

VOL.2 NO.1 MARCH 1985

WHERE IS CHICANO STUDIES?

On June 14, 1983, a letter by Bryant Kearl, the then Vice Chancellor for Academic Affairs of University of Wisconsin-Madison, was recieved by M.E.CH.A.. It states "It seems clear that we need both a faculty coordinator and a supporting academic staff member to work under his or her direction." The letter was sent to Associate Dean Harland Samson in the School of Education and head of the Chicano Advisory Committee (CAC). The letter states "I particularly like your separating the role of academic leadership -- appropriate from the kinds of individuals who have carried the formal responsibility for the program here -- from program coordination in the service of the faculty member and committee."

The Chicano Studies Program was de-gutted. Since that power play by the administration, there has been no Chicano academic courses on campus. None have been developed under the tenure of the present director Mario Compean.

The monies appropiated by the Wisconsin Legislature, since 1975, were intended for the development of Chicano Academic courses. The Wisconsin Senate expressed the sentiments of the Chicano community and the UW-student body, La Raza Unida, when it voted for a Chicano Studies Department at UW-Madison, ten years ago. M.E.C.H.A informed the Chicano Studies Advisory Committee that it opposed the plan to hire this Faculty Advisor from within the present faculty. It could not support the list of nominees because they were not Chicano. Nor were they students in the area of Chicano

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U.W. REJECTS COLORED

On September 18, 1984, M.E.C.H.A. was informed that it would not be able to make any more room reservations at either the University of Wiscons Madison's Memorial Union or Union South. Two days earlier, Chicanos from throughout South-Central Wisconsin had, once more, come to the University to join with the students in the educational and cultural activities that concluded with a dance at the Great Hall of the Memorial Union. As always there were multiple sponsors for the weekend events, including university, student and community groups. This has been going on for 20 years.

The University's charge, as is obvious, is rascist, it is anti-culture. It is, not only, anti-people, it is anti-children.

According to the reports from the catering department and from the building manager, our event was "unruly, disorganized, and in general, totally out of control. "Specifics include" fist fights, hard-liquor being

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CRYSTAL CITY

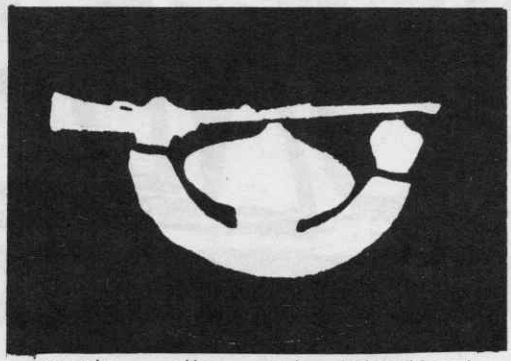
We maintain that the Chicano political experience is devoid of Pluralism. We wish to dispute the claims that the American Political system can be challenged and changed by the electoral process. We want to expose vendidos, preachers, priests, and academicians, who sing the same psalm; the same theory of participation. They have been guiding our people further into ruin. All you need is to alienate your rights to be a good democrat. This is the psalm that you will hear, as the Gringo world continues the extermination of any principle that isn't theirs. Where else, but in a constitutional government could we completely be disenfranchised, our lands robbed, and all political expression sabotaged.

We maintain that the rural South Central Texas political third party, La Raza Unida, failed because the insurrection against the Anglo minority political domination was exclusively through the electoral process. This challenge proved ineffective against the Anglo monopoly of power that derived primarily from landownership. Let this be a lesson for Chicano politicians from Matamoros to Tijuana. Remember Piedras Negras as you recall, El Vidrio.

We can demonstrate that La Raza Unida Party was prevented from achieving its aim through the electoral process. Chicano participation was thwarted. Governor Briscoe, and his good old boy Carter would prevail on two of the most important issues facing the Raza leadership: The Lo-Vaca gas cut-off in the winter of 1976-77,and the Gutierrista's economic development project.

