which has caused the alienation of the men, thus women become victims of the stresses which had been affecting the working man, but this stress cannot be totally attributed to the women's movement, but also to the demands for more income in order to maintain the family or to bring up the standard of living of the family to the level which the social media indicate should be the standard for every U.S. family. This causes a further breakdown in society and social interpersonal relationships. While the adults increase their intake of alcohol, their alienated children take up drugs and the suicide rates soar among college students and even among many who do not have the stresses of having to achieve but rather who cannot succeed or feel a uselessness and purposelessness to their lives, and society, which is geared only for production and not for fulfillment, is not prepared to deal with their alienation.

In the Marxist literature, this is seen as a positive development because it will break down the family relationships, will put more pressure on the state to take over the caretaker functions of the family and will lead to a more open society which will not have the strong links within any of the social groups within society, but from the reading of The Woman in the Sexual Relationship should be sufficient to convince one that what is created in this type of a situation is greater alienation, not less, thus, like the road which the Lemmings take to their destruction in their plunges over the cliffs and into the sea, it is a road to be avoided, and there is a need to seek an alternative route from this total disassociation of the family and the cutting loose of each of the members of society to head in each one's own direction, and this is precisely where the Anglo family is headed, despite the attempts to hold it together through counselling, media messages, training, etc.. For if the society is not structured to maintain the family, but rather is just to the contrary, structured to separate the family, there cannot but be an expectation that society will become a collection of ego-centric individuals whose sole concern is their own personal welfare regardless of what happens to the rest of the people, and this can only result in greater divorce, less and/or later marriages, less children, greater separation from the children and more alienation as society tears itself apart from lack of cohesion and the stresses and demands to increase "productivity" and increase incomes through more workers in the household to maintain the "standard of living."

When the children of these adults grow older, they cannot but find a less caring world and environment, which in turn will make them the same type of self-centered adults as their parents who are headed toward a self-seeking, shallow materialism, which precludes any depth of culture, human concepts of caring or concepts of cooperation which can function to keep a society from stagnating and keep it healthy and developing with the continual growth of the citizenry. A human being is a multidimensional being, and thus requires a large number of stimuli to keep him growing, especially in the intellectual sense, and the concentration on purely material matters tends to dull development in other areas of potential growth.

Yet, this is the social interaction relationship which is being formed in the western industrial countries and is being promoted by the left organizations of the Marxist-Leninist lines, but to me this seems self-defeating and as self-destructive as the march of the Lemmings, but left ideologists of Marxist-Leninist persuasion gloss over the potential damage to the human spirit of the reduction to a shallow stage of the human relationships which find their epicenter and role orientation in the family, which provides the individualized instruction which is proven to be more effective in the arena of classroom instruction. The family which is well provided for and well educated with ample time for interaction at the family, extended as well as nuclear, level can provide a much greater depth of relationship than a classroom or daycare situation which provides for a large number of superficial contacts and no real in-depth social communication and interaction.

The Need for a Chicano/Mexicano-Latino Alternative

In the latter part of the last section, I provided some direction as to what I feel needs to be done with respect to combatting the negative effects of the current trends of anglo social organization, and their direction is something we cannot ignore, because a large number of Chicano/Mexicanos are heading down the same road to destruction as the anglo for following in his footsteps or in her footsteps, as is the case of many Chicana feminists who are looking to the anglo female for leadership and direction. This makes the necessity for seeking a Chicano/Mexicano alternative to the proposed solutions of the left and the tendencies of the United States with respect to the family all the more imperative.

This will not be easy, as we as well as much of America Latina are caught up in the massive web of entanglements of attempting to survive in the capitalist societies and have little power to determine other massive problems such as housing, jobs, food, police brutality, etc., but yet we must strain to pull out of that entanglement and begin to resolve some of the massive ties which are holding us back and begin the positive construction of our own society at a more advanced human level than that of the society in which we're presently living.

One of the first things we must do is to look over our social family structures and analyze where it is strong and can help us work out unity and cohesion and organization for the type of action we need to form the type of society best suited to our needs and language and culture, and I am going to take some preliminary looks at what I feel are some of these strengths.

It has often been stated that in a community where cash is scarce there is a greater premium placed upon human interaction in the form of mutual assistance across the family and community lines. This has taken the form of sharing one's house and food with relatives who have less than one has or with those who have nothing, with sharing the resources one has, such as cars, clothes, appliances, tools, etc., for which we have been criticized by anglo social scientists for having to share and creating obligations and responsibilities which do not allow the individual to "rise", but rather keep him tied to assist and support those of his family who are unable for whatever reason to fend for themselves. The Chicano/Mexicano family does not cast off its weak and helpless to society's uncaring hands, but rather we take care of our own, but even this is being eroded by anglo values of casting the elderly into sanitariums and the mentally retarded into mental institutions.

This network of obligation and assistance also extends into the responsibility of brothers and sisters for the welfare of the family unit as opposed to breaking away to make it for oneself with little regard for what may happen to the family, or to move far away, where one will not be able to assist, and to continue to assist even at a distance at whatever cost without regard to one's personal advancement. This is a solid foundation for building a society whose members can build a cooperative relationship and problems solving mechanism, as opposed to the anglo separatist and individualist society.

Perhaps the first thing that needs to be done is to reestablish the close ties that once existed within our own nuclear and extended families by at the simple medium of contact, letters, telephone calls, reunions, etc. and work to keep up the contacts rather than to let them lie loose once they have been made. It is useful to list the family members and geneologies, etc., but this this type of reestablished contact does not totally deal with the problems which the family structure is unable to deal with.

