

# UNIVERSIDAD SIN FRONTERAS

University sin Fronteras  
SAN ANTONIO CAMPUS  
Class 3 LIBERATION SPRING SEMESTER  
April 23, 2013



Present:

Chavel Lopez, Mary Lou Mendoza, Martha Castilla, Jose Cordero, Natalie Cordero, Irasema Cavazos, Julio Cesar Guerra. Arrived later Marisa Gonzalez, and David Cruz and his son Isidro Cruz. The class started on time at 6pm with Chavel giving an opening statement and introductory information on the subject of today.

## Tex-Mex Revolution 1836-1920

Chavel is the adjunct instructor for today.

### Round Robin intro:

Mary Lou Mendoza, I love learning not just from books but from each other

Martha every time the word revolution is mentioned I am there to learn

Jose Cordero, I also love learning

Natalie I want to learn new things

Irasema I also love learning

Julio Cesar Guerra I have a special interest in communications and I am interested to see that when people are denied a means of expression the people find their own way; like in the corridos, the people always find a way. Another example is with the murals.

Chavel

I will give a brief presentation on the Tex-Mex revolution. Sabemos que estamos en este continente, this continent, the indigenous peoples called it the “apya ayala” not like the Europeans the north and south American continents.

Back in the 1400s 1493 there were some papers called the “papal bulls”, at that time the queen of Spain made a contract with Columbus to come here. Their idea was that when they got to the shore they stuck the Spanish flag and claimed the land and all the resources and even the people. They thought they had the right because the locals were considered heathens. Columbus got to the Caribbean first and there was genocide as we all know.

Then Hernan Cortez was in Cuba and in 1519 he was commissioned by Spain. He landed in Vera Cruz, where he was attacked by the locals and left, but he returned in 1521 by that time the local Population had succumbed to a disease and were unable to fight. They colonized Mexico till the Mexican independence in 1821. Mexico was ruled by the Spanish for 300 years. They made allot of the indigenous slaves and made them assimilate.

After 1821 the locals were further affected, this time by the Texan slavers in 1835. They took advantage of the dictator of Mexico Santa Ana. The Mexicans wanted to get rid of the dictator and the Texans took advantage of that to create division. In the battles of the Alamo and San Jacinto we see these Texans and the Mexicans living in Texas fighting together against Mexico. Then these same Mexicans had to flee from the Texans that took control in 1836. The Mexicans living in Texas in 1821 - 36 were the only ones that experienced freedom from Spain and any one else. Then in 1836 the Texans got all of the territory from the Nueces River. They took the land from the locals, 1836 to 1845 we now have the slave republic of Texas.

1846 the US government wanted not only Texas to the Nueces but all the way to the Rio Grande. They invaded from the Nueces to the Rio Grande and even to Mexico City. 1848 the Treaty of Guadalupe Hidalgo with citizenship and rights was signed, but there were never any rights actually granted to the Mexicans in that territory. The Texans took the people’s land by killing and legal manipulation that was 1848 to 1920 there were different revolutions during that time. The first to challenge was Juan Cortina, followed by Catarino Garza then the Mexican Revolution with Magon. The resistance struggles were these three the revolution of 1910 and the Plan de San Diego.

Intros with brief statement of what they expect to gain from this class from those students that arrived late:

Marisa, I don’t have any expectations just seeking knowledge

David Cruz, I want to expand my knowledge of local history

1<sup>st</sup> Round Robin of what you know of the revolutions mentioned and that time period.

Mary Lou

I will reiterate that I was fed bull shit when I went to school. It was the gringo version. I cannot tell you when these things happened but the mejicanos lost property, their lands were stolen from them, and there was a lot of injustice.

Guerra

I don't know what you were taught I was taught in Mexico

Martha

We got the gringo version where the gringos were heroes and they saved us from the ignorant savages.

The Mexican heroes were unknown. I learned from my grandfather that Emiliano Zapata was very courageous. Here Davy Crocket was the hero, and all he had was a fur cap. But my grandfather taught us that Emiliano was a true hero. He spoke that he did not like the lineup for photo because he recalled when the government soldiers would line people up to execute them.

Marisa

The people were not given the rewards they were promised for helping the gringos. The gringo version when we were little was different and we didn't understand the heroes of the Alamo. We were told it was important so we didn't think different. We sang the yellow rose of Texas.

Joe

I think I know a lot of our history because I always read. I thank my dad because even though he didn't even go to school he told me about occupied America, Corky Gonzalez and others. I took it on myself to learn on my own, thanks to my dad. I was very poor but the library was close to my house so I read, read, read.

Natalie

I learned from Jose and his familia. One of his relatives, his great aunt was in the revolution. I would hear them talk about it. I didn't read much of it but I learned from stories. That is how I learn best.

