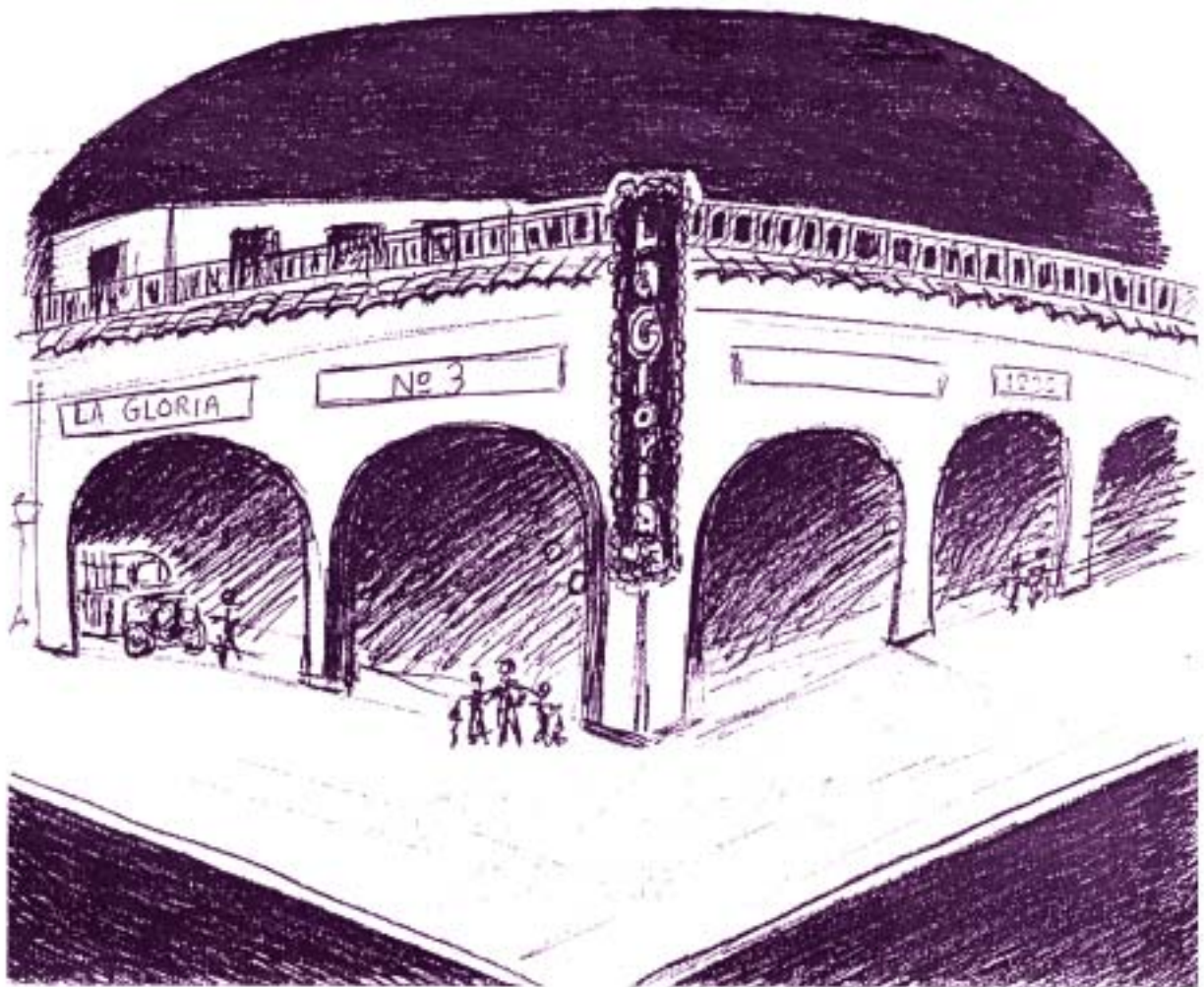


# La Voz de Esperanza

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# SAVE La Gloria



MARY AGNES RODRIGUEZ

# La VOZ de Esperanza

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## Editor

Gloria A. Ramírez

## Layout

H. Esperanza Garza

## Contributors

Antonio Cabral, Antonia Castañeda,  
Patrisia Gonzales, Andréa Greimel,  
Déborah Vásquez

## La Voz Mailing Team

Antonio Cabral, Mary Grise, Imelda  
Maldonado, Dee Murff,  
Mary Wilson, MujerARTES &  
Fuerza Unida mujeres

## Esperanza Director

Graciela I. Sánchez

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Inquiries, articles, and letters should be addressed to:

**La Voz de Esperanza,  
922 San Pedro,  
San Antonio, TX 78212  
or email  
lavoz@esperanzacenter.org**

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# La Gloria eres tú

Several years back as I drove down Laredo street past Pato's Place after a visit with the Sanchez family I noticed an old building with beautifully familiar arches surrounding the facade and a flat rooftop with an enclosed border around it. I immediately envisioned dancing on the rooftop under the stars with a full moon shining. I speculated that there must have been some fabulous bustling restaurant below with tables outdoors under the arches much like the cafés of Veracruz, Mexico. I didn't notice then that the building had a name.

On another occasion I was driving south on Brazos Street crossing the intersection of Laredo Street on the way to Dora's café when I briefly caught a glimpse of a name embossed in the concrete on the northern façade of that fabulous old building I had fallen in love with. It couldn't be the name I thought I saw, so I dismissed the idea that my name might actually be on that building. A year later, I actually stopped across the old building and looked up closely at the name. La Gloria. I couldn't believe the name on the building was also my name. Little did I realize that soon it would be at the center of controversy in San Antonio.

It didn't occur to me at the time that I met La Gloria that the elder building was calling out to me. Now that La Gloria is in danger of being demolished and a coalition has formed to Save La Gloria, people are, once again, talking about the importance of reclaiming and recovering our gente's cultural history in San Antonio. La Gloria is here to remind us of our responsibility to set the cultural/political history of San Antonio straight (i.e. as in the true story.)

Esperanza's Arte es Vida project recognizes that stories related to our cultural history in San Antonio must be recovered and retold. Elders who are sabios and contain within their hearts a vast amount of cultural knowledge have stories to tell that must be recorded in a myriad of ways. One way that Esperanza has gathered elders together to record stories is through our programming. Events like La historia de Lydia Mendoza commemorating ranchera singer, Lydia Mendoza's 85th birthday at Plaza de Zacate afforded us a good opportunity to collect stories and resources. The event also debuted the publication of Yolanda Broyles Gonzáles' book on Lydia's life. Hundreds of elders turned out to touch, caress and pay tribute to Lydia and talk about her life and those times.

