



VISIONES de AZTLAN

THE VOICE OF THE PEOPLE

AUGUST, SEPTEMBER 1992

VOL. 1, NO. 1

STOP THE Tex- ecution!

Texas courts have ordered the death of an innocent man, Ricardo Aldape-Guerra, for the 1982 death of a Houston policeman. Ricardo Aldape-Guerra was just 20 at the time of his conviction and had been in the U.S. only 3 months at the time of his arrest.

Aldape-Guerra, accompanied by Roberto Carrasco-Flores, was detained for questioning by Officer James Harris on July 13, 1982. While questioning one of the 2 men, Harris was shot in the head 3 times with a 9 millimeter pistol and his service revolver taken by his killer. A civilian who stopped at the scene was also killed with the 9 millimeter.

Carrasco-Flores had a serious criminal record of arrests and convictions in both the U.S. and Mexico. Aldape-Guerra has been described by all who know him as a model person. Both men fled the scene and returned separately to the apartment they shared with 2 other men. Arriving first, Carrasco-Flores offered the slain officers' gun to the men saying he had killed Harris. When Aldape-Guerra arrived, both were asked to leave by their frightened friends.

Aldape-Guerra hid in a nearby horse trailer and Carrasco-Flores hid in a darkened garage where he later shot Officer Larry Trepagnier 5 times with the 9 millimeter pistol. Officers returned fire and killed Carrasco-Flores. The 9 millimeter was found at his side and Officer Harris' gun was found stuffed in the belt of Carrasco-Flores. Also found on the body were a 9 mm. ammo clip and numerous 9 mm. shells were found in his pockets. The man who had purchased the 9 mm. for Carrasco-Flores later testified in court that the 9 mm. weapon was that of Carrasco-Flores.

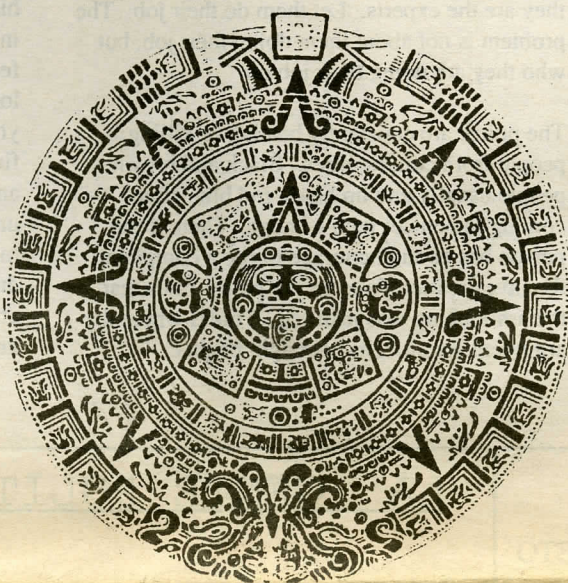
Aldape-Guerra came out of hiding and surrendered. His pistol, a .45, was found nearby. All 3 shootings were done with the 9 mm. and no one was injured or threatened with the gun of Aldape-Guerra.

All physical evidence placed the murder weapon in the hands of Carrasco-Flores yet Aldape-Guerra has been found guilty and sentenced to death for a murder he didn't commit after standing trial before a near all-white jury.

With Carrasco-Flores dead, the state of Texas has claimed that Aldape-Guerra was the gun-man but was unable in court to present any physical evidence linking Aldape-Guerra to the murder weapon. Five witnesses claimed Aldape-Guerra was the gun-man yet none claimed to have seen the actual shot fired. All five gave testimony in conflict with all others. All testimony of the 5 differed in many aspects from the statements the 5 gave police immediately after the killing.

One witness against Aldape-Guerra originally told police she could not identify the killer. Two others originally gave descriptions to police that described Carrasco-Flores as the gun-man, not Aldape-Guerra. They described the gun-man as a blond and Carrasco-Flores was a blond Mexican known as El Guero because of his light complexion.

CONTUNUED ON PAGE 3



THEY BEAT US ALL NOT JUST RODNEY KING

The city is burning, the anger echoes through the living rooms of a nation. We watch as the fire of 500 years of repression begins to consume South Central Los Angeles and neighboring communities. The question is asked. Why? Why are they burning their own communities? Why are they destroying the little they have, Why?

The question is not simple nor is the answer. Rapper "Ice T" asks an easier question in a song called, "Straight up Nigga" he bluntly asks "Does South Central look like Amerika to you?" the Answer is simple "Hell No!" South Central and communities like it are boiling over with anger and disgust, we are tired of the repeated beatings, exhausted with the uncontested Police violence. We are enraged at a Justice system that continues to victimize people of color.

We were not surprised with the Rodney King verdict, we were stunned that the justice system would slap us right in the face in front of the entire nation as to say "We know what happened, you know What happened, so what, fuck you!"