Cruz

I learned my history in the schools here, but it was all lies. My parents had pride and told us. They did not have formal education. But they were knowledgeable. I did not relate with the heroes but I did poorly on history. Until I read in college in the early days of the Chicano movement we demanded we be taught our history. I know a lot but not in a chronological order not in a continuous sequence of events. One of the things was that SA was celebrating fiesta and we are actually celebrating the defeat of the gringos. The celebration is of the fallen heroes at Goliad, the Alamo and the revenge of San Jacinto. We should have an alternate event on this celebration. There is a lot of history from the time of the stealing of the lands by Spain and to the present. There was even a time when there were not a lot of requirements to cross the border. I have a passport of 1919 from a relative. There were not such stringent requirements as there are today. When we learn this we find that we have a lot to be proud of. That is why I like our history.

Irasema

Bringing it to the present we find that they are trying to discredit our history. We have our Mexican American Studies courses in college that politicians want our students not to get college credit for. That is why you see protests even on Facebook where I will post "Whose History? OUR HISTORY!" They want to erase our existence, our accomplishments.

Guerra

None of us really likes history because it is not of us. You may be aware of a petition of cessation, which happened then because the government ruled from too far away. The government gave the Texans the right to rule themselves with the requirement to not bring slaves. Mexico was free of slaves since 1810 but the gringos wanted to bring in the slaves, they wanted the land, the culture, and the slaves. They added their forces to the Mexicans that wanted freedom from the central government. Las tierras que les quitaron a los mejicanos las habían recibido de España. But the land was not really theirs it belonged to the natives; the Spaniards had stolen it to begin with. The gringos did what the Spaniards and Mexicans had done to the indigenous peoples.

Cruz

Because of fiesta; I recall Lamar or some politician of that time that they called themselves the Texians to describe the white Anglo population that were in agreement to secede from Mexico. It became a republic then in time it became one of the states of the US.

Chavel we will now split up into 3 groups

Irasema- The leadership of Mexico was weak and oppressive of its people so that contributed to the Mexicans losing their lands to the Gringos. The Mexicans found themselves fighting not just the gringos but the Mexican government as well, so they were in the losing side no matter how you looked at it.

Natalie- towards the end we see that there was a collaborative effort to preserve our history by the creating of boxes with the materials of the time. In this same way we see that Catarino Garza knew he was going to be killed so he wrote a testament of what he did. That was very important because he left a record. Our history in the wrong hands can be lost. Scummy biased hands, colonized hands.

Martha- Catarino Garza, did not like what Porfirio Dias was doing. Catarino moved from town to town as he was working as a sales man. He sold Singer sewing machines and he not only facilitated the lives of the women, he took advantage to promote the movement. Similarly we had the promotoras where we shared information with the community, information about health and such. We would have an opportunity to share the stories of the people, this was our opportunity to decolonize. Let them know who we were and where we came from, we brought in people that came from Mexico that were 50, 40, 30, or so years of age. They shared their stories with the young ones. Social justice is something you do all the time, at school, work, home. Talk about it and build awareness.

Mary Lou- we examined Juan Cortina, Cheno, the red robber, at a young age he joined the vaqueros, and after 1838 he formed a private army to resist the anglos, the texas rangers wanted to kill him off by circulating the rumor with the natives that he had killed the last of the Carancaua tribe to get them to kill him.

David Cruz- Regarding Cheno, in his later career he focused on a political career. Benito Juarez assigned him commander of the northeastern border; there was the French invasion at that time. He sided with Benito Juarez but the French were victorious and installed Maximilliano. Cortina was very regional. He was concerned with Tamaulipas and sided with the French he was trying to become governor of Tamaulipas that was why he switched sides. After the civil war he was honored because he had fought against slavery. At the end Porfirio Diaz became president and he did not trust him because he had switched sides and he put him in house arrest. That is when Garza went to interview him and visit him he got married and never came back to Tamaulipas

Jose

Cortina was the socially motivated bandit. There was a Cortina war in 1859. At one time there were a couple of white towns people gathered and one was beating on one of Cortina's men. He told him to stop and since the white man did not stop Cortina shot him. In the Cortina war a lot of the white people were removed and for a while it was better for the Mexicans. John Ford a very famous Texas Ranger was responsible for extinguishing that war and the Brownsville tigers acted against his movement. Later they welcomed Cortina because he fought against slavery. Regarding the San Diego plan it was a fight for the land. We have to remember one people's terrorist is another's hero.

Mary Lou

This was a plan. And like any plan, there is plan a, plan b, and plan c. The perseverance is the thing we have to keep in mind, not giving up. If it doesn't work one way then flip it around and continue, continue, continue.