Like Lydia's story, labor leader Emma Tenayuca's story told through the installation/performance piece, An Altar for Emma, by Beverly Sanchez Padilla, brought out many sabios with recuerdos about Emma Tenayuca and life at that time. At both events we began to record recuerdos, our history.

The oral histories the Esperanza is gathering begin to present for us a picture of a people who are at once cognizant of our social history in San Antonio and its importance for the youth of today. We are also finding that la raza is politically aware of the impact that our social history has for the future of San Antonio. Now, we have a building that has brought together once again los sabios, community scholars, to tell more stories of our cultura.

As Graciela interviewed folks gathering at La Gloria to protest its demolition last Sunday, March 18th, stories began to unfold with an analysis of the cultural/political dynamics of San Antonio revealed as well. Cruz Piña Sellars recalled a time when the King William area was in disarray ("estaba muy destruido") because the children of the property owners did not realize the

VOZ VISION STATEMENT: *La Voz de Esperanza* speaks for many individual, progressive voices who are gente-based, multi-visioned and *milagro-bound*. We are diverse survivors of materialism, racism, misogyny, homophobia, classism, violence, earth-damage, speciesism and cultural and political oppression. We are recapturing the powers of alliance, activism and healthy conflict in order to achieve interdependent economic/spiritual healing and *fuerza*. *La Voz* is a resource for peace, justice, and human rights, providing a forum for criticism, information, education, humor and other creative works. *La Voz* provokes bold actions in response to local and global problems, with the knowledge that the many risks we take for the earth, our body, and the dignity of all people will result in profound change for the seven generations to come.

importance of the area for San Antonio and chose not to live there. They neglected their homes which eventually allowed them to be sold at affordable prices. Sra. Sellars bought one after being displaced by eminent domain in another area.

Sra. Sellars says, "Hubo una persona que empezó así, como nosotros, a revivir el barrio (de King William)." It takes only one person to begin the process of reviving a barrio. When asked why historical sites need to be saved, Sra. Sellars replied, "Si no tenemos historia, madre, que hacemos?"

Guadalupe Segura, Southsider, described La Gloria as "una cancha para bailar como en Mexico." She lamented the plans for demolition and explored the possibilities that such a sturdy structure had for the neighborhood. "Se podría exponer arte de nuestra gente."

The importance of art (the arts) and their accessibility to our youth and raza was emphasized by Ms. Segura who stated, Arte, "es todo lo que somos nosotros. Si no tenemos eso, no tenemos nada. Esa, pasado, cultura, arte, leyenda, devociones y todo lo que hacemos nosotros, los Mexicanos, se uniera en este punto clave para la juventud." "Art is all we are" is the sentiment expressed often by our gente, whether Chicanos or Mexicanos. That it could all be brought together under the roof of one building does not seem an impossibility.

History, culture, art, legends, politics were/are all part of La Gloria and it is one of few buildings which still stands as a testimony to life in the Westside of San Antonio in the 20s, 30s, 40s 50s when the dance salón (social clubs, radio clubs, patios etc.) reflected the changes occurring within the city of San Antonio and indeed, the world. Two elder gentlemen at La Gloria spoke of returning from wars and noting the changes each time they returned to their homes in San Antonio.

One man wearing a cap with the name, R.P. Martinez Sr. recalls, "I grew up in este barrio. Mi papá jugaba pelota, beisbol, across the street. Bonito stadium. I went overseas to Vietnam, Alemania. Lo tumbaron. It broke my heart. Estamos perdiendo mucha, mucha history- duele pa' nosotros que went thru it." He went on to name various sites where buildings with historical significance for Chicanos have been knocked down. Like others he noted the disparity in restoration of historical sites in the city. "In the Northside you just sneeze at a building and everybody gets together. Aquí, [our council] want to destroy it." A discussion on the city council followed with talk about council people who represent districts they do not reside in.

José Angel Martínez, an elder, who as a serviceman returned to San Antonio feels it's important to preserve La Gloria for there to be something to remember "nosotros que ya han pasado de vida," and so youth can appreciate and understand what was suffered by elders so that they can have what they have today.

Our elders and youth are aware of the importance of saving a place like La Gloria. So, too, organizations like San Antonio Cultural Arts and the Esperanza. The Historic Review

Commission and the San Antonio Conservation Society also realize the importance of Saving La Gloria. More and more individuals and organizations are joining forces to pressure city council to rescind their previous vote which did not recognize La Gloria as worthy of saving.

As Antonio Cabral notes in his article in this issue of La Voz, U.S. Sinking into Abyss of Poverty, War and Hatred, "the only way any substantive changes will occur in the U.S. is if the civil society is organized and mobilized from the bottom up to take control of their own socio-political environment. Common people, beginners in the socio-economic-political arena, must be the ones who dictate changes that are viable." With continued pressure using legal challenges and intervention by ordinary citizens, La Gloria can indeed be saved. Remember, La Gloria eres tú.

The efforts made against the proposed PGA Village by a diverse coalition of organizations crossing political, religious, racial/ethnic and class lines also is an example of grassroots organizing at its best. The issue, however, that is principal in the fight against the PGA is water, water, water.

At one city council meeting developers turned out en masse to persuade city council members to vote for the PGA golf resort proposed over the aquifer. One representative stated for the cameras, "Its not about water and it's not about taxes. It's about a vision, a vision for San Antonio."

She was absolutely right! The PGA issue is about a vision for San Antonio which believes that developers know what is best for our gente. They are willing to put our future at risk because it is not them who will be drinking San Antonio water 10 years or 20 year from now. Their concern is simply the almighty dollar.

We, la gente de San Antonio, need to develop our own vision of what life should be in San Antonio. We need to reclaim indigenous reverence for life: plants, animals, and all natural resources as well as for human life. We need to be aware of what is happening around us and protest that which will bring harm to our environment and ourselves. We need to reclaim our history and stop celebrating our own defeat.

What more needs to happen to us before we shake off the mantle of colonialism and begin to take charge of our own lives? Our natural resources and wildlife are threatened by the society we are creating here in San Antonio. Our youth are being killed in the frivolous acts of racing. The value of our lives is quickly becoming determined by the value of the dollar.

We must begin to and continue to speak against acts that city government is trying to pass against our will. We must speak against the PGA Village. Against continued development for the sake of development. Against the demolition of La Gloria and against the destruction of our very heart and soul.