One of the major problems that we must overcome is the fact that we are not in control of society, and thus are not able to shift society and its resources toward the benefit of the family and our people in general, and this is one of the major reasons that we as Chicanos need to utilize the family system of organizing to bring every member of the family into the struggle for the taking of power in those areas where we are the majority through electoral and organizational work, but this work must be accompanied by organizational and educational work in order to help people understand what their role is the relationship of taking power, not only in their local communities, but in their regional areas, their state and on the national level.

The very matter of showing a people, our people, that they can have power through organization and organizing them to have power which they can visibly see is important as is being able to show the people that they do in fact have power by winning victories is highly important in the maintenance of unity and cohesion, and giving the people problem solving skills will also work and carry over into a useful tool for use in the family, which will assist in reducing tensions and allow members of the family to resolve disputes in ways which will place less strain on the family relationships. This type of activity could and should involve establishing rapport and mutual respect between adults and the youth, especially in directing their interests and efforts not against each other in a competition over power and authority in the household, but rather together to gain needed advances for the benefit of the entire family and community.

The powerlessness or feeling of powerlessness on the part of the adults has often led to the breakdown and lack of concern for the family which has caused the loosening of the reins on the youth, who are susceptible to the pressures of peer society to enter a destructive or at least non productive life style, ranging from self destruction through drugs, mutual destruction in the gangs to just hanging out and developing an uncaring attitude toward others except those who are in one's peer group and the concept of looking out for number one, which the society constantly promotes and reinforces. Reaching the youth will not be an easy task, but the entry needs to be made with those youth who are politicized and socially conscious, and teach them to start with one organize one and continue to expand from there, just as Gabriela Mistral worked with the system of one teach one, which was successful in substantially reducing illiteracy in Mexico at the beginning of the century.

In this work of politicization, we must define the areas of greatest need and help the adults and the youth in defining these areas for themselves and to begin to see different means of attacking the problems instead of seeing them as insoluble and leaving them at that. We must show the people that what seems to be a massive impenetrable wall is made up of stones and mortar which can be taken apart with patience, planning and hard work, and that it can be reshaped to a certain degree to their benefit, be it a matter of stopping police brutality or providing city services. But, it is clear that we must initially work within the framework of the perceived needs of the people, for as Paolo Freire tells us in the Pedagogy of the Oppressed, people will only work within their level of comprehension and perhaps slightly higher, and it our task as organizers to keep the people expanding their understanding and reaching continually higher, and they themselves will become the agents of their own decolonization, mentally, socially, politically and economically.

From these processes organization can begin to develop in the Chicano/Mexicano community as adults and youth begin to support each other and to work together on common problems, because such things as paving the streets, putting in lighting, putting in sidewalks, providing recreation, etc. affect everyone, not just the youth or just the adults, and from these preliminary levels of organization will come people who wish to attack other, more extended problems, and they can be assisted in doing this, but at the same time, we must be continually providing the people with materials to understand their relationships to the sociopolitical economic system and understand the alternative to that sociopolitical economic system so that they can begin to choose alternatives that they wish to work for. A good example of an organization which has been able to establish this kind of training is the Partido Socialista de los Trabajadores in Mexico, which has gained permanent national ballot status in Mexico and which has even the older, illiterate members of the party aware of the totality of the party program to the point where they are able to discuss it with anyone and debate the alternatives, this includes the elders, the women and the youth, and when the stage a march and demonstration, the entire family is present, from the babes in arms to the patriarchs of the villages.

It is clear that there are problems within the family structures of the Latin American family, such as the lack of acceptance of certain roles for females, such as work in certain fields, higher education, restrictions to household and child rearing duties, double standards of behavior for men and women, etc., but these are derived from the aspects of male supremacy of the society and from the traditional division of labor in order for the society to survive, and it has correctly been pointed out that many of these conceptions are outmoded, and they need to be dealt with through education and understanding among our people, but the family does not need to be destroyed to do this, it can be modified to build upon the strengths that the family poses and to correct the weaknesses and failings that it contains, but throwing people loose into the streets and alienation is not the solution.

Neither is it a solution to deny that differences in psychological and physiological differences between men and women do exist, and these also need to be recognized. Recent testing indicates that male and female children who have not been exposed to role models of male and female behavior do indeed have different interest and perspective on the world, and to deny this and to attempt to shape everyone into a unisex androgenous model would be to attempt to place everyone into the same mold, or to try to fit a square peg into a round hole, so to speak, and we must recognize these differences in order to be able to build upon the strengths that each psychological makeup brings with it and to try to ameliorate the weaknesses, not attempt to deny the distinctions and erase them. The problem is to create a just order for human beings and to create more just human beings, not to create clone copies for a colorless collection; this can only lead to the type of drabness and lack of recognition of positive and contributory virtues which each different individual can bring to the collective whole to make it a better, broader community unit.

It is clear that if we are to forge the society which is best suited to us as Chicano/Mexicanos, we must have that power which is necessary to control the political apparatus, the scholastic facilities, the economic resources and the media of communications, and it should be our objective as a party and as a people to take control of these, and while we are doing it, develop a blueprint for the kind of society that we want to develop and develop the program for attaining the power and resources, and then mobilizing to bring this into being, for without a plan and a direction, all movement and organization takes place only to achieve immediate goals or to react to an immediate situation of oppression or need, and this type of aimless wandering will take us nowhere. This is what must be made to be understood by the people as they pass through the stages of reacting to acting to looking for something better.

The concept of developing a classless society does not necessarily mean the creation of a familyless society, nor is it necessary to develop a familyless society, for we now have the means at our disposal to provide enough food to feed every man, woman and child on the earth an adequate and varied diet, to provide housing for everyone which will not only shelter them but will also be conducive of a good environment in which to develop, and we have the ability at the present time to provide full meaningful employment to everyone by redefining the concept of what a job is to that of being those tasks which are socially necessary to provide the highest standard of living for all human beings and direct the object of human labor toward the production of those goods and services instead of just working for the greater and greater profit of the few.