Police have done this for years and so has the justice system, everyone who has ever been a victim could only wish for the ultimate witness- a video tape of police in action. Rodney King had a tape, he had it rapped up, this time the police were caught red-handed. This time it wasn't his word against theirs, it was on tape. It was on the same tape that would have him convicted if he were a shoplifter or a bankrobber, it was also on the same tape that would prove he was guilty of provoking an attack. It was the same tape that showed Rodney King repeatedly getting up and threatening a barrage of friendly armed police officers who were only there to serve and protect. But it was not on a tape that showed us what really happened, and the jury told us we were wrong.

WE MUST UNITE

by Joaquin de Teotihuacan c/s '67

There is an old saying, "The border crossed the people, the people did not cross the border." This saying embodies a concept that is very important in understanding the relationship of the Mexicano and the Chicano, and in turn, that relationship to this continent. This saying also gives rise to the fact that the Mexicano and Chicano are not immigrants to occupied america (this term refers to the u.s., and was introduced by Rodolfo Acuña), but that the Mexicano and Chicano have ties to the land, and a right to the land, that can never be broken.

The roots of the Mexicano and the Chicano (which are the same roots) goes back in time to civilizations that were more advanced than the european ones at the same time in history (and I would argue that they were more advanced than this so called "civilization" that we live in today). Even now, with all the technology that we have, it would be hard, if not impossible, to build pyramids as great and as astronomically correct as those in the cultures of the Mayan, Incan and Aztec. These civilizations were very advanced, and (for the most part) survived on the communal and shared responsibilities of the society. This characteristic is still with us today. It lives in our barrios, in our families and in our hearts. We must never forget that the Earth is our mother and that we are her children. We must also never forget that the Mexicano and Chicano are brothers and sisters, and that we have the exact same roots. Because a tree without roots can be pushed over by the slightest breeze. We must demand equality, justice and the right to be Mexicano and Chicano without fear of being oppressed. But we will never have these things until the Mexicano and Chicano unite as family, because the border crossed us, we did not cross the border. Come show unity with your brothers and sisters by joining the diez y seis de Septiembre rally at Auraria campus, 16th of september at 11:00 in front of North classroom.

TENEMOS QUE UNIR

por Joaquin de Teotihuacan c/s '67

Hay un dicho, «La frontera cruzó a la gente, la gente no cruzó a la frontera». Éste dicho tiene un concepto que es muy importante para entender la relación entre Los Mexicanos y Los Chicanos, y también, ésta relación con éste continente. También, éste dicho tiene la verdad que Los Mexicanos y Los Chicanos no son imigrantes en los estados unidos ocupados (éste término refiere a los estados unidos de america, e introducido por Rodolfo Acuña), pero Los Mexicanos y Los Chicanos tienen relaciones con la tierra, y un derecho a la tierra que nunca se podrá destruido.

Las raíces de Los Mexicanos y de Los Chicanos (Las cuales tienen las raíces mismas) son de las civilizaciones más avanzadas que los europeos en el mismo tiempo de historia (Y yo debatiría que las civilizaciones Indígenas eran más avanzadas que las civilizaciones en que vivimos ahora). **CONTINUED ON PAGE 2**

Do we all strive for the American dream, Do we all want our piece of the pie? In Semi Valley and other white communities they have it. Semi valley is a place where as "Ice T" puts it, " the police really do come to get your cat out of the tree". Now ask your self does your community look like America to you, and when is the last time you saw the Ameriklan flag sailing high above the projects?

BY: WALTER APODACA JR

ALSO IN THIS ISSUE:
COLUMBUS DAY PROTEST PLANED

COORS HAS NOT CHANGED

POLICE REVIEW AND WEED AND SEED

A LOOK AT RACIST DENVER SCHOOLS

SCHOOL WALKOUT FOR SEPTEMBER 16TH

THINGS THAT MAKE YOU GO, HMMM!

What do the "Weed and Seed" program and the Civilian Review Board issue have in common? Both involve the Denver Police Department. The DPD has been lobbying for the "Weed and Seed" money and against the creation of a citizens oversight committee. Let's look at both issues and see if any parallels can be drawn.

Denver was one of the sixteen cities that won a "Weed and Seed" grant from the U. S. Department of Justice. According to the manual, federal, state and local law enforcement agencies will coordinate their efforts to "Weed" out the bad and "Seed" in the good in Denver's barrios. The Westside's Baker and La Alma/Lincoln Park and the Eastside's Cole neighborhoods are the first to receive federal attention. Capitol Hill and the Highlands neighborhood are slated to be the next targets.

What is the first thing that comes to mind when thinking about these areas? They are heavily populated with people of color, more specifically youth of color. The first phase is set to begin in July. The program will put two officers into a neighborhood store front along with a paid part-time neighborhood organizer. The officers will each have a new car bought and equipped especially for them, complete with "Weed and Seed" logo. The store fronts will have a number of different agencies working out of them including a Neighborhood Prosecutor, covert narcotics detectives, and Sheriffs to execute immediate evictions, to name a few.

The program will operate using tactics modeled after Project Triggerlock, another Department of Justice initiative that targets offenders for prosecution in federal court to take advantage of tough

federal laws. Between April and August 1991, Triggerlock resulted in more than 2,600 arrests and had a 91 percent conviction rate. Some of the enforcement, adjudication, and prosecution strategies will focus on special enforcement operations such as "street sweeps," intensified narcotics investigations, targeted prosecutions, and witness protection.