Scrawled on the walls of La Gloria in the far corner of the building are the words Always/Forever. Let it be so.

# U.S. Sinking into Abyss of Poverty War and Hatred

By Antonio C. Cabral

There's a Zen saying, "before enlightenment, chop wood, carry water; after enlightenment, chop wood, carry water." To those principled or sufficiently conscious to see through the haze of lies and the sewage of feel-good misinformation spewing from politicians, corporate-controlled information media and from academia, that wise guidance means that we must continue laboring to save this country from the abyss President Bush and Co. have plunged us into.

That dark pit that the right wing extremists, who pirated the White House, keep digging for us will become a quagmire domestically and internationally. Thus, we have no choice but to continue sounding the alarm and hope that our civil society wakes up before it's too late.

## What's happening to the U.S. standard of living and why?

Domestically, working families are struggling to survive financially as the U.S. economy loses its heavy industry and offers only service jobs. Even those service jobs are at risk as thousands of more-desperate Mexican "guest workers" arrive daily and U.S. workers expected to compete with them. Underemployed and unemployed workers suffer hardships and the rest of the working class have to provide them with food stamps, subsidized housing and other services while the service corporations such as hotels, chain stores and restaurants make millions in profits.

The Pew Research Center 2001 report "Economic Inequality Seen as Rising" shows that 44% of Americans believe that the nation is split between the 'haves' and the 'have-nots' compared to 26% who sensed that kind of economic segregation in the previous decades.

The Economic Policy Institute released its study recently showing that the number of Americans in economic trouble is two and a half times the number of "poor" families. This means that about 80 million people or 30% of the population are in financial trouble.

Tikkun Magazine published a report showing that the top 1% of U.S. households are richer than the combined wealth of the bottom 95% and a June 2001 Pew Center's nationwide poll showed that 52 percent said they were dissatisfied with the country's overall direction.

gloominess. His budget for fiscal year starting October 1 has a deficit of \$80 billion and Bush plans to use all of the Social Security surpluses to fund other programs through 2013. He claims that by then those Social Security funds can be returned. Such deficit spending is jeopardizing not only the 150 million workers participating under Social Security but also all other workers who will see their taxes increased sooner or later.

But even today, with all the shameless jingoistic hysteria created by Bush and the media aimed at distracting us from the economic deterioration inside the U.S., I believe that in their hearts most Americans know that this country is headed in the wrong direction domestically and internationally.

They sense that the economic predators like Enron, Big Oil, etc. have taken over completely and will create even more future economic hardships for taxpayers.

Consider this little publicized fact about the Enron debacle: Enron obtained a \$2.5 billion dollar loan guaranteed by the taxpayer-funded U.S. Overseas Private Investment Corporation (OPIC) to build a power plant in Maharashtra, India, after U.S. government officials pressured the Indian government into giving Enron that contract. Despite massive and bloody resistance by the Indian people, Enron built the plant. However, the promised low-cost electricity never materialized and now that Enron is bankrupt, U.S. taxpayers may have to pay off the \$2.5 billion loan. U.S. Congressman Bernie Sanders warns, "OPIC and other taxpayer-funded banks are providing corporate welfare to companies that harm workers in the U.S. and harm communities and the environment overseas. Enron is not the only company receiving loans backed by U.S. tax dollars." Yet Bush initially tried to shrug off Enron's malfeasance.

The list of examples of decaying economic opportunities within the U.S. is endless.

## Is Bush's Jihad in the best interests of US working families?

The 9/11 tragedies presented right wing ideologues in and out of government the opportunity to manipulate public opinion to accomplish two goals: To channel our civil society's growing resentment towards government and corporations into a jingoistic 'Jihad' or holy war and to unleash military terror to control markets and natural resources around the world. Unleashing such state terror against other countries will

inevitably create greater insecurity for all U.S. families as well as economic hardships as the Pentagon and war industries will take a larger and larger bite of taxpayer funds.

Bush justifies his reckless adventurism as "us versus them" with "them" being not just terrorists who may or may not be living in certain countries but every single man, woman and child who lives in any country that Bush and his corporate conspirators may want to target.

Mortimer B. Zuckerman, Editor-in-Chief of the U.S. News and World Report, a right wing mouthpiece, wrote in the March 18th issue, that U.S. "military might permits America to make decisions in matters of war and peace" and other countries have no right to interfere in "our" decisions. He exhorts Bush and the Pentagon to use military terror regardless of consequences to people here or throughout the world.

The relentless pro-war campaign throughout the U.S. would be the envy of Joseph Paul Goebbels, German Nazi propaganda minister. He too convinced the German people to support blindly a self-destructive war for basically the same reasons: Germany wanted Soviet oil reserves and the natural resources of other countries, the Nazis frightened Germans by claiming that the superior German military had to "strike first before they attack us" and they were programmed into accepting the myth of "race superiority."

Today, throughout the world several governments, independent media and analysts are condemning Bush's war. France's Foreign Relations Minister, Hubert Vedrine, issued a statement last February accusing the U.S. of "threatening the world" with its simplistic and unilateral approach to world problems. "We Europeans are opposed to the White House's Middle East policy and we consider it a mistake to support Ariel Sharon's absolute repression of Palestinians."

Vedrine's criticisms are echoed everywhere because the world knows the torrid history of Ariel Sharon who massacred over 800 innocent men, women and children in Sabra and Chatila in 1982 and continues his campaign of terrorism even now. Israel receives more foreign aid from U.S. taxpayers than any other country and most of it goes to its military. The U.S. media spoon-feeds pro-Jewish information to the public while feeding negative misinformation about other countries. For example, Bush and the Media, particularly the Spanish U.S. media like Univision and Telemundo, are helping destabilize the

democratically elected government of Venezuela because its president, Hugo Chavez, has the courage to distribute the country's wealth more evenly and U.S. oil corporations want to continue in control.

The world knows the real situation but the U.S. public is being conditioned into accepting a violent coup d'etat like the one against Chile in 1973 by Henry Kissinger and Richard Nixon.



While Bush and his extremists plan their next war against Iraq and other countries, the world keeps wondering when the U.S. public will listen to history and finally put a stop to these domestic and foreign policies that ultimately hurt both U.S. families and millions of other humans throughout the world.

## What short and long-term alternatives are there?

So-called experts argue that campaign finance reform is one way to take away from corporations and wealthy donors the absolute control they now have over the political system. Others suggest creating an independent labor party and alternative economic models. There are many solutions being proposed by expert observers.