First:

Briscoe and Carter would stop the flow of United States government and State of Texas resources to all



county, city and educational institutions. That is, the electoral victories of La Raza Unida would be voided. There would be no spoils to the victors. Program, grants, and other management and administrative assistance and cooperation were contravened. A CSA grant to the County of Zavala with a letter of credit to assets over a million and a half dollars in venture capital and administrative funds were withheld illegally by the White House and Congressional aides.

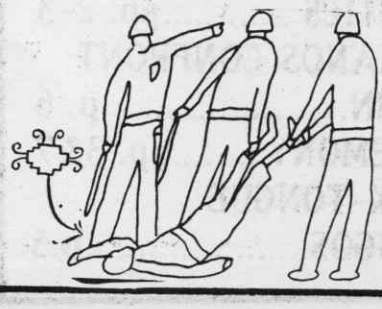
Second:

The Texas Railroad Commission permitted Lo-Vaca gas gathering company, supplier of natural gas to over 400 South Central customers (most rural south central cities, including San Antonio), to increase prices three-fold. Under La Raza Unida administration, Crystal City led the fight to prevent Lo-Vaca from breaking it's contract. The mostly farm and seasonal workers in Crystal City could not pay. The City would not pass on the cost to its consumers. Other communities charged the new rate, but did not pay the increase. They held it in escrow. Lo-Vaca shut off the gas supply. The Texas Railroad Comission agreed. The U.S. Supreme Court concurred. Briscoe and the rest of the white colonist prevented Federal, State and private groups from assisting Crystal City residents in the winter of 1976-77. **That winter, Chicano residents confronted the politics of annihilation, not Pluralism.**

Third:

Grand juries, undercover investigation teams, Chicano paid provocateurs, and auditing units were unleashed on all Federal State and non-profit agencies that were administered by Raza Unida appointees. To be subpoenaed by a grand jury-Texas style, is to confront the vile essence of the police power of the modern State. It was a witch hunt and Crytal City was Halloween. The State of Siege lasted for over two years. The press revel at the accusation of mismanagement and fraud. Governor Briscoe charged that La Raza Unida Party was forming something "Un-American and Un-Texan."

We cannot analyze why La Raza Unida failed without recognizing the "ambiente" in which it grew. The Chicano political experiment in constitutional democracy is grotesquely shaped by being the object of the White colonist's rage. La Raza Unida, Gutierrez and other Chicano elected political leaders and public servants had no control over the political environment. After the winter of 1976-77, the Party lost all county, school and city elections. Personal leadership squabbles between the young Chicanos had led to the splintering of Ciudadanos Unidos, the community based organization that bore the Raza party. The Barrio club would join the White Colonist to defeat Gutierrez. Gutierrez forms a new coalition made up of former antagonist. In 1978, this coalition is able to re-elect him, but he has lost the sheriff election, and the majority of the Zavala county commissioner's court reverts to the Colonist's



POLITICS



interest. The Raza Unida Party which had been invincible in local politics since 1969, comes apart. Gutierrez resigns and the county commissioner's name an Anglo as county judge. To this day, he is still in office. In a community that is made up of 85% Chicano residents.

The beginning of the end was the winter of 1976-77. We were confident, after Lo-Vaca Gathering Company had succeed before the U. S. Supreme Court in having our appeal turned down and the natural gas to be turned off to the 10,000 residents, that we could get natural gas. We sit on top of billions of cubic feet of natural gas. If necessary, we had plenty of time to convert to bottled gas. The decision had been issued in late summer. There was plenty of time to prepare for winter. We did not know that all assistance to help ourselves would be thwarted. By mid-December, only those who could afford it had bought the propane tanks, and had converted their ranges and stoves. Over a thousand homes were still without heat for the winter. On Christmas Eve, our spirits were quickly dampened when a cold rainy front refused to go away. The rain would leave, but in its place were clear, cold, star-filled nights that evaporated the day's weak winter sun. The first two to three weeks of January saw the temperature drop to the twenties. Although, we pride ourselves in our ability to survive, our community was devastated that winter. ZCEDC, the county coumminty development corporation which failed to deliver on the purchase of it's most important goal: the purchase of land to prevent the yearly out-migration of it's residents, saw it's finest hour. It placed 900 wood-burning and delivered over 500 cords of mesquite wood . It did not prevent the widespread suffering and the disorientation that followed. The whole community was to pay for the politics of it's young rebels. It was hurled from the 20th century to a path traveled by our ancestors. The survival of the people is threatened with obliteration...it has no defense. Without gas, not only did we not have heat, but the cooking and eating utensils were not being cleaned properly, as the stove that was distributed was for heating and not cooking. People were cooking outside or overloading the electrical system with hot plates. An epidemic of food poisoning was breaking out, bacteria festered, the water was not being boiled. In addition, the treatment of asphyxiation rose caused by the high concentrations of carbon dioxide due to improper installation & use of the wood heaters. There were many burns, mostly of children. We began to see cases of scabies among children and the elderly who forsaked bathing as a sure prescription for further illness. We were catching diseases reserved for animals. The itching is maddening.