According to a statement by Attorney General William Barr, "When we throw the federal book at you, it will be a knockout blow. There will be no bail. No probation. No parole. You will be put away in Federal Penitentiary for a long time." Operation "Weed and Seed" will involve the Federal Bureau of Investigation, the Internal Revenue Service, the Immigration and Naturalization Service, the Bureau of Alcohol, Tobacco, and Firearms, the Drug Enforcement Agency, the Colorado Bureau of Investigation, and a wide array of city agencies.

The need for police oversight is not a new idea. Citizens have been trying to get a Civilian Review Board for decades. This recent attempt is the third try in 15 years. Each time the idea has been shot down. The police keep saying that they are the experts. Let them do their job. The problem is not about them doing their job, but who they are doing their job on.

The police are constantly beating or killing people from communities. Black and brown people usually end up black and blue after coming in contact with a badge. Then, if the person has enough courage to file a complaint, the investigation done by the police finds that the ass-kicking was justified. This is where the argument for citizens oversight begins.

The police are sworn into duty and become part of a fraternal brotherhood. It common knowledge that an officer will not testify against a fellow officer for fear of retribution. An officer does not want to be in need of backup and not have any because he has broken the "code of silence." Gay cops have a hard time getting backup, let alone a snitch cop.

A look back in Denver's history will show that for way too long now the police have been literally getting away with murder. Over 90 percent of all investigations of police misconduct and brutality have been found in the officer's favor. Usually the persons who have been wronged by police are Chicano or Black. Coincidence? I don't think so. By creating a board (that citizens can come to without the intimidation of going to the same people who wronged you) that has full power to discipline the cops who have no business on the force, Denver will become a city that has harmony between its citizens and its police. The community needs to come out in large numbers in support of a Civilian Review Board.

With summer bringing on the start of the "Weed and Seed" program, police terrorism is about to hit a fever pitch. The high-profile of the police in the two neighborhoods, coupled with the federal agency activity is going to make for a long hot summer. Police harassment of our youth is going to be increased. A teenager will find it difficult to make it to the recreation center and back home without being the subject of unjust police contact. Who will the community turn to with its complaints? Probably the deaf, dumb, and blind Internal Affairs unit. Does anyone know where I can get some PIG repellent?

BY: LEROY LEMOS

STREET KIDS, INC.

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373-4757

"DRUGS ARE FOR DOPES
SCHOOL IS OUR HOPE"

LA GENTE POLITICA

AN ORGANIZATION OF LATINO AND LATINA
LESBIANS AND GAYS
*ADDRESSING THE NEEDS AND CONCERNS
OF OUR COMMUNITIES

P.O. BOX 11714, DENVER, CO. 80211
(303) 831-6086

TENEMOS FROM PAGE 1

Ya, con toda la tecnología que tenemos, sería muy difícil, si no imposible, de construir pirámides más grandes, y astronómicas como las culturas de Los Maya, Los Inca y Los Azteca. Estas civilizaciones eran muy avanzadas, y por mucho tiempo, sobrevivieron con las responsabilidades comunales de la sociedad. Estos característicos ya están con nosotros en que viven en nuestros barrios, en nuestras familias, y viven en nuestros corazones. Nunca tenemos que olvidar que la tierra es la madre nuestra y que somos los hijos de ella. También, nunca tenemos que olvidar que Los Mexicanos y Los Chicanos son hermanos y hermanas, y que tenemos las mismas raíces. Porque, un árbol que no tiene raíces se caería por el viento más leve. Tenemos que demandar la igualdad, la justicia, y el derecho de ser Mexicano y Chicano sin miedo de la opresión. Pero, nunca tendríamos esas cosas hasta que Los Mexicanos y Los Chicanos estan unidos como una familia, porque la frontera nos cruzó, nosotros no cruzamos a la frontera. Vengan con nosotros para mostrar su unidad con sus hermanos y hermanas en una demostración en el colegio Auraria, este diez y seis de septiembre, a las once, enfrente de North Classroom.

BEYOND COLOR, BEYOND RATINGS

Channel 9-KUSA hosted a three-ring circus called, "Beyond Color", an electronic Town meeting. The circus was complete with a side show. Ken "Uncle Tom" Hamblin who was chosen as a moderator. The forum, with a set centered in a mock-up of an urban barrio, and a format that revolved around far-right, conservative radio fool Mike Rosen, getting in the "opposing view"(of what?!?) and Ken Hamblin running around doing the worst impression of Phil Donahue I've ever seen. The show served no purpose other than Channel

9's ratings and failed to talk about the UNITY that is needed between the Black and Chicano Communities to empower ourselves to rise above everpresent institutional racism that keeps both of our communities down. Had it not been for the down-to-earth observations of Panelist Ernesto Vigil, the program would have been a total waste of time. The next program is destined for the same place Mike Rosen and Ken Hamblin should be....NOWHERE.

by: Leroy Lemos

BLACK AND BROWN UNITY

In my studies and experiences I've come to realize that the African struggle is becoming more a part of the Chicano/a struggle(recent evidence being the number of chicano/as present at the rally to protest the Rodney King verdict). In turn we as conscious Africans must make our struggle for liberation a part of the Chicano/a struggle.