Marisa

Regarding Magon and Carranza, I liked that Magon was not for a particular candidate but was for the people and land and liberty like the Zapatistas. He started off as a journalist, became acquainted with Emma Goldman and he also founded the Mexican liberal party and was all about the peoples will. The aim or goal of the mission was to let the people get their will not condoning a certain person. I really liked that he was about the workers. The revolution should be done by the oppressed; the workers should rise up themselves, and state what they should get.

Guerra

We learned from the plan of San Diego, and Magon. The plan came from the conflict of the Mexican revolution, that people would be coming and they wanted to stop them, but some said they were needed here. It was a plan to setup a republic from Texas to Colorado. In a meeting in Nuevo Leon they set a date of when it would start, with guerilla warfare. There were a number of plans but the gringos got a hold of it. In a span of two years there were uprising in the valley. It was just an ideological plan to free ourselves from the gringos and give the land back to Mexico. Carranza was a part of it, at times with it, and at other times against it. Pancho Villa was sold bad guns and he raids Columbus, a small town, in revenge. That was the first time the US was invaded by a foreign power. Carranza was against Villa and he allowed the US to come into Mexico to follow Villa.

Guerra

Keep in mind that "Tierra y libertad" was said by Magon and Zapata adopted it.

Chavel - We want to have final comments in our final Round Robin

Guerrra- History is only good when you add to it. It is not just data; it is good to see it. House meetings are what Catarino Garza did. Today we can do something similar. Have the co-madre invite me to meet others. It is a grassroots kind of way to pass it on. Magon said the movement does not belong to me it belongs to the people, that is what we are doing here today. We are not the leaders.

Natalie- As a teacher, I find that even small gestures, though we are bound by curriculum, small things that we can share are important. We can share and it makes a difference to those around us.

Cruz- One of the points about the plan of San Diego is that it involved not just Mexicans but also blacks and Japanese and natives.

Mary Lou-The Liberating Armies of Races Peoples.

Marisa- The people we are talking about were so evolved, how did they see beyond the structures that were there. Let me think about anarchism. Colonization is that which we live every day of our lives. What does Magon think; I am going to fight for the people. I'm not fighting for one side I am fighting for the people the workers. This intrigues me.

Cruz- The world in that point in time was very much interested in writings like the communist manifesto. They would read and they knew about it. So there were a lot of uprisings all over the place at that time.

Guerra- We have talked about binaries, black and white but it is more than that. There are Mexicans oppressing other Mexicans besides the oppression of the natives. You have to have a broader analysis. We need to not just think about the parties but think about the people themselves.

Mary Lou- About what you said, the oppression today we still deal with this. There is polarization in the neighborhood, even Mexicans that are not citizens being polarized by those that have become citizens. Judgements from one group and another.

Martha- I experienced this in groups of housewives. Some spoke English and others Spanish, it took me a while to get them to work together. Some think they have more value than others because of what they know while others because they make a bit more money.

Gurerra- That is classism. In Mexico there is that still, a lot of classism.

Natalie- The separation is between the rich and poor and regarding color, light skinned and dark skinned. That is the divisive factor in Mexico. If you are darker or lighter makes a difference.

Isidro Cruz- I don't know.

Cruz-The division of the people here in SA came about when the Texans became a republic. The local Mexicans did not get the attention they needed from the central government so the upper crust, elite Mexicans, decided to side with the gringos.

Marisa-

The different groups of mexicanos start dividing. There is a new enclave of Mexicans in SA are fresas, richer mexicanos, moving into certain neighborhoods like in Miami with the wealthy Cubans.

Chavel- we have 15 minutes left we are going to write a one pager on what were the results of these three revolutions, Garza, Cortina, 1910 with Magon? Did we advance or not? How do we decolonize based on what we learned?

In other words:

**What are the results of these resistance movements? Did we advance? And how do we decolonize?**

**The class wrote their one page summaries and the class ended at 8pm.**

**One Pagers**

Jose Cordero

Did we advance with the popular movements that happened in Mexican History?

I believe that we did, in a battle it is about not backing down and fighting for what is right. The movements that we discussed were in the name of justice. The few people in our history that have stood up to tyranny are still remembered.

How do we decolonize ourselves in this present day?

We first need to give a hand to our less fortunate brothers and sisters in our community and stop focusing on material goods. Educating each other about our heritage is also very important. Classism within ourselves is what keeps us down. The influx of drugs into our communities has really set us back, so that would be another main issue to address.

Natalie Cordero

(1) What are the results?

(2) How do we decolonize?

Although the results ended with the U.S. gaining power over the Mexican territory, we still remain. Stagnant, we blinded ourselves over history through being docile towards the facts. We allow lies in the classroom; we celebrate their victories, and fail to mention to our children our ancestor's fight (struggles)! The first step to decolonize is to accept we are colonized! Colonization and assimilation was part of the formula to capitalize. Look through a clearer lens, knowledge is the key to deconstruct a massive foundation that has destroyed minorities. We have gained advanced technology that can reach the masses, and yet a man (Catarino Garza) accomplished so much more on foot.