It slowly started to warm. In the mornings, one could drive through the neighborhoods and see children being brought out to warm for several hours of morning sun before he or she woke up. No one slept well during those days. The center of activity became wherever the woodstove was located. The whole family existed around the stove as the rest of the house had to be shut down to preserve heat. Everyone huddled around it, day and night.

Finally, the cold front left us. The city finally caught up with the installation of the propane gas tanks sometime in January. We grew less dependent on the mesquite wood to heat us. **We had survived the Colonist latest attempt to annihilate us. La Raza Unida, the political party did not, neither did Pluralism.**

HEGEMONY

Many questions have been raised since our issue on Hegemony and the University of Wisconsin appeared one year ago this month.

We simply said that the preponderance of influence of the Corporatist political system which we live is not exclusively a European experience, the recent histroy of Spain, Germany and Italy, notwithstanding. We view the modern North American political ethos as Fascist. This is not something superstructural, or secondary. We are not talking about ideologies. This Hegemony saturates the entire society. We saw that the problem of ideology was too limiting. We do not search, nor do we pretend to have a paradigm for the reader. There is not a world of consciousness waiting for us down the road. We get nowhere by simply imposing another set of values, ideas and notions and pass them off as cultural manisfestations. We are not being prevented by a conspiracy from getting there. The Chicano community is not in want, it does not suffer any loss, it is not alienated because it has experience only a pre-capitalist mode of production, whatever that may be. The

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Where is Aztlan? We don't know.

We know that it is to the North. To the north of where? That we know. It is to the North of Meso-America before the paleface came. We know that it was an intemperate climate. We know that it was Huitzilopochtli who guided the migration that took many years to complete. We were not to rest until we saw el águila con una serpiente en el ocico. Estaría sentada en un nopál. The area between the Nueces River and the Rio Bravo is unique in that it contains both a semi-arid land at the end of a mountainous escarpment, and a plain that stretches to the Gulf of Méjico. Since time immemorial, the harsh climate is replenished every spring with a deluge of mountain fresh water. The rains fall twice a year when the warm humid breezes from the Gulf dominate the cold fronts of the Northwest Mountains. **The most common characteristic is the violent configuration of the land;** the agave plants, the maguey, the mesquite, with its roots deep in the soil to sustain the common, long periods of drought. **Everything that is, or that lives, has thorns or horns, or is poisonous.** The area still enjoys a large number of Pumas, bobcats, coyotes, guaholotes, javalinas, deer, and the ever present varities of poisonous snakes. Is this Aztlan? No, It starts here. There are many places like this.

This area was the northern boundary of the civilization that prospered to the South. To the North and to the West was Aztlan,the land of the Chichimecas. Their name in Náhuatl,the common tongue of the Méjicas, means barbarian, and for good reason. During the long droughts,or because of population explosions, or starvation, the reasons are unclear, they would sweep down from the plains and raid their corn-growing cousins to the South.