However, the only way any substantive changes will occur in the U.S. is if the civil society is organized and mobilized from the bottom up to take control of their own socio-political environment. Common people, beginners in the socio-economic-political arena, must be the ones who dictate changes that are viable. This requires that persons of conscience always tell them the truth about how our country's policies got us in this dark tunnel and the nightmare waiting for us at the other end if we don't stop.

People must be enlightened before they can have the courage to join the movements for social change. Some argue that more "educated experts" is the answer but look at the abyss that these 'experts' have dug for us precisely because they have been 'educated' and programmed to think a certain way and strive towards a narrow pro-corporate economic goal. Another Zen saying offers this alternative: "in a beginners mind there are many possibilities, in the expert's mind there are none."



Antonio C. Cabral is a San Antonio freelance writer whose essays are published in the U.S. and Mexico. Photo entitled Offertory by Nacho López from his series, Only the Poor Go to Hell.

# The Vagina Monologues



Re-membering Body and Soul in San Antonio by Antonia Castañeda

Walking down Houston Street, we joined throngs of women—in groups, in ones and twos, all going in the same direction—to hear The Vagina Monologues. The Empire Theatre was filled to capacity. Dressed in brilliant red tops and black trousers, the three monologuers walked on stage to roaring applause and launched into an hour and a half of woman talk and women's voices peeling off the layers of silence about that unmentionable space of woman power, the Vagina. Women laughed and cried as they heard their own unspoken fears, joys, rages, passions and desires about their sexuality issue forth in voices ranging from those of six year old girls to women age eighty-two. Every woman there recognized some part of her own woman's life resonated in the words rolling off the speakers' tongues. The air was charged; a sense of exhilaration at hearing the power and the pain spoken so clearly, so loudly, and so publicly, filled the theater. The vagina and the performers got a standing ovation.

Though very pleased to be part of this monumental gathering of San Antonio women focused on the vagina, I was also disquieted and distressed. All evening long I kept hearing how brave the author and the performers were to bring this first-ever public presentation on the vagina to San Antonio. No, I said to myself. As important as this performance is and as brave as the performers are, it is neither the first performance on the vagina in San Antonio, nor perhaps, the bravest.

Monica Palacios, the courageous and outrageously funny "Chicana Lesbo Comic," performed a vagina monologue in her CONFESSIONS. . . A Sexplosion of Tantalizing Tales, at the Esperanza Peace and Justice Center in 1997. The equally courageous Rosemary Meza followed Palacios on stage in a performance entitled, The Laughter Between My Legs and Other Phenomena.

Where was the great audience that packed The Vagina Monologues at the Empire, I asked myself, when writer/performers Palacios and Meza raised many of the same issues, with much the same range of emotions and insight in their performances? Though the artists treated basically the same subject, women's sexuality, why was The Vagina Monologues extolled and hailed, and the productions at the Esperanza denigrated and dismissed in the local press? At issue for columnist Roddy Stinson, who disparages by ridicule, and who in this instance directed his barbs at both the Department of Cultural Affairs (DACA) and at the Esperanza, was that the artists performed "at a theater partly funded by city tax dollars."

Ah yes, lest we forget. The issue was public funding of the arts, and those engaged in the "back to basics"—more money for sidewalks, street repairs, man hole covers—movement, pitted the body against the soul. Despite city-wide support for public funding of the arts, at its September 11, 1997 meeting, the City Council cut public funding to all arts organizations by 15%, but singled out the Esperanza Peace and Justice Center for complete

de-funding. The Council rested its discriminatory actions on the anti-public funding of the arts campaign spearheaded by reactionary and bigoted political and religious groups that targeted the Esperanza for de-funding. Sexuality was the viewpoint at issue; and, more explicitly, homophobia the taproot of the discrimination.

Refusing to be cowed or silenced, the Esperanza filed an unprecedented lawsuit in Federal Court against the City of San Antonio for viewpoint discrimination. Esperanza's courageous lawsuit—its unshakeable defense of the right to one's cultural and sexual self as an inalienable human right—won that right for all of us in this city. In publicly naming and challenging the politics of culture and the politics of sexuality in San Antonio, Esperanza created a public space for performance of sexuality, and most specifically, of women's sexuality.

Now, nearly five years after the de-funding, and almost a year since the Esperanza won the lawsuit against the City of San Antonio for viewpoint discrimination, I sat comfortably at the Empire theater, enjoying The Vagina Monologues in the company of hundreds of women, all of whom paid between \$25.00 to \$32.50 for seats. I saw Palacios, Meza and Grace Mi-He Lee on the same program at the Esperanza for \$5.00 in 1997. Limitations of time do not permit me to expand the discussion to issues of race and class, which were also on my mind as I watched the performance at the Empire Theatre.

It is in that context, the struggle to create and maintain a public space where issues of sexuality could be presented, that Eve Ensler's The Vagina Monologues came to San Antonio. And it was performed in a theater that is funded, in part, by the City's public funding for the arts. Let us not allow that historical memory to be erased. Let us remember that the unflinching struggle the Esperanza Peace and Justice Center waged from 1997 to 2001, and the production of The Vagina Monologues in San Antonio in 2002, are seamed together in the cultural fabric and history of this City.

Let us remember that women's bodies led, and bore the weight, of that protracted struggle. And let us remember that it was the Esperanza's Arte es Vida campaign with initial support from the Coalition for Cultural Diversity and later the San Antonio Arts Coalition plus the everpresent support of comunidad that re-membered body and soul giving voice to public space for women's stories and recovering the cultural memory of the gente of San Antonio.

Antonia Castañeda, a respected scholar/author, is currently professor of history at St. Mary's University and was an active member of the Coalition for Cultural Diversity. The heart herein displayed is worn in some Middle Eastern societies by young girls around the waist hanging over the pubic area to symbolize fertility and purity.

# Yollo patli - Heart Medicine

## Nuestro corazón es nuestra medicina

by Patrisia Gonzales

Nuestro corazón es nuestra medicina. Our heart has medicine. Our antepasados believed our heart was the seat of intelligence. It was our house. What will we let into our casa? In ixtli, in yollotl, it is said in the huehuetlatolli, the old, old word, our original instructions, that a wise person had a heart and a face, specifically eyes and a face, therefore reason and wisdom.

Heart in Nahuatl is the root of many words and takes on the meaning of essence and movement. Nahua teacher and writer Delfino Hernández notes that yollotl and ollin, the word for movement, share the same root. To be in balance is to be like ollin, in movement. Historian Yolanda Leyva says yollotl (or yollo), the heart, represents memory.