This type of arrangement with full employment can provide just the type of resource that the family needs in order to develop to its fullest, time, because the time which is socially necessary to produce the goods and services with everyone working and with all of the labor saving devices being applied will be reduced, thus giving the family more leisure to develop a strong relationship in the nuclear family, the extended family and the familia de la Raza as well

community's requirements and desires, and the need for our own control of our institutions, territory and economic resources.

It is my contention that the major factor which would affect the Chicano community from the breakup of the family is alienation, which has become a major problem in anglo society and which the Chicano/Mexican family has been able to ameliorate through its family unity and support. The aimlessness and alienation of anglo society and its competitiveness and lack of concern for the "losers" has created a very high rate of suicide, and there appears in the left to also be very little concern for the "lumpen", who are considered to be irreconcilable and beyond help, and, because of the alienation of the poor, a large part of Chicano/Mexicano youth compose the sector which possibly could be classified as "lumpen," and while they may not be the most advanced sector of the Chicano community and cannot make up the base of the Partido de la Raza Unida, they are not to be forgotten in the organizational and educational efforts of the Partido, since they too are part of la familia de la Raza, our people.

The lifestyles and mannerisms of large number of the anglo left have also taken on an appearance which is seen very negatively in the Chicano/Mexicano community, and much of that lifestyle has been such that it has excluded the family and has taken the concept of daycare from one of an auxiliary to the family to one of a replacement for the family, and one sees very little of any concept of the family or family activity within the workings and membership of the left, thus perhaps it is a natural position to be taken by the Marxist-Leninist parties that the loss of the family would not be any great loss, which is quite different from the structures and organization of the Chicano Movement, which in large part is composed of family units, although there is still much to be done to implement participation of the entire family in the organizing and political work of the Partido. This status of a large part of our membership makes us structurally different in many ways from the leftist parties in the United States and makes our task much more difficult in that our organizers have many family responsibilities along with our political tasks, as opposed to large numbers of the members of the left whose primary responsibility is to the party, but in the long run if we are successful in bringing the entire family into the struggle, we will have a much more successful and credible organization.

While it is correct and necessary to do work among the working class Chicano, we must also consider the needs of the entire family and work to organize the family unit and work the two sectors together, because the concern of most workers is for their families, and we need to address these concerns as well as making allowances for them and the needs of the worker's family. In the initial stages of organization of the Crusade for Justice and the Partido de la Raza Unida de Texas, the aspect of organizing among the family was highly successful, and an expansion of the organizing activities of that type along with a broadening of the social and political as well as economic knowledge of our membership as well as the ability to communicate this to the family and the workers will give us the

ability to expand upon the work which we have done in the areas where the Partido has been successful in organizing the family for work in the Partido.

The values of sharing, unselfishness, support, and "baque" in times of crisis and difficulty which has come from the Chicano/Mexicano organization of the family has brought us through the strongest attacks against our people and has contained those assaults and has preserved our values, language and concepts, and while it has had its weaknesses, especially in certain aspects of the development of the Mexicana/Chicana, it has also provided her with many insights and strengths which have been extremely valuable when the Chicana/Mexicana has become active in the Movement, and what is required is not to throw the baby out with the bathwater, but rather to build upon all of the aspects of socialistic sharing which the Chicano/Mexicano family has always given us in those families which have not become anglocized.

For this reason, it is important that the Partido support the continuance of the Chicano/Mexicano family and work to promote its strengths and especially devote time, energy and resources to promote the advancement of the education of the women in the fields of education and preparation for all types of work which the Chicana/Mexicana may wish to undertake, and increasing the role of the Chicana/Mexicana in the decision making process of the Partido and expanding their role of the woman in the Partido as a candidate, as an officer of the Partido and as a policy maker in the Partido, but this is not a task that can be done by fiat by the men ourselves, the women must also take the initiative to aspire to leadership and candidacy for the Partido, and we can support their efforts to achieve equality of status.

This is also true on the social level as we become stronger and stronger and begin to take positions of power, and together the man and woman must open up the areas which have been closed to women before in the areas of service and industry work and all other areas of social participation, and once in power, we must insure that the areas of endeavor make allowances and facilitate the tasks of the family in the upbringing of the children and the development of all members of the family, and that society be built up around the needs of the families and the individuals of the Chicano/Mexicano community. We must also take into consideration of the fact that in the coming years, a large number, and perhaps the majority of our people will be of Latino Americano descent, and it is through these family ties that much of our relationship with our brothers and sisters of America Latina will be developed on a very personal level, and it is here where the family has yielded much of the support which the societies have been unable or unwilling to give, and the conceptions of the family which we develop to work on the weaknesses which we have perceived can be a strong tie in exchange for the family values which we have lost from participating in the anglo social system and which can give us some of the strengths and human values which we have lost from contact with the crass materialism of this society.

PARTIDO DE LA RAZA UNIDA DE NUEVO MEXICO

ON THE QUESTION
OF
CHRISTIAN THEOLOGY

DISCUSSION BULLETIN NUMBER SIX

by

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PARTIDO DE LA RAZA UNIDA DE NUEVO MEXICO

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ON THE QUESTION OF CHRISTIAN THEOLOGY

Introduction.

As with all discussion bulletins, this bulletin is composed only of the opinion of the author until it is accepted by the entire body of the State Convention of the Partido de la Raza Unida as the official viewpoint of the Party. The bulletins are produced for the purpose of generating discussion on the questions which are relevant to us as a Chicano people and as a political party oriented toward the liberation of the Chicano people, and the author as well as the Party invite discussion of this bulletin, the positing of other viewpoints or criticism of the opinions expressed in the bulletin or the positing of counterpositions for the purpose of discussion. These should be forwarded to the State Chairperson for further distribution into the counties, or may be copied for dissemination to the counties by the writer with the provision that the State Chairperson and the State Central Committee also be provided with such documents.