When Cortes arrived, the wandering and marauding had ceased, and the Chichimecas were the dominant Nahuatl tribe in the region. **They were led by their God, Huitzilopochtli, who had guided them for centuries in the forbidden lands to the North.** He had helped them bring down the Tarascans, and the Huastecas. He helped them through its demand for mortal blood of its enemies. Without it, the universe, itself, would come apart, the sun would cease to give warmth. Huitzilopochtli, had made the original sacrifice and his flesh had turned into a ball of fire. Only more blood from Gods and men could keep the sun and plants from being stationery. The Aztec religious belief and their military prowess were no match for the Southern tribes whose skill were not in arms, but in agriculture and crafts, that sustained an elaborate urban life with an extensive agricultural development. Their God was Tláloc, the rain-god, the God of Plenty. Tláloc was protected by Quetzalcóatl, the God of



all Learning. This combination of Go led the ancestors, the Toltecs. T name means "learned people", skill people; culture. They were t builders of the architectural marve that exist today. The Aztec conque wedded their God to theirs. Th wanted to wear the Tolteçan mantel.

When the Northern Náhuatl tribe appear in the valley of Méjicc Tenóchtitlan, the consolidation power has not taken place. Th Chichimecas are allowed in becaus of their relish of war. They ar always suspected by the rest. The practice of eating the flesh of thei enemies, the offering of huma sacrifies to Huitzilopochtli, and othe well known practices were no longe



Huitzilopochtli (Teocalli del sol)

allowed. They were relegated to the most inhospitable area of the valley. But not for long; when Cortés arrived the Chichimecas had been in power for 200 years. Even though the wars of conquest are over and the Mejicas receive tribute from most of the tribes, Huitzilopchtli's original sacrifice demands more blood. The Aztecs fed this insatiable demand with flor y canto. They interwove elaborate religious practices with their military skill. War became a celebration. At the time of the Spanish landing, the tribes to the West, the Tlaxcalas, were in revolt against the Aztecs. This partially explains how several hundred Spanish soldiers brought down the empire. They landed in Tlaxcalan territory and found a willing ally. It wasn't, as

st say, that the Spaniard enjoyed a perior technological advantage with firearm or the horse. Moctezuma not fail at the moment when his adership was most needed. Others e the Malinche as the wound that elcomes the conquest and breeds the jo de la chingada. The Western ained Chicanas upset themselves ver this. They have a Feminist olution.

How is it that everyone is able to ind so much satisfaction in their aradigms, yet provide such confusing nd contradictory explanations for the Conquista? What is the Conquista, and what is it's significance today?

First of all, it was not a conquest. The valley of Méjico, the seat of the Náhuatl empire, was not conquered. It was burned to the ground. It's people were not conquered. They were exterminated. There was no birth of a new man, half-Méjica, half-Español. We are not saying that there aren't mestizos. Since 1810, they have held power in most of Méjico and Central America. Our point is that Méjico continues to be a Nation of Indios. There is probably more mestizaje going on now than at any time since Cortés. The remaining Chichimecas returned to North Central Méjico, and further into Aztlan as the gold and silver mines of those region began to be exploited Tribes such as the Western Apaches, the Yavapai (cruzados), the Hualapai, the Havasupat the Paiute, and some of the Utes, all avoided the so called Spanish colonization of the area. **The Apaches burned the mission of the celebrated Father Kino. They kept the cross and the melancholy specimen away for one hundred more years (1797).** To the end of the 19th century, the Natives held vast regions of Mexico's former north- west territories. Some Apache tribes never surrendered. Many fought to the last man: the Comanches no longer exist. Some were finally beatened by both U. S. and Mexican calvary. The Tarahumaras, as well as certain Mayan tribes have always fought the Meso-American Hegemony. To this day, they, as well as other Mexican tribes enjoy some autonomy. **They are paying for it with blood... on the installment plan.**