For me, the heart is the place where Great Spirit resides; we cannot be "heart-dead." The two halves of our heart represent the duality necessary to create movement, life itself. El curandero Apolonario, de la gente Maya, says it represents the male and feminine energy in all beings. As Leyva noted recently during Women's History Month at UTSA, the heart is more than a biochemical organ. In fact, the physical is spiritual. "Consciousness was what was given to your heart to understand," Leyva said. Citing ancient teachings, she says that to know things with your eyes means to know things with reason: "To see clearly and perfectly, I see it, making it reach my eyes."

Science has begun corroborating what our ancestors knew long ago, that intelligence is a balancing of energy between the heart and the brain. Those of us who have been violated by traumas often find that our hearts have shut down. It is hard to appreciate our lives. Or our hearts get tight like a fist when we are angry. Most of us are so stressed, we think it normal. When we are stressed or

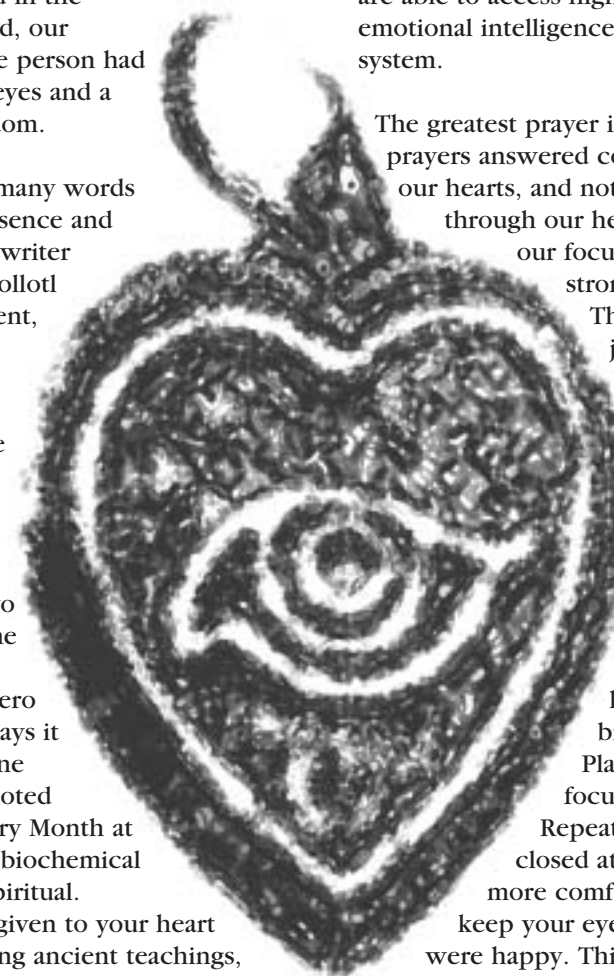
angry, it is harder to access our higher levels of thinking. Through grounding our energy in our hearts, or the heart chakra, an energetic center in the middle of our chest, we are able to access higher levels of the brain, create emotional intelligence and calm our central nervous system.

The greatest prayer is that of appreciation and the prayers answered come from when we truly pray from our hearts, and not our heads. To center ourselves through our heart is a powerful act that helps shift our focus from stressful problems to the strongest muscle in our body and spirit. The Tigua elder, Phil, says the longest journey we will ever make is from our heart to our head, and back. This is the walk to our heart, our face.

Here is a method to ground your energy in your heart. I have used this for years for myself, in writing-healing circles and with others in their self healing. It is part of what I term yollo patli, or heart medicine: First center your breathing in the middle of your chest. Place your hand there. Breathe, focusing in that area for about a minute. Repeat several times. Keep your eyes closed at first, though later, as you become more comfortable accessing your heart, you can keep your eyes open. Recall a time when you were happy. This will be your healing moment. Re-experience the feeling of joy while breathing from your heart center.

Remedios para el corazon: teas made of magnolia flower, rosehips, pecan leaves, plus hawthorn will calm and strengthen the heart. Any tea that calms helps with anxiety and hypertension, especially for menopausal women, whose risk of heart disease increases with The Change: te de 7 azares, tila, verbena, passiflora, motherwort.

Eat nopales, chile and amaranth.



Patrisia Gonzales is a promotora of natural medicine and conducts writing-healing circles using journaling, heart-based meditations and elements from the natural world. She co-authors the nationally syndicated Column of the Americas with her husband, Roberto Rodriguez.

# Let's Chingar la Raza Week

Better known as

# Fiesta



AZTLAN  
Comics

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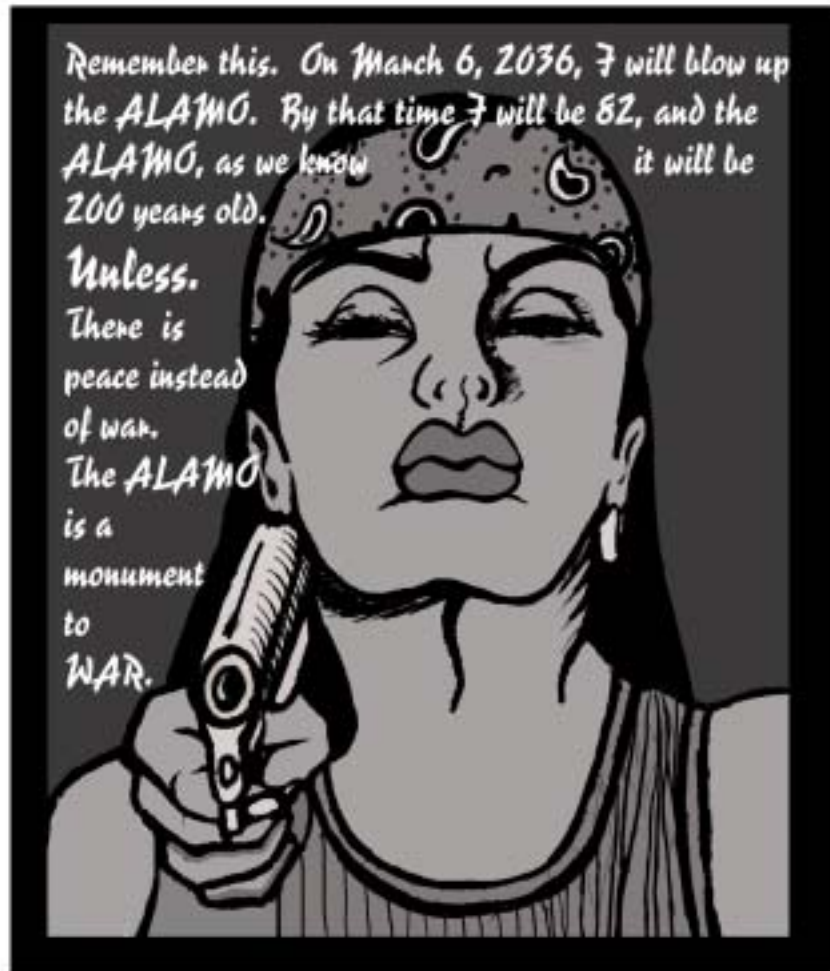
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*It's that time again! A time when the parades of blue-eyed queens and King Antonio leading his army of gringos on horses openly remind raza of our placement in San Anto. An event in which we celebrate cuando nos chingaron los gringos but most of us don't care as long as we can get babosos and pretend we have some part of fiesta. So mi gente, don't give San Anto all your feria to celebrate our repression.*