On Theology and Politics

Theology has a dictionary definition as being a "study of God and his relation to the world," and it goes on to add, "esp. by analysis of the origins and teachings of an organized religious community (as the Christian church), etc.. This is an issue which is of strong importance to the Chicano/Mexicano community due to the fact that over time, our people have had strong ties to the Catholic religion, or, many, having fallen out with the Catholic church have converted to Protestant religion. Nevertheless, the fact of the matter is that the great majority of our people belong to some form of organized religion.

Marxist doctrine has long challenged the religious affinity as being, "the opium of the masses," which has kept them from rising up against capitalist exploitation through a "pie-in-the-sky" concept which stressed that the poor would receive their just reward in the afterlife, and that there should not be excessive stress placed on attempting to change conditions here on earth, or, "render unto Cesar that which is Cesar's," which was interpreted as being not to try to change the temporal political order. This interpretation has been taken over by much of the "new left," as well as by many Chicano activists who feel the church has played a negative and reactionary role in the Chicano/Mexicano community, which has kept us from confronting the system which oppressed us and kept us in colonial status for the 133 odd years.

In opposition to this viewpoint, pointing to the Catholic priest/revolutionaries, organizing for community services or offering a different perspective of the bible, there have arisen organizations like Católicos por la Raza, the Community Organized for Public Service (COPS) of San Antonio, and the Liberation Theology movement of América Latina and Aztlán. These state that the hierarchy of organized religion has in fact allied itself with reactionary or oppressive government, but that the message of the bible and Christ are being selectively used or misinterpreted by the Church officials for their own purposes and that true Christianity is in fact revolutionary, against oppression and

unjust distribution of the world's resources, which God placed on the surface of the earth for the benefit of all mankind, and that God demands that we feed the hungry, clothe the naked, and in general assist the poor in material as well as spiritual status. The major reinterpretation of this comes in Gustavo Gutiérrez' Liberation Theology, which has influenced a large number of priests all throughout América Latina and Latino priests in the United States who wish to alter the social order and establish a socialist order.

Essentially, Christian theology goes back to the concept of the creation, if one follows the aspects of biblical terrestrial development biblically literally, and it proceeds with the concept of the first human beings being created, given a paradise, being cast out for disobedience, but from then on mankind would have to earn his livelihood through the sweat of his brow, or as Marx would call it, labor. Still, God loved his creation such that he developed a covenant with mankind to provide for his salvation, although the rules were strict and punishment for breaking them swift and harsh, according to the Old Testament texts, and there existed the chosen people, the Hebrew people, who were later to become the Israelites. The coming of Christ established the new covenant, according to Christian theology, which broadened the possibility of redemption and salvation for all human beings through the blood of Christ, and opened the possibility for universal salvation, not just that of the chosen people.

The precepts of Christianity became solidified with foundation of the original church by the apostle Paul and his followers as well as other of Christ's disciples, and this became institutionalized as what we today know as the Catholic Church, which has its seat in Rome, where it is led by the Holy Father, the Pope, who is to be considered as the disciple of Christ and as the final authority on the matters doctrine of the Church. Because of many factors, including the desire not to be subject to the domination of Southern European peoples, there was a break in the church under the leadership of Martin Luther and John Calvin, which was later extended by the formation of the Anglican Church because of the marriage restrictions and other secular restrictions placed by the Catholic church on its faithful, and this led to what is today the large number of sects and denominations of Christian belief.

In the initial stages, there developed a strong animosity in the Protestant sects against the Catholic Church, Southern Europeans and the people of color, or what we today know as the Third World, and there also developed what came to be known as the Protestant Ethic of thrift, frugality and hard work and that God rewarded those possessed of these virtues; while those who did not possess them were destined to poverty and thus deserved their fate. This situation is strongly exemplified by Charles Dickens in his novel A Christmas Carole. Other nativist concepts were expanded by the addition of the Social Darwinist theory of the survival of the fittest, and the Capitalist North Europeans were naturally the fittest, because they began to militarily occupy the rest of the world, and this was theologically backed up the theory of Manifest Destiny, that it was God's will that the caucasian people, especially the North European stock should spread themselves all over the world.

The anglo/latino conflict became extensive and worldwide, as the two distinct camps struggled under their secularized concepts of religion, and this conflict continued as the Protestant missionaries sallied forth to replace the Catholic Franciscans, Jesuits and other orders, taking a different message of Christianity from that which had been propagated by the Catholic missionaries of Spain. We can contrast the religions in many ways, but we first need to note that Catholicism was not blameless of poverty and intolerance, for, just as Dickens showed England's poverty under protestantism, Victor Hugo in Les Miserables and Miguel Cervantes in Don Quijote de la Mancha showed the misery that existed among the poor classes in France and Spain; and all of the countries in Europe under Christianity were involved in the Crusades against the Muslims, who derive their origins in many ways as a religion with roots in the Old Testament.

The rivalry of Northern vs Southern Europe, and of Protestantism vs Catholicism in many cases took on the dimensions of religious as well as political, social and economic conflict, and the fear of the "Church ridden" Catholic Mestizos and Criollos of América Latina still haunts many anglos, as does the supposed world "papist conspiracy," which many rightist tendencies in the United States revile in their literature. And, despite the ecumenical movement, there is still much suspicion among the religions, and there are religions which do not accept the ecumenical movement at all, but who rather tend off in their own sectarian directions.