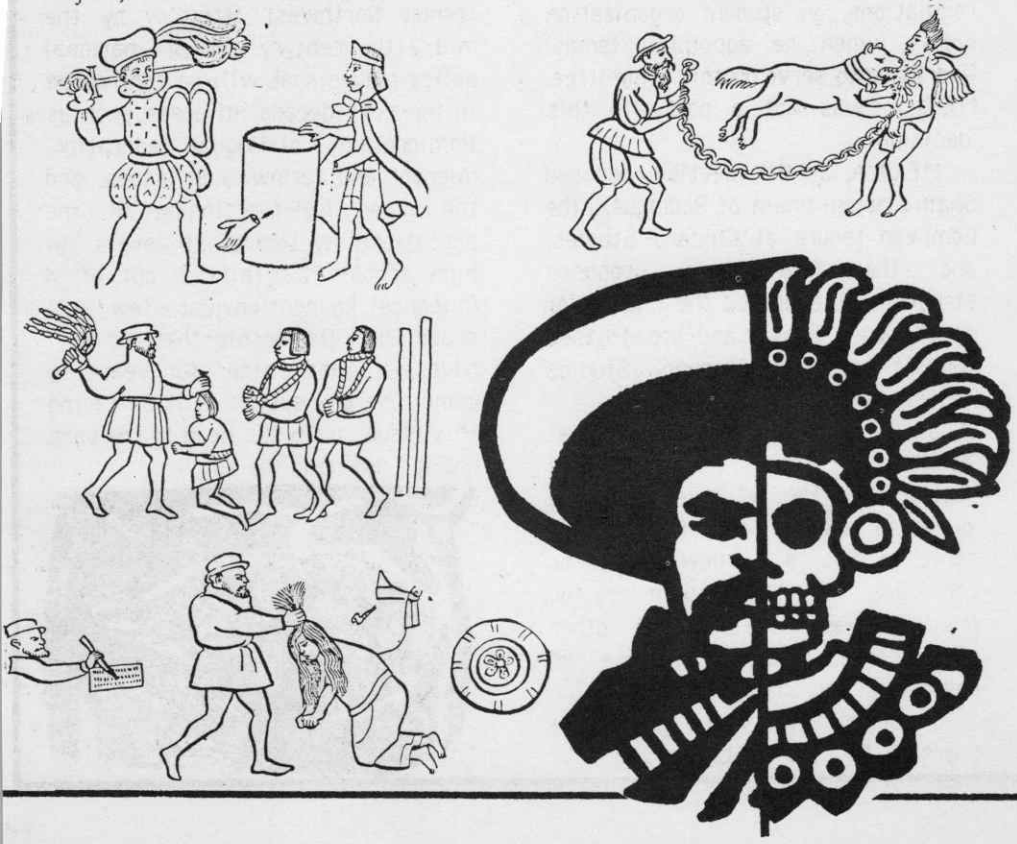
Second, The U. S.-Mexican War results in an occupation of the land. As Capitalist they won when they took "title" of a land. As is known, it wasn't Santa Annas to give. There were many lands that weren't Mexican in any sense. The Spaniards, as well as the Mexicans, knew this. Neither settled the area between El Paso, and the Lower Rio Bravo plains. Three Spanish "Presidios" (military garrisons) with San Antonio at the apex of a triangle, constituted 300 years of so-called Spanish colonialism.

The Native tribes went on the offensive against the White Colonist during the vaccum caused by New Méjico and Tejas joining the Confederacy. Slavery won in the Southwest, it's heir was the system of apartheid that followed: The confinement of the remaining natives to resverations (Homelands), the Chicano to bondage in the mines, railroad gangs and the clearing of the plains (desenraisar) for agribusiness.

Chicano society in South Central Tejas, as recently as the post World War II era, was dominated by an Anglo elite not unlike the one present in South Africa. The fertile lands between the Nueces and the Rio Bravo were fought for, less than one hundred years ago! The Mexican revolution followed for 40 more years, engulfing the U.S.-Mexican border. The Anglo settlements that followed the railroads are all the same: the Chicano barrios are the other side of the tracks. The public school system was segregated until the sixties, and it continues in urban America to date. The franchise was never allowed or given to us. It is fought for in the barrios and ghetto's of America.