*Me da tristeza de ver mi pueblo tan complaciente. Something has gone wrong when the Alamo, the symbol of war against our own raza is left standing, and La Gloria, a historic meeting place for our gente is being torn down. Ademas, nos van a poison la agua. Our representantes have lost themselves to greed and the dominant culture. If La Gloria comes down our gente will realize that they do not have power in a city in which they make up the majority. Then maybe there will be movement against the 17 powers that own San Anto.*

*Wake up raza!  
Don't be made  
pendejos with the  
fiesta smokescreen.*



Lutecia González and her husband, Ernesto Chacon, former residents of San Antonio and continuing supporters of the Esperanza Center, share the loss of Lutecia's mother, Lutecia Quintanilla del Valle of Milwaukee, Wisconsin where they currently reside. Sra. Quintanilla del Valle was a strong, independent woman who loved San Antonio and the Esperanza Center. She was often be seen walking along McCullough near her home and enjoying herself at Esperanza events at the old space on N. Flores and later at La Nueva Esperanza at its inception.



The family divided their time between Mexico City and Paris. Her parents' families were an integral part of Mexico's history and included Miguel Lerdo de Tejada, author of "La Reforma" and President of Mexico, Sebastian Lerdo de Tejada. Family friends included personages like Diego Rivera, Alfaro Siqueiros, Ruben Dario, Octavio Paz and Carlos Fuentes among others. Her father significantly contributed to the cause of Emiliano Zapata and the Mexican Revolution. Her mother's family also briefly lived in Panama City working on the construction of the Panama Canal.

The Esperanza familia wishes to extend our condolences and heartfelt pésame to Lutecia and Chacon, longtime community activists in the Chicano/ Latino community. Lutecia and Chacon can be reached at 1031 S. 25<sup>th</sup> St. in Milwaukee, WI 53204.

Sra Quintanilla. del Valle came from a long line of notable progressive familia in Mexico. She was born in Paris, France, the twelfth child of the family of Don Luis Quintanilla, Mexican Ambassador to France and Ana Maria del Valle y Lerdo de Tejada.

# MEXICO'S INDIGENOUS RESISTANCE SPREADS THROUGHOUT THE COUNTRY

By Antonio C. Cabral

Near the historic center of Zacatecas, Mexico, is a monument to the legendary Caxcan warrior, Tenamaztle. Crouching and holding a spear he faces north towards the mountainous area over 6,000 feet above sea level called Bernalejo de la Sierra where the Tepehuanes are continuing the land struggle that he and other Caxcan warriors fought centuries ago against Spain's colonizing army. Now, it is against the governor of Zacatecas and mestizo settlers called ejidatarios.

In the 1500s and 1600s, Tenamaztle's name alone drove fear into Spain's troops. Pedro de Alvarado and other Spanish generals who had won many battles further south against other indigenous peoples, met their death fighting Tenamaztle and his "rebels" as the Spanish Empire called the resisting indigenous people and, in fact, Spain's encyclopedias still use that term.

Indigenous elders in Jalisco-Zacatecas-Durango still repeat the legend that Tenamaztle would climb the highest peaks of the Mixton mountains and yell chillingly at Spaniards to "come meet your death."

Today, about 20,000 Tepehuanes of the Bernalejo de la Sierra are reclaiming over 11,000 acres of ancestral lands taken from them first by Spain's Felipe II in 1573 when he created the first ejidos or communal farm tracts. Then, when the Mexican Revolution of 1910 ended and the Constitution of 1917 written, the land was given to the mestizo ejidatarios. Again the Tepehuanes were left out and pushed further north into Durango state.

The Tepehuanes, who call themselves "A'dami," have lived on those mountains since at least 1350 according to historians who have documented the fierce battles they fought against the mighty Spanish Army in 1616 and 1635. Archeological diggings in Zacatecas called La Quemada have revealed that the Chichimecas populated the area as early as the year 540. Chichimecas is a term that identifies several indigenous peoples

including the Zacatecos, Guachichiles, Caxcanes, Tecuexes, Irritilas and the Tepehuanes.

In 1956, President Adolfo Ruiz Cortinez issued a presidential resolution that the 11,000 acres belonged to 64 ejidatarios. However, the issue took another turn on June 25, 1997, when President Ernesto Zedillo issued a presidential decree awarding legal title to the Tepehuanes.

When they started moving back to their lands recently, the Tepehuanes met resistance from the ejidatarios and Zacatecas Governor Ricardo

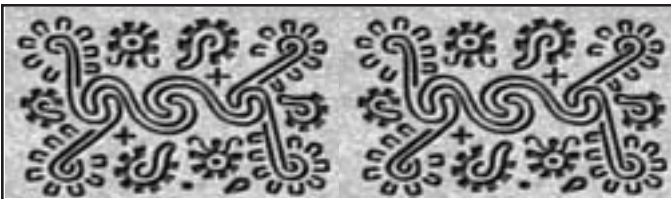


Monreal Avila who has vowed to "not give up one centimeter of our state to the invaders." He has asked for help from the army and soldiers have moved on site allegedly to prevent violence. His demagogic statements have been criticized as political posturing since he has announced his candidacy for Mexico's presidency in 2006.

Durango's Governor Angel Sergio Guerrero Mier accuses Monreal of "cheap politicking" with this very volatile issue.