"Historic Amnesia" - Norm Chromsky

David Cruz 4/23/13

1836 to 1920

Results of resistance movements

Juan Cortina, Catarino Garza, Ricardo Flores Magon, Plan de San Diego

The movements have been fought to liberate the people from injustice. They were carried out by people that believed and worked hard to organize and unite their communities not for their individual interests. These struggles continue today and the oppressor also continues. The oppressor tries to confuse and divide the people they desperately need to dominate. Our knowledge of our history can be very liberating if we follow the examples of many of our past leaders.

Organize & Unite

!La Lucha Sigue!

Mary Lou Mendoza 4/23/13

Cortina, Magon and Garza helped usher in a wave of action that moved people of color, los Mexicanos especially, to understand that change is possible. There was military strategizing involved, yes, but what mattered most was the actual mobilization of people stirred into acting against the violent overthrow that the Gringos used to control the masses.

El plan de San Diego started a process that evolved into different plans each time there was a roadblock or hiccup, it filled the necessity of planning, resilience, perseverance, and adaptability. To decolonize, the movement must continue!

Resistance must be tempered with emancipatory pedagogy, perseverance, resilience, persistence, and ganas to move "it" forward.

Martha I. Castilla 4/23/13

-Results of Revolution (Resistance Movements)-

The results have been that Texas is no longer a republic but a state. Mexico is no longer a dictatorship but a democracy. I believe that there was a shift of power but not much was done to

advance our people. There were many deaths and a lot of suffering but in Texas the battle of the Alamo is still celebrated with Bowie, Crocket, and other slave drivers seen as heroes. Still today, our people especially our youth struggle due to lack of opportunity. How do we decolonize? -Cuando dejemos de participar el juego se acaba.-  
Say no to capitalismo.

Julio Cesar Guerrero 04/23/13

Late 1800's created in South Texas an environment of mistrust from the Mexicano against the Anglos that started after the Monroe Doctrine. The growing Anglo nationalist attitude increased the abuses against local Mexicans by taking land and gave Mexicans in Texas an opportunity to rise against Anglo oppression that was enforced by the government through the Texas Rangers. The Mexican Revolution created the largest influx of Mexicans into the U.S. percentagewise in history. These dynamics created a volume of ideology in the region that developed the Plan de San Diego on the bases of eliminating the Anglo oppression against people of color, such as Mexicans, Japanese, Blacks and Native Americans. The Magon brothers were two anarchist intellectuals that contributed to the Mexican Revolution ideology as well as to the South Texas liberation movement.

Irasema Cavazos 4/23/13

The results of these resistances?

Though it may appear that the resistance failed, we in retrospect, see that it is never a failure to resist oppression. Even though these fighters died, some executed others in prison; they lived the only way possible at the time; fighting for what was just. There is no better way to live. Did we advance?

We advanced because we have their stories and are richer for it. Imagine if the story told of no resistance, of the people just laying down and dying with no pride and no dignity? Yes we have the brave stories of heroes that resisted tyranny at all cost, even to paying the ultimate price, with their lives. Let us cherish their example and strive to let others know their brave acts of resistance and live our lives with their examples.

How do we decolonize?

We decolonize by sharing what we learn of those that lived standing for what is just and true. Following their example in everything we do. Debunking the lies with the unvarnished truth we can live with dignity.

Marisa Gonzalez 4/23/13

What are the results? Did we advance or not? How do we decolonize?

The struggles for the people of Mexico were numerous. They were fighting each other, as well as the infringing U.S. government and military. Whether or not people were involved, directly, indirectly or not at all they were affected by los politicos and the constant warfare through the early 20<sup>th</sup> century. That is the people of Mexico and the Southern states of the U.S. were moved or moved in the struggle.

The plan de San Diego shows us that people can push for liberation and stand in solidarity with those who are oppressed; as opposed to fighting only for a nationalist cause. Although the original plan was not carried out as people may have liked, but what came from this plan and the struggles of the people is the imperative resistance to colonization. The ideology of Ricardo Magon is still carried out today and fought for by the Zapatistas in Chiapas; the notion of Tierra y Libertad. It is also as constant struggle for others today in the U.S. and in Mexico, a struggle by the people for



the people. Very similar to what the doctrine of Independence claims to be. Although the signers of that document I'm sure had no problem in turning around and oppressing others. We need to make sure when we are fighting for social justice, whatever the issue, that we don't turn around and oppress others. We should be sure to evolve and think outside the box, opening our mind to new concepts and ideas. Constantly challenging ourselves.