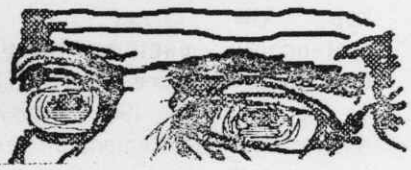
Our attempt is not do a historical analysis of the conquest, or the society that evolve during the several hundred years of Spanish and Gringo rule. Nor is it necessary to relate all the Chicano political manifestations since the U.S.-Mexican war. Whatever historical references made are to ground our argument in Chicano life and culture. **Chicanismo as a concept of our existence, our being rooted in our concept of ourselves, and not in the histroy and language of our oppresors.**

When we speak of Aztlan, we are simply explaining something with reference to our mental outlook of ourselves and how we grasp what we observe. This development is initiated by us viewing the study of our political world in our terms. Only this way, will we find Aztlan.



CHICANOS CONFRONT SHAIN





On November 7, 1984, M.E.Ch.A. student and community representatives met with Irving Shain, Chancellor of the University of Wisconsin-Madison.

The meeting was necessary because the Chicano Advisory Committee(CAC) appointed by Dean Cronon, College of Letters and Science, had once again proved ineffective. In the Spring semester of 1984, under the leadership of Associate Dean Harland Samson, School of Education, the CAC was not able to constitute a quorum at any of the scheduled meetings. Faculty appointees were not showing up at the meetings. The CACs last legal meeting was on November 28,1983, where M.E.Ch.A. opposed the present structure of Chicano Studies at UW-Madison, and the UW Faculty nominees for the Chicano Faculty Advisor. M.E.Ch.A could not support the list of nominees because the faculty members are not Chicano and none are really students in the area of Chicano Studies. Further, it is not evident that any of them has had any meaningful relationship to our community problems, aspirations or social and cultural existence. This racist institution has no faculty member who specializes in our field. No Chicano courses have been offered on campus for the last ten years.

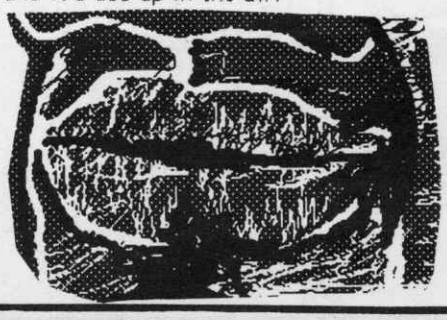
Shain broke the impasse by appointing a search and screen committee to appoint a non-tenure track, visiting professor for each of the next two years in at a yet unknown 'host' department The deparments identified Spanish & Portuguese, Political Science, Sociology, Histroy, Anthropology,and English, have never shown any interest in Chicano Studies in the past None of the liberal friends of the third-world ever took it upon themselves to develop a course on Chicano Studies despite a 1975 CAC recommendation to create a department; and a concurrence by the Wisconsin Legislature's Joint Finance Committee for Chicano Studies; and especially when the Wisc. Senate ammended to the UW budget to create a department. What makes Shain believe that they will be interested now? They are not. The CAC has been operating with faculty members from these departments for the last ten years with no results. Further, Shain violated UW system regulations, on student organization rights, when he appointed Ismael Rodriguez to serve on this committee. M.E.Ch.A. was not a party to this decision.

M.E.Ch.A, at the meeting, opposed Shain's appointment of Rodriguez, the Compean tenure at Chicano Studies, and the Chancellor's proposed structure. It educated the Chancellor on the well known and broad-based support for a Chicano Studies Department.

Shain agrees that we must 'eventually put together a department'. He tells us that we 'ought to have it' and that it 'will serve a lot of students'..but he concludes, 'I don't have the money for it'. He wants to 'excite' other departments, and create an enviroment for Chicano Studies.

Chicanos have heard the same pig-shit for the last ten years. If Shain wants to be President of th whole fucking works he has to d better than that. This brings us to th resignation of UW-President O'Neil. I vol.1, #2 issue of ONDA(June 1984) we exposed his rascist tenure that saw American colored faculty, lecturers, and the recruitment and retention of students drastically drop. We called for his resignation. Three weeks ago, he obliged us. When asked in what area he had accomplished the least, he cited the 'minority area'. Our message to O'Neil is: Don't wait until this fall to leave. The people of Wisconsin want you out, lame-duck! Chicanos can understand why you want to join the legacy of the slave-owning Jefferson.