With the predominance of the North European caucasians, the Protestant missions have attempted to take their proselytizing for new converts into Catholic countries and sections of the United States, while the Catholic church has warned its faithful against the temptations of the missionary, with many homes sporting the label, "this is a Catholic household". In many cases, the conflict is said to stem from the acceptance or non acceptance of the concepts of the role of the Virgin Mary in scheme of the concept of salvation as well as the role of the saints and the concepts of miracles and post christian appearances of the Virgin Mary, such as in the case of the miracles at Guadalupe, Garabandal, etc., but it seems that many of these questions are being resolved, and there is a move to reunify the Christian Church.

With the formation and expansion of the secular state, the so-called separation of Church and State has been a popular principle, but in most cases, the church either acquiesced to the concepts of the state or even parroted the dominant ideology of the state, as has been the case of the church in the United States and many other countries. This has occurred because of the fear of censure of the states against the church, be it capitalist England or the United States or in dictatorial Mexico of Porfirio Diaz or Pinochet in present day Chile. It has also been motivated by the fear of repression should a "communist take-over" occur, which would place restraints and censure such as that which presently exists in the Soviet Union and in other bureaucratic worker state countries. For many reasons, the Church in most countries of North European descent and of South European descent have not taken on the repression of the state and the callous disregard of human welfare on the part of the capitalist class of the advanced western countries.

In the twentieth century, the Protestant church has begun to undertake relief missions along with its proselytizing, establishing relief funds, with many churches establishing rescue missions in the poor slums of New York, Chicano and other large cities, as well as establishing medical and other aid in its missions overseas and in the Americas, and more recently, the Catholic church also went into the relief assistance arena, especially with the establishment of the Campaign for Human Development, which funds self-help community projects. In the 1960's, there began to be the establishment of secular movement within the framework of the Christian churches, with the entry of ministers like Martin Luther King and priests like the Barragan brothers in the Black and Chicano Movements and in taking postures against the war in Viet Nam.

This was the start of an era of activism in the secular arena by the clergy which was to have a broad impact, because it took the message of the Movement on the street to the pulpit and took people to the streets in protest, many of whom would not have heeded the radicals and organizers who were moving the people against secular injustice. But, this was done mostly on the conscience of the individual priest and/or his interpretation of his duty to his flock or congregation, and there were also many in the churches who inveighed against the militance in the streets as the apostles of the devil and the clergy who participated as dupes (as occurred in the Immaculate Conception and Presbyterian churches in Las Vegas, New Mexico during the 1973 demonstrations), but this did not stop the development of lay Christian movements for justice, despite the attempts by the higher clergy, especially in the Catholic church to stop them.

With the appearance of the Liberation Theology movement, which as of yet has no real counterpart in the Protestant churches, there occurred the establishment of a politicized, conscientizing theology which challenged its adherents and all of the priesthood to undertake the task of improving the human condition and establishing a just social, political and economic national and world order, not just token condemnation of the existing order, in other words, the establishment of a Christian Socialist society based on a just distribution of the resources of the earth for everyone and based upon the tenets of the bible and faith, hope, and in particular, love. Citing many passages of the Catholic bible which denote secular terrestrial responsibility, as opposed to the spiritual exigencies stressed by the majority of the clergy in the churches, and going beyond the demands for reforms sought by the liberal clergy.

This movement is taking hold among the Chicano/Mexicano clergy in the Southwestern present day United States, Northern Mexico, despite the efforts of the anglo church hierarchy to insulate the Chicano clergy from its influences, and the church is attempting to limit the number of Chicano radical bishops and seminary students who are received into the priesthood, but the movement has taken effect, in the position that the United States border be opened to the people of America Latina and that the status of all undocumented immigrants be legalized. It has shown up the support of the Chicano and some anglo priests for the efforts of Chicano community groups and in some cases even in support of the efforts of the Partido de la Raza Unida to gain political control for the Chicano people.

The Church and the Chicano/Mexicano

When the Spanish came to the Anishinabe lands which later came to be called the Americas, they brought with them the Catholic church and faith and, once they became convinced that the Indians were human and had souls, attempted to convert them, using them as economic slaves at the same time, despite the protective laws passed by the crown in Spain. The resulting mixture of Indigenous and Spanish blood which created the Mestizo also created a Catholic church which was different from the Church in Spain, which concentrated on the ascetic aspects of religion. The Mestizo church enlivened the Catholicism brought over by the Spanish and began to develop a much more tolerant clergy, even revolutionary clergy, as evidenced by the liberation movements stated by the priests Miguel Hidalgo y Costilla and José María Morelos y Pavón in whose tradition Padre Antonio José Martínez defended the rights of the Nuevo Mexicanos against the attacks of Archbishop Lamy.

With the expulsion of Spain, which had initially established a very rigid and later more liberal doctrine of faith and observance, the native clergy created a very secular church which dealt with the daily problems of the people and attempted to resolve them as well as working in behalf of the people in many ways, including participating in the political process, as did Padre Antonio José Martínez in the government of the province of New Mexico under Mexico. With the coming of the Anglo and Bishop Lamy, things changed in New Mexico as well as the rest of the conquered territory, because the Catholic clergy which were brought into the territory were trained in the rigid Catholic religion of Europe and were fearful of the reprisals which could occur from the predominantly Protestant government and people of the United States.

The Anglo Catholic church attempted to deMexicanize and "deheathenize" the Mexicano people in the newly conquered territories and inculcate European values and the Capitalist United States values of the time of the industrial revolution. They met with strong resistance, as the Mexicano people maintained their humanistic religion in their homes and in their private chapels, especially the Penitentes in New Mexico and Southern Colorado. The Penitentes maintained the culture, language and hegemony of the Mexican people in these areas and formed the nucleus of Mexicano political power and organization until they were broken as an independent organization and were made a secular organization of the Church and began to lose their impetus until the recent revival of the groups. Yet, they were the mainstays of Chicano Mexicano culture in Northern New Mexico and Southern Colorado and have to be recognized as such.