It is my firm conviction that there are far more issues (and similarities) between the African and Chicano/a communities as opposed to differences, than the conservative media (t.v. radio, and print) as well as our so-called leaders are willing to admit. The single, most devastating cancer affecting both African and Chicano/a communities is the capitalist system under which we are forced to live.

Capitalism is an evil which is in direct conflict with the histories and cultures of both peoples; it is an unjust system based upon exploitation of race and sex (gender) all while promoting the concept of individualism which is in itself very much alien to people of color. On this basis we must unite, organize, and destroy capitalism before true advancement of humanity can continue through SOCIALIST means.

BANDELE ASHWANI

TEX-ECUTIONS FROM 1

All witnesses who identified Aldape-Guerra in court had changed the versions of events from those they originally described in the initial statements they gave police immediately after the killing.

Upon his arrest, Aldape-Guerra gave a voluntary statement to police in which he stated that he had his hands on the car in preparation to being searched by Officer Harris when Carrasco-Flores circled around Harris and shot him, something Aldape-Guerra became aware of when he turned and saw Carrasco-Flores with the drawn weapon. Only the statement of Aldape-Guerra has remained unchanged since the day of the killing.

In the heat of vengeance, law enforcement and prosecutorial authorities pressed forward and from the time of Aldape-Guerra's arrest to the ordering of his death, only 3 months had elapsed. The state of Texas stands ready to kill an innocent man.

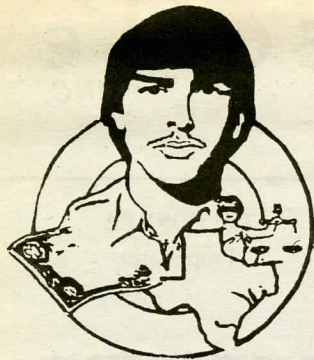
Ricardo Aldape-Guerra may die, not because he killed Harris, but because he was a poor, undocumented Mexican who was poorly represented by court-appointed attorneys and convicted by shaky testimony. The only African American juror, Donna Monroe, later stated "I don't believe Aldape-Guerra was the actual killer."

The fearsome traditions of Texas as they regard the Mexican/Chicano and African American communities cannot be understated. The use of the death penalty falls heaviest on Blacks and Browns in Texas and Texas leads the nation with 51 death penalty executions. Twenty-four of the executed were people of color.

Texas has 352 prisoners awaiting execution; 184 are people of color. It is time to stop the Tex-ecutions.

Justice demands a new trial for Ricardo Aldape-Guerra but his September 24 execution date must first be halted. Write Governor Ann Richards, State Capitol, Room 200, Austin, TX 78711 to demand a stay of execution and a new trial for Ricardo Aldape-Guerra.

by :Ernesto Vigil



LA GENTE POLITICA

La Gente Politica is a political group of Latino and Latina lesbians and gays whose general mission is "to address the needs and concerns of our communities locally, statewide, nationally and globally."

Among the groups specific objectives is to be a forum for public awareness by educating the community to work against issues such as racism, sexism, classism, ageism, violence and homophobia.

La Gente Politica also is committed to building coalitions with other people of color, lesbians and gays who have mutual or similar goals.

Examples of their political involvement so far include: conducting a racism workshop at U.S. West; sending delegates to the national conference of Latino/a Lesbian and Gay Organizations (LLEGO); sponsoring a Cinco de Mayo celebration; marching as a contingent in the annual Lesbian/Gay Pride parade; and, lobbying Latino/a groups to take a stand against Amendment 2 in the upcoming November election.

Their mailing address is: La Gente Political, P.O. Box 11714, Denver CO 80211. You can contact them by telephone or by leaving a message at (303)831-6086.

BY: LEROY LEMOS

WHY BOYCOTT COORS? LISTEN TO WHAT THEY HAVE TO SAY ABOUT YOU.

"One of the best things the slave traders did for you(Africans) was to drag your ancestors over here in chains..."

William kkk. Coors February 24, 1984

"It's not that the dedication among blacks is less-- in fact, it's greater. They lacked the intellectual capacity to succeed."

William kkk. Coors February 24, 1984

AND MORE...

In the 1920's the Klu Klux Klan held meetings and cross burning ceremonies on the Coors Brewery property in Golden, Colorado with the permission of Adolf Coors.

Joseph Coors has widely proclaimed his opposition to women's equality. He personally intervened, as a regent of the University of Colorado, to try to keep women students from obtaining birth control information.*

Joseph Coors has organized and provided financial support to some of the worst enemies of women's rights. Coors has given money to Phyllis Schlafly, leader of the crusade against Equal Rights Amendment.*

*friends of M.A.R.K.
Walter Apodaca Jr.