This university needs a department . Shain, lover of the Orient, wants a 'great wall' to stop the Nahuatl world at the outskirts of the Midwest. It's too late Shain. There are nearly a million Chicanos in the Chicago area alone! The Chicanos will be the majority population in Mexico's former Northwest territory by the mid-21th century. Major national policy issues that will be confronted in the next decade, in areas such as immigration, bi-lingual education, migrant and farmworker issues, and the utter non-functioning of the educational system at all levels, (in high school it fails 3 out of 4 Chicanos), to mention just a few, will shape the relationship that we will have with each other for years to come. The UW-system will be facing this issue with it's head in the sand and it's ass up in the air.



U.W. Rejects

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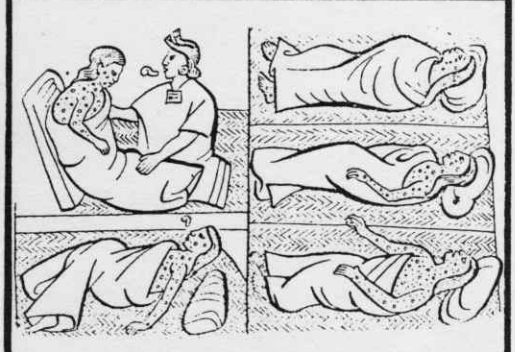
brought into building, and children running thoughout the hallways".

The dance held on September 15, 1984, needless to say was never out of control. Yes, there were many children present. This was a family event and most of our families are young.

The University's charge, as is obvious, is rascist, it is anti - culture. It is, not only, anti-people, it is anti-children. Americans enjoy themselves more when they leave them at home. We don't. Further, we have never allowed liquor in our events. Actually, we are not a liquor-drinking folk. The Maguey, the sacred plant doesn't grow this far north.

As is commonly known, the reason why the M.E.C.H.A. cultural events are so popular and always well attended is because they are family events. This doesn't breed the kind of enviroment that leads to fist-fights. It doesn't even begin to compare with the druken-debabcles that follow the Badger football games at home. Union South receives a frontal attack by the 70,000 plus mob. If it's a Wisconsin victory, everything is permitted. State street is a circus, and Madison's finest have no control. They only contain it. The University revels at their patriotism. Welcome to American high culture.

On Feb. 7, 1985, M.E.ChA, filed a charge of discrimination with the Wisconsin Department of Industry Labor and Human Relation's Equal Rights Division.



Chicano Studies?

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Studies. M.E.C.H.A., was successful in preventing the further hemorrhaging of Chicano Studies. It prevented an unqualified professor from teaching Chicano Studies. **In the fall of 1984, Chancellor Shain again fucked up by naming a search and screen to hire two temporary visiting non tenured-track professors. This was done without the input of M.E.C.H.A.. Ismael Rodriguez accepted an appointment to that committee, also without M.E.C.H.A.'s consoltation.**

These actions by Shain and Rodriguez violate a decade long tradition of the Chicano community, and it's student organization, of involvement in decisions that affect them. **This violates University of Wisconsin System, code 36.09.05 Responsibilities, where it states "The students of each institution or campus shall have the right to organize themselves in a manner they determine and to select their representatives to participate in institutional governance."**

In November, M.E.C.H.A. met and approved a demand for an immediate meeting with Shain in order to rectify the situation. See following story, meeting with Shain.

viene la pelona

Viene la muerte cantando
por entre la nopalera
en qué quedamos pelona
me llevas o no me llevas?

Día Dos de noviembre
A bailar vivos y muertos
Día Dos de noviembre
A gozar fieles difuntos
Que siga la fiesta en ultratumba.





Que sube y que baja
que llega hasta el Plan
Adonde irán los muertos
quién sabe a donde irán?