The Catholic Church's Anglicization coincided with the Mexicanization of parts of the Protestant clergy and churches, which began holding services in Spanish as the Catholic church was ending them, and which gave the Mexicano preachers a great deal of leeway as to their involvement in the Mexicano community, and this produced some great civil rights activists such as Don Ernesto Hill and Don Oscar Hill of the Partido de la Raza Unida and the rise of Reyes López Tijerina of the Alianza Federal de Pueblos Libres, but it also gave rise to the

"holy roller" sects which criticize secular political participation and particularly socially disturbing movements which challenge the capitalist precepts of "free enterprise" in favor of a socialist economy, which would justly distribute the fruits of society.

The hierarchy of the Catholic church has in particular attempted to stifle any sociopolitical consciousness in its clergy, but nevertheless, a number of Chicano seminarians have managed to slip through their nets to become the committed Chicano clergy of the present day church, such as Bishops Flores and Sánchez and a larger number of Catholic priests, but the road has been long and hard, because the seminary has been geared toward anglicization, and many have dropped out before completing the seminary, and many of those who have completed their seminary work have not been allowed to be received in the priesthood, so the number of priests who sympathize and work with the Chicano Movement are few, and those who work under the precepts of Liberation Theology are even less, but their numbers are growing, and they are becoming more vocal and more active and developing ties with the radical priests of America Latina as well as developing ties with the community and passing radical positions over the objections of the more conservative anglo bishopry, and along with the Chicano Movement, it is becoming international as well as dealing with the community needs of the parishioners, and just like the Chicano Movement, it is developing its own communications network outside of the church hierarchy and channels, and it is converging on the Chicano/Mexicano/Latino Americano Movement and the international movement for human rights and a more just world social, political and economic order.

Nevertheless, there has developed a strong debate in the Chicano Movement over the role and the relevance of the church, whether it be the stifled hierarchical church or even the church of the Liberation Theology movement, and under the influence of Marxism in the Chicano Movement and the attack on Theology from the Old and the New Left, the whole question of religion is being brought into the fore and in many cases is alienating the Chicano and Chicananglo left from the Chicano/Mexicano community, but among many of the youth, especially those under the influence of Marxist thought, it calls into question the need for religion or the church and tends more toward the concepts of straight materialism, since religion, theology and the church seem to be indifferent or at least ineffective in the arena of social and economic justice. That is not to say that there is not a reaction toward rejection of the Chicano Movement and a tendency to enter into solely the religious aspect, because this too is visible in the Chicano Movement, as well as an attempt to reconcile these two positions by participating in the Chicano and the charismatic movements as well.

The role of the church in the past has come in for very strong criticism from the Chicana feminists of both the anglo and Chicanista tendencies for its suppression of the possibilities of women's development by maintaining the aspects of the traditional household and traditional women's roles and for its opposition on such questions as divorce and abortion, and for sustaining male domination in many of the spheres of life as well as not allowing women in the priesthood

and numerous other reasons, but the majority of Chicana/Mexicanas still have a large role in the Catholic church, though the tendency is becoming less in the case of the younger Chicana/Mexicana. As with younger Chicanos, in some cases the Chicanas are entering the charismatic and revivalist religious tendencies, while others are forgoing religion altogether in the pursuit of the Marxist materialist ideal and the concept of total female equality with males and the classless sexismless society. Part of this challenge is based on the physical role of the church, while aspects which are coming under attack are some of the theological fundamentals of Christian religion, such as the concept of Eve and the original sin, the concept of woman being created as the companion of man and supposed to be subjected to him, the role of the woman in the structure of the family, etc..

A further stimulus to the separation of Chicano/Mexicano activists from the church is the example of the countries considered to be revolutionary in their discouragement of church attendance and belief in the supreme Deity, and for the same type of aspects promoted by the Positivists of the 19th Century, that humanity can understand all things through science and that humanity can advance through material progress. This is further reinforced by readings of Marxist literature and the lack of response of the church for such a long period of time to the temporal needs of human beings and the massive hunger and starvation which we have come to recognize through the mass media and the swifter recognition of national and international problems. The church's role in opposition to socialist movements has also caused a rift with the youth who want concrete and material solutions, and these are the crossroads at which the Chicano Movement will be shortly, as we need to decide the question of the relevance of the church.

Some Theological Aspects and considerations

In a sense, the debate on the theological question, whether it be Christian or any other form, is, in effect, what is our purpose upon the earth?, and are we transcendental beings, be it through a soul, karma, or whatever form of non physical corporeal life, or are we just the animal products of evolution whose entire span of being is limited to the corporeal existence we are traversing here on earth? Marxism relies on the premise that we are products of evolution solely and are subject to scientific laws of development, and, when it deals with the question of prior or anterior existence, it denies these aspects as being unproven and unscientific, therefore non-existent or irrelevant to the human material condition, and that reliance on a deity detracts from the resolution of human problems by human beings and leads to fatalism or acceptance of the human condition and detracts from struggle to improve the human condition.

In large part, we can affirm that the institutional church has been guilty of not dealing with this aspect of reality, but as Gustavo Gutiérrez so aptly revealed in Liberation Theology, the Jewish, Christian and Muslim bibles all deal with these fundamental questions of human necessity and distribution, and both the old and new testa-

ments deal with the question of meeting physical necessities as well as ministering to spiritual needs, and they place definite requirements for works along with spiritual development of oneself as an individual, but the majority of Christianity has played on this latter aspect, and it is on this aspect of individual responsibility that many of the capitalist premises, such as "free enterprise," "freedom of choice," and "individual responsibility" as a counter to social action on a scale massive enough to deal with the problems are based. Many of the common or mutual assistance acts on a social scale are ignored, as are the precepts of clothing the naked, feeding the hungry and helping the poor are ignored, except as an afterthought, or charity, once one's own personal needs are met.