KKKOORS HAS NOT CHANGED



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CONGRATULATIONS
VISIONES de AZTLAN

DEPARTMENT OF SOCIAL SERVICES EMPLOYEE OF THE MONTH

Aurora Arenas was chosen Employee of the Month at the Department of Social Services. Aurora has been an employee of D.S.S. since 1983. In her 9 years of service she has worked throughout the department and now serves as a Client Intake Clerk dealing mainly with Spanish speaking applicants. After winning the award Aurora smiled from ear to ear saying, "This is a great honor to be recognized by the whole department as a hard working, dedicated employee"

Aurora and her husband, Tim Correa have owned the Aztlan Theater at 979 Santa Fe Drive since 1972. The Aztlan is currently available for lease by the day, week, or long term. Tim and Aurora have always been friends of the Westside community. "We have always been friends of the Westside community, we have always tried to give food or odd jobs to the needy and homeless here in the neighborhood", stated Aurora. Congratulations and saludos Aurora from Visiones de Aztlan.

BY:LEROY LEMOS

EPOC Needs You

EPOColorado, The Equal Protection Campaign, is fighting to a discriminatory amendment from being added to the state's constitution. The amendment from being added to the state's Constitution. The amendment would prevent city or county governments from giving civil rights to Colorado citizens based on "sexual orientation."

A group of homophobics calling themselves Coloradans for Family Values (CFV) was successful in collecting enough signatures to put the proposed amendment on the November ballot. The group, whose leaders include Coach Bill McCartney, former Senator Bill Armstrong, and the Rev. Leon Kelly is a well-funded organization with ties to ultra Right-Wing conservatives in California. The amendment would neutralize ordinances in Denver, Boulder and Aspen.

We as oppressed people CANNOT allow the rights of another oppressed people to be taken away. By allowing prejudice and discrimination to be legal against one class, the door opens to allow other groups the opportunity to try to take away civil rights from now protected classes. This amendment would set the civil rights movement 30 years back.

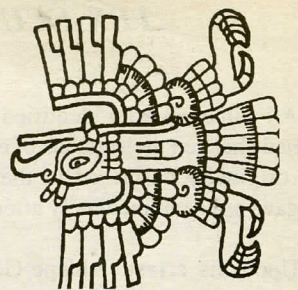
Resolutions have been passed by numerous groups and organizations in support of EPOC. M.E.Ch.A. Central de ColorAztlan, CCD M.E.Ch.A., UCD M.E.Ch.A., Metro M.E.Ch.A. the Colorado Statewide Chicano Students Network, and the Student Government of CCD have all committed to opposing this amendment.

The Chicano and Black communities must form a coalition with EPOC to fight discrimination, just as Wellington Webb and the late great Richard Castro did. Together we can stop discrimination from becoming state mandated.

BY: LEROY LEMOS



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Racism plagues DPS

A seven-year old Mexicana was called for an after school conference by a teacher at Edison Elementary School last March, causing the girl to miss her bus home. The girl's mother called the school when she realized that the girl wasn't on the bus. The school's assistant principal told her mother that it's not his responsibility to look for her, and that his wife was picking him up, so he didn't have time to discuss this with her and hung up the phone.

A substitute teacher was accused of fondling a young Chicana at Valverde Elementary School. When the police were contacted to investigate the incident, parents believe that the principal discouraged the investigation. The principal said that a TV show had aired the day before which caused the girl to make up the incident.

Bryant-Webster school parents have alleged that the principal has complained about the bilingual education program, saying that this is America and people should learn to speak English. At Remington Elementary, parents have accused the principal of racism. They claim that the principal fired the community liaison for conducting a meeting entirely in

Spanish.

The examples go on and on. They are bringing to the fore what many of us have known for a long time: That many Denver Public schools are run by people who do not care about the education of people of color, especially Mexicans and Chicanos.

There aren't any Chicanos or Mexicans on the school board. It is a fact that most school board members--except for two--live in southeast Denver. With this geographic representation, there is no Chicano and Mexican voice to advocate their concerns and needs.

When Evie Dennis was appointed to be head of the Denver Public Schools two years ago, many parents, including Latinos, were optimistic that we would finally have a sympathetic ear. Unfortunately, our hopes have not come true. Dr. Dennis has done nothing about the complaints brought to her attention by Latino parents.

Under the leadership of Dr. Dennis people of color, including African Americans have had a great deal of difficulties. Highly gifted and talented programs are still mainly white, even where the

students are overwhelmingly African American. The schools "push out" rate is almost as high for African Americans as it is for Latinos. It's sad when people of color who become administrators can't effectively deal with racism in schools.

D.P.S. must undergo a radical transformation. The school board must allow representation from grass roots community people. The new districting plan for D.P.S. gives some opportunity for this representation to be elected to the board. But as long as the white power structure threatens to corrupt well-meaning people, parents and community people must continue the pressure for quality education.

A truly radical undertaking for D.P.S. officials would be to practice what they preach: to offer a good education for all children. In the meantime, Latino parents must persevere with their claims of racism in order to bring about change in their children's schools, including the firing of the racist principals who have not only fallen on their duties as educators, but who have allowed children's well-being to be endangered. ¡Ya Basta!