Hegemony

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system of Apartheid could not withstand the will of Huitzilopocthli. It was ensured that we would flourish alone. Even the sun cannot dry the desert, or prevent the Mountain rivers to flow in the Spring. If this provokes you it is because it is a question that few people take up. It is not suprising, the University of Wisconsin-Madison doesn't allow anything to come forth that doesn't go through the Black-box. We don't recognize the priest. Las naguas negras are still before our eyes. When we raise the question of Chicano culture we question the faith of Chicanos to create it at the academy. We asked why one who has abandoned his community and his language could speak in the tongue of a society that denigrates all discourse to law and order.

We need not repeat what we said about the University other than to say that it serves as the main agency of these values which are recreated as they are challenged; only to appear again. The technological and the electronic age is the present nihilistic manifestation that was announced in 19th century Europe. Chicanos you take the off-spring of the exterminator to bed and now you want to give birth to Chicano culture: The Gringo cross as the Chicano aesthetic.

The nation of Méjicas stands before you. It does not ask for spiritual or material salvation. This has no meaning for us. Unless, it leads us where culture and civilization is one. Where the knower and the realm of knowledge is the same; where our aesthetic expression is our lived experience, and the gods and men walk together.

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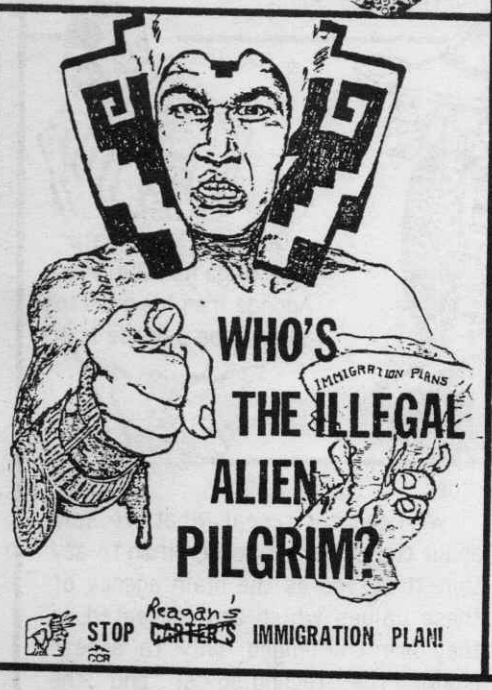
YES, PUT MY NAME AND ADDRESS ON THE ONDA MAILLING LIST
or call (608)263-4830

NAME

STREET APT#

CITY STATE ZIP

( ) -
TELEPHONE



FORK TONGUE GRINGOS & TREATIES

Signatures are now being sought at Wunk-Sheek office, 710 University Av., to support land treaty rights of present day American Indian Tribes that are based on a pre-United State sovereignty which, although limited, was not abolished by their inclusion within the territorial boundaries of the United States (United States v. Wheeler, 435 U.S. 313, 1978 & Oliphant v. Suquamish Indian Tribe, 435 U.S. 191, 1978 & Worcester v. Georgia, 31 U.S. (6 Pet.), 1832). The U.S. Constitution states:

"...all the treaties made, or which shall be made, under the authority of the United States, shall be supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constituion or Law of any State to the contrary, not withstanding." (Artical 6, section 2)

The treaties are solemn agreements between nations. The treaties do not give us rights to this land. It was already ours. It recognize those rights. It does not create them. This does not mean a mass deportation of pilgrims. They can stay under the condition that they live under us, the same way they made us live for the last 400 years.

The Chicano as Chichimeca-Nahuatl supports the upholding of the treaties that were made with our brothers to the North. We recognize our sovereignty to these lands as existing before Columbus, Cortes or the recent U.S.-Mexican war.

It is the land that has made us who we are. The freedom that we seek is from you, not one with equality with you. We are native here. We did not come from across the Atlantic Ocean. We do not believe in your God and your ideas. We have fought against them. We will teach our youth to do the same. Gringo laws protect, but can not hide, the way they have acquired what they possess.



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