In Exodus 15-16, when Moses is leading the sons of Israel, Jehovah brings forth the food from heaven and commands the people to take the quantity they need for their tents and their families according to the number of people; this does not condone gluttony or excessive accumulation. The sons of Israel gathered, and some gathered less and some more than they needed, but verse 17 reveals that those who had gathered more than they needed did not have more, and those who had gathered less than they needed did not have less, but rather everyone had the food he needed. Verse 18 tells us that each had only what he could consume. Other questions are also dealt with, such as the question of immigration, in which Exodus 22-29 states that the stranger shall not be mistreated or oppressed, because the Israelis were strangers in the land of Egypt, and if money is given to the poor, it shall not be as a creditor or a usurer to him. Exodus 22-23-10 states that food shall be set aside for the poor.

Speaking in the Gospel of Saint Matthew, 25-34 Jesus notes that, "Come, you who are blessed in the sight of my father, take possession of the kingdom prepared for you since the creation of the world," because, "I was hungry, and you fed me; I was thirsty, and gave me drink; I was a wanderer, and you took me in; I was naked, and you clothed me; I was ill, and you came to visit me; I was a prisoner, and you came to see me." Christ continues saying that the just will ask when this was done, and the response is that, "And the King shall respond unto them: Truly, I say unto you that when you did this for the least of my brothers, you have done it for me." At the same time, those who have not done these things will be concerned, and the just shall have eternal life (Sagrada Biblia Nacar Colunga, Biblioteca de Autores Cristianos, Madrid, Edicion de 1975, 25-34--25-46, p. 1265, translated by the writer).

Gustavo Gutiérrez in Liberation Theology cites these and many other passages in his treatise that Christianity does indeed have a temporal responsibility, and as such, when fully practice, can be held responsible for the production of the same benefits as are generally attributed to the precepts of the conception of a socialist society. Both the Old and New Testament are filled with constant references to the attention which should be paid to the temporal sphere and to the well being of the people. This was also a concern of Jesus during his Sermon on the Mount, because God was aware of the fact of the physical as well as the spiritual necessities of the human being, but this does not in any way diminish the fact that the important aspect, the spiritual

development of the human being, is the prime purpose of the human being upon the earth, and this is what is being sought as the end result of our time in this life.

This adds another dimension to the Marxist concept that what is of primary importance is the material well being of the human being. The Old Testament makes constant reference to the development of intelligence in the Proverbs I, in such titles as: Exhortation to Study and Knowledge, The Excellence of Knowledge (or wisdom), Invitation to Knowledge, Knowledge in the the Creation, The Banquet of Knowledge ("walk on the path of knowledge;...To fear Yave /God the Father, or Jehovah/is the beginning of knowledge..."), thus we can state that the entire foundation of Christianity is not solely on faith or on extratemporal matters, but rather there is a grave concern for the development of the total human being and for his total welfare, but the concentration is on the most important aspect of our development, and our physical well being is auxiliary to that; that is what allows us to transcend our physical necessities.

At this point, we have to consider the two arguments, the one, that we as human beings are eternal (or, in the case of sinners, at least long lived in the sense of the soul) or whether we are short lived, solely limited to the temporal plane, and as such, our primary concern should be life on the temporal plane and the development of the highest possible standard of living and the development and expansion of the frontiers of science. Christianity and Christian principle do not preclude this, they enhance it and offer us an extension of the possibilities for potential and development of the human species.

There are a number of arguments that we could make in favor of the existence of ourselves prior to and after this existence, and perhaps the strongest is the Einsteinian conception that matter can neither be created or destroyed, only transformed. It is interesting to note that we as human beings are directed by electrical impulses emanating from our brain, but they are controlled and move our brain and our body with purpose and direction, which is not true of energy in its free state in nature; this requires intelligence and intelligent direction and purpose. The Marxist would argue that we react to our surroundings and circumstances, in arguments similar to the arguments of Skinner that one learns language through stimulus-response, which Chomsky disproved with his concepts of creativity, and it seems that the truth lies somewhere inbetween, because, some stimulus response is used in language learning, but there is a great deal of creativity. Life and human actions are the same, we do have some response to stimuli in our environment, but there are many creative actions which we initiate which are creative and perhaps may have no terrestrially utilitarian function, but they are undertaken nevertheless.

Physical and psychic research have shown that there is substantial change in the physical properties of the human body upon death, and there have been cases where persons have been clinically dead and have returned to indicate that there was a continuation of existence after separation from the physical body, and many describe the fact that they have seen beings of light. This is described in a number of

accounts of the afterlife, as well as being described as occurring terrestrially; this is done by Carlos Castañeda and other writers, and it is described in Matthew 17-2, "And he was transformed before them; his face glowed like the sun and his clothing became white, like the light." The extraordinary prowess of certain persons who have practiced mental disciplines, such as the yogas indicate that there is a more than merely human prowess within the physical body, and it is difficult to describe it as anything more than being a "soul."

It is also quite interesting that there are also many similarities between the creation theories of the universe in the "Big bang theory" and the "Steady state theory," which can be found in Proverbs 8-23 through 36. Marxist theory adds much to our comprehension of the functioning of the temporal world, but it does not deal with the totality of the human being, as can be seen by the lack of inspiration in many of the countries where atheism is enforced as official policy of the state and where there is no active religion. This is not to say that organized religion as it is applied in the limited sense as the enjoiner of the capitalist system ^{should be accepted; this} is what the Theology of Liberation is attempting to rectify by utilizing the entirety of the biblical concepts to create a whole society which concentrates on the development of the totality of the human being.