By: Lucía Aguilar-Navarro



CONGRATULATIONS VISIONES de AZTLAN

FROM THE STAFF AT

EL CENTRO SU TEATRO

Denver's Chicano/Community Theater Group
SERVING AZTLAN SINCE 1971

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EL CENTRO SU TEATRO
4725 High Street,

L.A. JUSTICIA
1992

by
Joe Navarro

Ruthless, excessive force, and
Ordained racism
Dispatched....he
Never had a chance
Even on camera
Yes, everyone saw it on TV
Ku Klux Klan Kourt
Investigated Kops....and found
Nothing wrong with
Genocide

UNITY IS OUR STRENGTH

As a resident of this planet Earth,
I have watched people go through many changes,
some negative some positive.

Understanding the history of capitalistic governments
and how they keep people oppressed, people of color
who's indigenous souls lie deep within this magnificent
Earth, who are in dire need of our help, only need to see
the land and open sky and break the lies that have
shackled our mind with walls of cement grey.

We must free our minds through our History and
Culture, which is the key to understanding ourselves and
our people. This is the true struggle of our
generations to come.
Visiones De Aztlan and MEChA are a doorway into
our History and Culture.

The struggle will always be the same in any generation.
We must learn about ourselves and identify with the
Collectiveness and Connectedness of our History, Culture,
and Land. Madre Tierra.



UNITY IS OUR STRENGTH
VIVA LA RAZA
CLEO MARTINEZ

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PEACE AND DIGNITY JOURNEYS 1992

The most exciting event of our generation
began April 1992 and will culminate on
October 12, 1992 in Mexico City. The Peace
and Dignity Journeys 1992, a spiritual run
through the western hemisphere, is a celebra-
tion of survival of indigenous cultures and
traditional lifestyles. The run symbolizes the
dignity with which indigenous cultures have
survived and retained important spiritual and
cultural identities.

The objectives of the Journeys are to create a
consciousness about how to respect and care
for mother Earth and the sacred elements; to
promote indigenous arts, crafts and music; to
encourage indigenous youth to respect and
practice the traditional ways; and to promote
physical fitness through spiritual runs.

The runners that started in May from
Argentina and Anchorage, Tok passed
through Minnesota in late June and
through Colorado this past week. The
15,000 mile run will stretch the entire
Hemisphere.

Congratulations to runners and all the
volunteers who made the Colorado leg of
the run a success, X-tra thanx to the organ-
izers and to Rocky Rodriguez for her spir-
itual inspiration.

CHICANOS AND MEXICANOS ? OR POCHOS AND WET-BACKS ?

It is estimated there are 424,000 Spanish-surnamed people in this state. The over-whelming number are of Mexican descent, Chicanos or Mexicanos.

An honest commentary would be incomplete if it did not touch upon the community resentment which leads some to call others Mojados or Pochos.

The lack of unity, organization and the existance of bigoted attitudes among people of common descent, only works to the communities detriment.

Economic clout is the represented by these numbers as is potential political power. Yet of 290,000 potential Chicano/Latino voters in 1988 only 75,000 exercised their vote.

The power of American racism has been sufficient to cause Chicanos to forget their history and to develop a self-hatred leading them to call Mexicans 'wet-backs'. Chicanos, in turn, are called 'pochos'.

The ties that bind the community are of historical standing. The 'Southwest' has always has always been linked to Mexico. Mexican immigration to California is marked by large numbers from Baja California, Sinaloa and Jalisco; immigration to Texas comes from Coahuila, Nueva Leon and Tamaulipas; immigration to Arizona from Sonora and immigra-

tion to New Mexico and Colorado from the state of Chihuahua has long been noted. This pattern is true both before and after the American conquest of the 'Southwest' in 1848.

Though some believe Chicanos and Mexicanos are distinct and separate communities with no common interests, it would be well to note that when former-Governor Richard Lamm writes that 'Hispanic' culture places little value on education, he is speaking of us all.

Others, too, see us all the same and bigotry has gone beyond ignorant words written in newspaper columns. Examples are too important to forget yet have to soon been forgotten.

In September 1986, Clyde Savage, an unemployed American worker, felt that "illegal immigrants" were taking jobs away from 'Americans'. He created a disturbance in a bar upon hearing Mexicans speaking Spanish at a nearby table. After being ejected from the bar he returned home for his hunting rifle and killed Ruben Romero.

Ruben Romero was bilingual. His family spoke Spanish and his father, like Ruben, loved horsemanship. Both attended activities of local Mexican charro associations. The family was from a town

named Tecolote.

Ruben was only 12 years old when he was shot from ambush while riding a skate-board on a warm September night. He was buried in Tecolote, NEW MEXICO where the family can trace its roots over 300 years.

Perhaps no greater tribute could be paid this young boy than to work for unity to see that such racist tragedy is never again repeated or goes lightly punished. A first step in this direction, though cannot be taken while 'La Raza' divides itself over illusions and divisions represented by the words 'Mojado' and 'Pocho'.