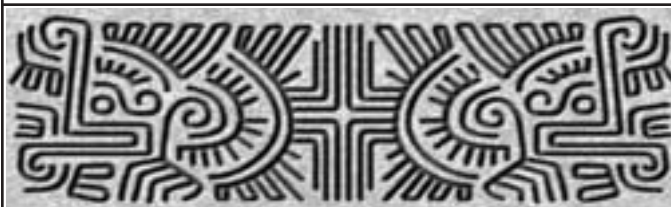
"The Tepehuanes are simply asking that the presidential decree be implemented. Monreal needs to stop his politicking for the presidency," Guerrero Mier told the media.

Monreal insists that the 64 ejidatarios keep the  
Indigenous reistance continues on  
next page>>



## Arte es Vida Community Meeting

Saturday, April 20  
10 am at the  
Esperanza



## Special performance of Jotos del Barrio



to benefit the  
Esperanza Peace & Justice Center  
coming in May...  
Call 228-0201 for info

## Indigenous resistance continues >>

11,000 acres arguing, "the Tepehuanes already have enough land." Observers point out, however, that not only would ejidatarios own much more acreage but that the land where the Tepehuanes have been pushed into is rocky and unproductive compared to the fertile and forest-rich land that Monreal wants the ejidatarios to keep.

The Tepehuanes are one of several other indigenous peoples in Guerrero, Chiapas and other Mexican states that are trying to regain their ancestral lands. Last March 3 the Wirrárika (Huichol) people in Tuxpan de Bolaños, Jalisco, won a ruling by another Tribunal Agrario that will help them unify their territory in Jalisco. The Tribunal ruled that over 1000 acres on the mountains of La Campana belong to the Wirrárika and ordered Rodolfo Ruiz and his three brothers who had occupied that land to evacuate.

Monreal and his Agrarian Secretary, Manuel Conteras Acevedo, filed an appeal with the Tribunal Agrario Unitario that is expected to issue its ruling soon. In the meantime, both Monreal and Contreras are fanning the flames of conflict. "Por la buenas o por las malas" (the easy way or the hard way) Contreras promises to stop the Tepehuanes from reclaiming the land.

Observers fear bloodshed unless Monreal stops his political posturing and seeks a peaceful solution. Tenamaztle and other Cascan warriors, when finally facing defeat by the Spanish Army, chose instead to jump to their death from the Mixton mountain peaks. The Tepehuanes may not do the same but they have vowed to resist at any cost.

The international community can help by writing to Gobernador Ricardo Monreal Avila, Palacio de Gobierno, Zacatecas, Mexico, or e-mail: monreal@mail.zacatecas.gob.mx and to Presidente Vicente Fox, Presidencia de la Republica, Mexico, D.F.



Antonio Cabral is a freelance writer based in San Antonio. The photo on previous page, by Eliezer N. Zapata, depicts people of the color of the earth marching for dignity.

## Leyenda de La Gloria

Rudy says that it was at La Gloria that the devil was seen ("Dicen que ahí apareció el diablo.") Story goes that a bunch of young guys went to La Gloria and had the time of their lives. They did not permit alcohol on the "terrazza" but Rudy says friends send it up from below using ropes. They noticed a dude, bien suave, not from the barrio hitting up on all the young women.

The women were dressed in their best flapper era garb with bucket like hats pulled down just above their eyebrows and slim dresses with tassels and sequins hanging down to their knees. Others wore neatly pleated skirts or dresses with wavy bottoms. They huddled together as the men leaned along the walls of the roof occasionally pulling up beers from the ropes connected to the back of La Gloria. As the night wore on, the suave dude with a neatly trimmed moustache and in a pin striped suit seemed to hone in on one young woman, an especially good dancer.

As they danced below the bright lights of the colored bulbs they seemed to spin faster and faster and the horns of the band seemed to blare forth louder and louder. Little brothers and sisters wove in and out of the dancing crowds tossing serpentine and confetti into the air.

Suddenly, the suave dude stopped as his partner screamed and fainted to the floor. In an instant, the music stopped and everyone crowded around her as she lay on the floor with people yelling, "¡Haganse pa' tras! Delen aire." Someone else yelled, "Traigan hielo se pegó en la cabeza."

In all the excitement, no one noticed that the suave dude made no attempt to assist his dancing partner, but in fact quickly darted down the stairs and out of sight.

Later, the young woman revealed that as she danced with her partner she had felt increasing anxiety which she could not explain to herself. And as the dancing got wilder and wilder, at one point, fearing that she was going to trip, she looked down and saw the man's feet. One foot was that of a chicken claw and the other foot was a hoof of a goat, donkey or horse. As she looked up into his face the realization that he was the devil himself made her scream and faint.

So the legend goes.

And legends will continue to be told to tell the tales of our cultura and to warn youth of excesses and indiscretions.



## Pecan Shells

By Andréa Greimel



She knows  
in the bottoms of her feet  
the story of her people  
it would take a long time  
for it to work its way  
all the way up  
past her knees  
past her daddy's knees

in that story-picture  
in her young mind

her daddy was talking about pecan shells  
broken pecan shells  
stabbing into his knees  
bony little knees  
my daughter she cupped  
cupped her small hands  
over her own brown knees  
stared at the picture  
in her little head  
of Daddy  
maybe she saw him  
part man part boy  
hard to find your daddy's childhood  
even in a photograph

but she knows  
in the bottoms of her feet  
about pieces of broken pecan shells  
scattered on the driveway by squirrels  
how they pierce her tender feet  
unsuspecting  
as she runs to love the neighbor's big dog

but Daddy  
why did you kneel on those pecans  
if they were broken?  
why did the teacher  
Catch you  
Was it a game not to say stuff in Spanish in  
school?

did she want your knees to hurt and bleed  
just 'cuz you were answering your little  
friend?

she knows  
in the bottoms of her feet  
the answers  
story of her people  
it would take a long time  
for it to work its way  
all the way up  
past her knees  
past her daddy's knees  
past her Grandma Vicky's knees  
her Mamá Paulita's knees  
past all the knees before those

into her heart  
her throat swelling  
her belly full of the sounds

of a language that was punished  
over many generations

now they want me to talk it?  
the teachers tell me it's the way we're supposed  
to talk

my body is starting to remember  
my throat feels thick  
my knees bleed

y hablo yo  
y canto yo  
y grito yo  
Y HABLO YO  
Y CANTO YO  
Y GRITO YO  
CON TODA LA FUERZA  
DE SU VIEJO CASTIGO

sin el rancor

she knows  
in the bottoms of her feet  
the story of her people.