Both the solely spiritualist aspects of Christianity which have been used by the church hierarchy to avoid conflict with the temporal state and the temporal arguments of the Marxist theorists fall short of considering the totality of human potential, both in the temporal and post temporal planes, and this is a matter which must be considered by any serious scholar, and in the realm of human development, there is no room for myopia, we must not deny ourselves any avenues of potential development, and there is far too much documentation which is indicative of an afterlife and a purpose of human development which operates bases upon certain general principles which can be ascertained through carefully considered readings of the Christian bible, whichever version one chooses, and which can be corroborated as having certain effects from a given action upon the psychological makeup of the human being, as many psychologists can corroborate when certain human acts result in psychological dysfunction.

Professor Donald J. Kreitzer in his unpublished manuscript, "Thaddeus: An Account of the Hereafter" brings forth some interesting observations which seem to clarify certain concerns about the concept of the totality of human life, in which he indicates that there is a pre-existence, from which we come into the next stage of development, which is the temporal plane, where we are tested as to our preparedness for further development on the next plane. Dr. Kreitzer states, "The atheistic answer, which denies the existence of God and of survival after death, ignores certain phenomena that cannot be explained away," and he also rakes the organized religion across the coals, stating, "Commonly, the answers given these questions by the traditional religious sects are not much better, tending to be either simplistic or hopelessly obscure."

Psychic phenomena, as Kreitzer states, are at the point where they cannot be ignored, and even the Soviet Union is experimenting with psychic phenomena and have a number of very adept persons in the realm of psychic production, and experiments in the United States have also shown that there are occurrences which can be produced by certain individuals which go far beyond the possibility of chance occurrence.

Marxist ethics have stated that ethical assumptions must be based on the measure of human good as defined by the state of the working class and that there are no objective standards against which to measure human ethics, but yet there is the recognition that certain acts, such as unrestrained sexual expression causes social dislocation, as does unrestrained social behavior, which causes the Worker State socialist economy countries to reinvent many of the same moral precepts of behavior control which have been established under Christian doctrine.

In socialist circles outside of the Worker States, there is beginning to be a questioning of the way the bureaucracies are managing the economies and are suppressing the populations of the countries for the benefit of the bureaucratic elite, and the same argument can be used against the theologians who have stilted the potential of human development through biblical interpretation which does not go against the state apparatus and attempts to focus solely on the spiritual aspects of the Christian tradition, and there are similar movements in both camps to break the situation of stilted bureaucracies of the Christian church and the "socialist" state, the Samizdat Movement and similar movements in the Soviet bloc countries and the Liberation Theology in the Christian Church, and in all likelihood, the answer lies in the middle ground. Working on the development of a society which will promote the development of the whole human being in the temporal plane while allowing for human development on the spiritual plane.

In my view of human development, there are a series of stages of human development through we pass up to the state where the electric current which motivates and directs our actions no longer need to be encased in the container of the human body in order to be a viable entity functioning in the universe, and we would be overly and unduly haughty to believe that we were the only beings in existence in such a vast universe, and that there could not be or is not a being whose development is such that it surpasses the state and development of any entities living in that universe or that, like a good father, attempts to guide our growth and development without unduly interfering in that development, and that there are beings in intermediate stages of development which attempt to affect our actions for good or evil, just as this occurs on the human plane. If we are to be truly scientific in our analysis and not just dead end positivists or existentialists, we must keep an open mind as to all possibilities and potentials and use all of which is beneficial to human development, and I am of the opinion that Christianity used to its full potential and not being stilted in the manner which has occurred under the bureaucratic church can contribute to the develop

-ment of a society which can utilize the theist concepts of Christianity and many of the socialist concepts of Marxism and other socialist thought.

It might be counterargued that the proofs of theism cannot be seen, barring miracles, which many people have not come into contact with, thus do not believe, yet this knowledge is no different than any other knowledge, it is limited only by our vision and our understanding, and the knowledge of our nature and existence as human beings and the nature of the universe, and we must not limit ourselves to the myopic concepts of only what we can see, touch or smell in a manner similar to the disbelief in the Soviet Union of the existence of the computer, or we may just find ourselves left behind, either in the spiritual sense or the temporal sense, and we will be all the worse for having closed off our options for the total development of our being.

Relationships to Partido Raza Unida Policy

The arguments for Theism could be more extensively and more thoroughly argued, as I will probably do in an update in this discussion bulletin, but I believe that the major point which I am attempting to make is that we do not necessarily go counter to the Christianity of our people, but rather that we can expand the concepts of that Christianity to include the concepts of conscientization and the development of a socialist society based on the precepts of the sharing society which caused Moses to equitably distribute the lands of Israel, the manna to be distributed equally and the precepts of help for one's fellow man upon which Christ notes that the final judgement will take into very strong consideration. Whether one believes in the final judgement or not, or the afterlife or not, one must admit that the Christian precepts provide many excellent examples for temporal development. I confess a Theist and afterlife bias, but nevertheless, I strongly of the opinion, as are the theologians of the Theology of Liberation, that Christian precepts can be applied to the development of a socialist society which will improve the lot for human beings as well as working for our spiritual development and prepare us for the next phase of our development beyond this temporal plane and will contribute to our growth and not our stagnation.

It is for this reason that I am strongly opposed to having the Partido de la Raza Unida become a Marxist-Leninist political party, and I am of the opinion that we should work through all of the options and media that we have available to us and develop and study our own social precepts to develop an ideology which will utilize the best of human and superhuman thoughts, and this is a policy which allow both the theists such as myself to work alongside with committed Marxists as we all work for the improvement of the social, political and economic development of our people and our growth up to a world class people who will work with all other peoples as equals for our mutual and universal benefit and development and to strengthen and forge the bonds of unity with the rest of our blood brothers on and off the American Continent and at the same time allow ourselves the room to transcend the temporal plane to our real destiny and potential.