BY: ERNESTO VIGIL

BOYCOTT CRAZY HORSE BEER

The American Indian Movement (AIM) has called for a boycott of Crazy Horse malt liquor and those stores that carry it. Crazy Horse, spiritual leader of the Oglala Lakotas, helped defeat George Custer at the Little Big Horn. Crazy Horse urged Natives to stay away from liquor. Linking his name to an alcoholic drink defiles his spirit and attempts to tarnish his reputation as a great leader.

BOYCOTT CRAZY HORSE BEER

**The Staff of
VISIONES DE AZTLÁN
would like to express
";MUCHISIMAS GRACIAS!"
to the
STAFF,
the GRANTMAKING
COMMITTEE,
and the BOARD OF
DIRECTORS
of the
CHINOOK FUND**

WHAT IS VISIONES DE AZTLAN ?

Visiones de Aztlan is a publication which is dedicated to providing news, analysis and culture which is relevant to the Chicano community. The publication will provide articles about important contemporary issues affecting the Chicano/Mexicano community as well as a balanced and accurate accounting of history.

Visiones de Aztlan will provide interesting and educational information bilingually through various mediums, such as editorial opinions, commentaries, art, poetry and short stories that promote the positive historical and current contributions of Chicano/Mexicano

people. Our publication will fill a void which is currently unmet by any other publication in the Denver/Boulder Metro areas.

Visiones de Aztlan is a publication which will not only focus on issues in the state of Colorado, but will also cover issues of people nationally and internationally who are struggling for freedom and liberation.

A section of Visiones de Aztlan will be reserved exclusively for the youth and the Denver/Boulder areas MEChA central de Coloraztlan.



WISH LIST

Tri-X Pan 400 Film
Mini Cassette Recorders
20 lb 8 1/2" X 11" White Paper
3.5" Double Sided HD Disks
Bubble Jet Printer Ink
Laser Printer
35mm Camera
Macintosh Computer
Modem
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Markers
Easels
Writers
Photographers
Spanish Translators

Why AIM opposes Columbus Day and Columbus Day parades

WHEN THE TAINO Indians saved Christopher Columbus from certain death on the fateful morning of October 12, 1492 a glorious opportunity presented itself. The cultures of Europe and the Americas could have merged, and the beauty of both races could have flourished.

Unfortunately, what occurred was neither beautiful nor heroic. Just as Columbus could not and did not, "discover" a Hemisphere that was already inhabited by nearly 100 million people, his arrival cannot, and will not, be recognized as a heroic and celebratory event by indigenous peoples.

Unlike the Western tradition, which presumes some absolute concept of objective truth, and, consequently, one "factual" depiction of history, the indigenous view recognizes that there many truths in the world and many legitimate recollections of any given historical event, depending on one's perspective and experiences.

From an indigenous vantage point Columbus' arrival was a disaster from the beginning. Although his own diaries indicated that he was greeted by the Taino Indians with the most generous hospitality he had ever known, he immediately began the enslavement and slaughter of the Indian peoples of the Carribean islands. As the eminent Columbus biographer Samuel Eliot Morison admits in his book, *Admiral of the Ocean Sea*, Columbus was personally responsible fro the enslavement and murder of indigenous peoples. He was personally responsible for the the design and operation of he encomienda system that tied Indians as slaves to the lands stolen from them by the European invaders.

As detailed in the *American Heritage Magazine* (October 1975), Columbus personally oversaw the genocide of the Taino Indian Nation of what is now Haiti and the Dominican Republic. Consequently, this murderer, despite his historical notoriety, deserves no recognition or accolades as a hero; he deserves no respect as a visionary; and he is not worthy of a state or national holiday in his honor.

Defenders of Columbus and his holiday argue that indigenous peoples unfairly judge Columbus, a 15th actor, by the moral and legal standards of the late 20th century. Such a defense implies that no moral or legal constraints applied to individuals such as Columbus, or countries, in 1492. As Robert Williams details in his book, *The American Indian in Western Legal Thought*, not only were there European moral and Legal principles in 1492, but they largely favored the rights of indigenous peoples to be free from unjustified invasion and pillage by Europeans.

Unfortunately, the issue of Columbus and Columbus Day is not easily resolvable with a disposition of Columbus, the man. Columbus day as a national, and international, phenomenon reflects a much larger dynamic that promotes myriad myths and historical lies that have been used to through the ages to dehumanize Indians, justifying the theft of our lands, the attempted destruction of our nations, and the genocide against our people. Since the 15th Century, the myth of Columbus' discovery has been used in the development of laws and policies that reek of

Glenn Morris & Russell Means

Orwell's doublespeak: theft equals the righteous spread of civilization, genocide is gods deliverance of he wilderness from the savages, and the destruction of Indian societies implies the superiority of European values and institutions over indigenous ones.

Columbus Day is a perpetuation of racist assumptions that the Western Hemisphere was a wasteland cluttered with savages awaiting the the blessings of Western "civilization." Throughout this hemisphere, educational perpetuate these myths--suggesting that indigenous people have contributed nothing to the world, and, consequently, should be grateful for their colonization and their microwave ovens.

As Alfred Crosby, Kirkpatrick Sale, would illustrate in their books, not only was the Western Hemisphere a virtual ecological and health paradise prior to 1492, but the Indians of the Americas for such revolutionary global contributions as the model for U.S. constitutional government, agricultural advances that currently provide 60 percent of the world's daily diet, and hundreds of medical techniques still in use today.

If you find it difficult to believe that Indians had developed highly complex and sophisticated societies, then you have been victimized by an educational and social system that has given you a retarded, distorted view of history. The operation of this view has also enabled every country in this Hemisphere, including the U.S., to continue its destruction of Indian peoples. From the jungles of Brazil to the highlands of Guatemala, from Chaco of Paraguay to the Supreme Court of the United States, Indian people remain in a perpetual state of danger from the systems that Christopher Columbus began in 1492.

Throughout the Americas, Indian people remain at the bottom of every socioeconomic indicator, we are under continuing physical attack, and are afforded the least access to economic, political or legal redress. Despite these constant and unbridled assaults, we refuse to surrender any more of our homeland or to disappear into the romantic sunset.

To dignify Columbus and his legacy with parades, holidays and other celebrations is intolerable to us. As the original peoples this land, we cannot, and will not, countenance social and political festivities that celebrate our genocide. We are embarking on a two-pronged campaign in the quincentary year to confront the continuing racism against Indian people.

First, we are advocating that the divisive Columbus Day holiday should be replaced by a celebration that is much more inclusive and more accurately reflective of the cultural and racial richness of the Americans. Such a holiday will provide respect and acknowledgement to every group of their importance and value of their heritage, and will allow a more honest and accurate portrayal of the evolution of the hemisphere. It will also provide an opportunity for greater understanding and respect as our societies move ahead into the next 500 years. Opponents of this suggestion react as though this proposal is an attack on an ancient, time-honored holiday, but Columbus has been a national holiday only since 1971 -- and 1992, hopefully, we can correct the errors of the past, moving forward in an atmosphere of mutual respect and inclusiveness.

Second, and related to the first, is the advancement of an active, militant campaign to demand that the federal, state and local authorities begin the removal anti-Indian icons throughout the country beginning with Columbus, we are insisting on the removal of statues, street names, public parks, and any other public object that seeks to honor devastators of Indian peoples. We will take an active role in the removal of anti-Indian monuments and Icons, and we will take an active role in the opposition to public displays, parades an celebrations that champion Indian haters. We encourage others, in every community in the land, to educate themselves and to take responsibility for the removal of the anti-Indian vestiges among them.

For people of goodwill, there is no better time for re-examination of the past, and rectification of the historical record for future generations, than the 500th anniversary of Columbus' arrival. There is also no better place for this re-examination than in Colorado, the birth place of the Columbus Day Holiday.

Russell Means and Glenn Morris wrote this position statement on behalf of the American Indian Movement of Colorado, 1574 South Pennsylvania St., Denver

Sin Idioma

Cuando era nino
Hablaba espanol con mis padres
Y con mi familia
Era muy contento y feliz
Pero cuando asisti las escuelas
Me forzaron hablar inglish
Y con el tiempo se me forgot
Como hablar el spanish
Con golpes y con verguenza
Yo he aprendido
To speak inglish bien
Hasta el primer grado
No podia speak very good con mi abuelita
Y se enojaba mucho
Y hasta el sexto
No sabia what language que estaba hablando
I was going to the tienda
With my carnal
I was changing my calzones every day
My mama was always wearing her chancclas
My teacher was a pinche buey
I was always fighting with the vavosos
And I hated the gabachos
When my mama was mad at us
Me and my carnales were pendejos
My tias used to gasp
When I told them how I went Chingasos
Hijole, que confusion
They confused me in school
cut me off linguistically from my family
Made me stop speaking Spanish
And didn't teach me English
Now I'm illiterate
In two languages

By, Joe Navarro
3-19-90
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WALKOUT!!!

MEXICANOS and CHICANOS UNIDOS

Commemorate Diez y Seis de Septiembre
SCHOOL WALKOUT: 10:30 am on September 16th

Assemble at Auraria Campus in front of the North Classroom
at 11:00 am

Speakers • Entertainment • Food

WE DEMAND:

- Raza Unite to End Barrio Violence!!
- Community Control of PIGS!!
- Education for all RAZA!!
- End Dropout/Pushout Rate of RAZA Students!!
- College Counseling and Encouragement for ALL RAZA Students!!
- Mexicano/Chicano Studies in Core Curriculum!!
- End Racist Testing Policies!!
- End Racist Attendance Policies!!
- Stop Racist Administrators!!

Mexicano and Chicano Walkouts have always held historical significance. The first walkout was staged in March of 1969 at West High, when two Chicana Students were fed-up with having to deal with racist faculty and policies. The results of that walkout are evident in the number of RAZA faculty that now hold their positions thanks to changes that were made, but currently show NO responsibility to the Mexicano/Chicano Community. We must UNITE and take OUR schools back and hold them ACCOUNTABLE to our community.

WE ARE A PROUD PEOPLE