Pecan Shells is part of a body of work that will be presented by poet, Andréa Greimel at the Esperanza on April 12th along with the opening of the art exhibit, Recuerdos by Terry Ybañez who returned last summer to San Antonio from an extended year and a half stay in Kuwait. (Complete info on the back page.)

# Notas Y Más

Brief notes to inform Voz readers about events, issues and happenings. If you have an item to announce, send it to La Voz de Esperanza, 922 San Pedro, San Antonio, TX 78212. The deadline is the 12th of each month.

**YouthAction** is a national group based in Albuquerque, NM that provides resources for building a social change movement in which young people play an important role. YouthAction will convene a **National Gathering for Youth Organizing** on April 5-7 in San Antonio. Contact them at 505/873-3245 or email: siri\_manne@yahoo.com

**Catholic Worker** invites friends and supporters to an important meeting on Saturday, April 6<sup>th</sup> at 2 pm at the Catholic Worker House. Participants will vision a new model for working with the homeless and come up with a plan to find and hire a Coordinator. Call 224-2932 for info.

The **SoL Center at University Presbyterian Church**, 300 Bushnell, will offer a 5 week seminar starting the week of April 8<sup>th</sup> entitled, **Good News: A Course for Gays and Lesbians and Those Who Love Them**. The course will meet Mondays from 7-9 pm and will be facilitated by the Rev. Lib McGregor Simmons. The first class is free and the series of five classes may be taken for \$25. Call Lib or Jack at 732-9927.

**Pensamientos: Raza Poetry and Open Mic Night** sponsored by the **Xicana Xicano Education Project** returns to the Westside. The event opens at 7 pm on April 6<sup>th</sup> at Eric Lee's Bake Shop, 1828 W. Martin with poetry beginning at 8 pm. Call the Project at 437-5196 or the bakery at 226-1985.

**Centro Cultural Aztlán** celebrates the **20<sup>th</sup> Annual Lowrider Festival** on Sunday, April 7<sup>th</sup> at **Mateo Camargo Park** located on Hwy 90 at the Callaghan Rd. exit across the street from the Nelson W. Wolff Baseball Stadium. Lowrider cars, trucks, and bicycles will be on display from 10 am until 10 pm. Music, food

and fun all day long. Call Centro at 432-1896 for info.

**Westfall Branch Library**, 6111 Rosedale Court continues its free bilingual readings and discussion series in 2002. On Tuesday, April 16<sup>th</sup> at 7 pm. Dr. Norma Cantu will moderate a discussion on the book, **Peel My Love Like an Onion** by Ana Castillo. Call 344-2373.

**The 11th Annual Women of Color Film Festival** hosted by the Research Cluster for the Study of Women of Color in Conflict and Collaboration is the longest running woman of color film festival in the Califas Bay Area. **Corpus: Re-Membering, Re-Locating & Re-Inscribing (Our)Selves** is this year's theme from April 26-28, 2002 at the University of California, Santa Cruz. The focus will be on how we construct and how our bodies are constructed. Films and performances cover topics ranging from AIDS in South Africa to nationalism/citizenship to queering national icons. All events are free and open to the public. Contact Elisa at ehuerta@cat.ucsc.edu

The world premiere stage adaptation of Naomi Shihab Nye's novel, **Habibi** will be presented at **Jump-Start Performance Co.** from May 10<sup>th</sup> to June 2<sup>nd</sup>, Fridays & Saturdays at 8 pm and Sundays at 3 pm. The stage adaptation was written by Paul Bonin-Rodriguez and Zet Baer and explores the internal/ international tensions of young love and Israeli/Palestinian politics. Call 227-JUMP.

**Latina Letters**, annual conference on Latina Literature and Identity co-presented by the **Guadalupe Cultural Arts Center** and **St. Mary's University** in San Antonio is scheduled for Thursday, July 11 through Saturday, July 13. The theme for 2002 is **Latina Literature at the Crossroads: Defining Our**

**Terms.** Papers and presentations for the conference are being sought now until May 3<sup>rd</sup>. Send abstracts of papers, panel proposals and other to: Artistic Director Guadalupe Cultural Arts Center 1300 Guadalupe St. San Antonio, TX 78207(210) 271-3151, x. 22 (voice)(210) 271-3480 (facsimile) [pablom@guadalupeculturalarts.org](mailto:pablom@guadalupeculturalarts.org)

**NALAC, The National Association of Latino Arts and Culture** will hold its second annual Leadership Institute on May 14-23 on the campus of **Trinity University** in San Antonio, Texas. The Institute will provide essential training and workshops for leaders/potential leaders of community-based Latino arts and cultural organizations. Call 432-3982 for information.

**Lowrider Magazine's** 2002 Writing Contest is seeking entries. Prizes are \$500 for First Place; \$300 for Second Place and \$100 for Third Place. Entries may be Fiction or Non-fiction not to exceed 500 words. Contact Lowrider Magazine Writing Contest 2100 E. Howell Ave. #209 Anaheim, CA 92806 Deadline: August 31, 2002

Women are invited to join **Group Drumming** sessions each Friday from 8-9 pm with Veronica Saldana, music therapist at Sir John's Massage Wellness Center, 1112 Blanco Road in San Antonio. The fee is \$5. Bring a hand drum or percussive instrument and bottled water. Call Veronica at 260-7526.

**The Texas Socialist Conference 2002, A World of Poverty & War, Socialist, the alternative** takes place on Saturday, April 6<sup>th</sup> on the UT campus at CMA 3.116 one block east of 25<sup>th</sup> and Guadalupe in Austin, Texas. It will include guests from the **International Socialist Review** and a variety of workshops. Call 512/419-7155.

Do you work for a public school, the City of San Antonio, Bexar County, the State of Texas, or the Federal Government?

The Esperanza is part of **Another Way Texas Shares.** Sign-up to donate monthly to the Esperanza directly from your paycheck at work through the

State Employee Charitable Campaign

Bexar County Government Local Charitable Campaign

City of San Antonio Local Charitable Campaign

and the

Combined School District Charitable Campaign

Esperanza Peace & Justice Center Code #8035

or call us to sign-up with our electronic direct deposit program!

## Community Meetings

**Society of Friends** Sundays at 10 am at Friends Meeting House, 7052 N. Vandiver, call 945-8456.

**ELLAS, Latina Lesbian organization.** Call for meetings and information, 210-473-0217.

**San Antonio Lambda Students (SALSA)** meets at the last Wednesday of the month, 7 pm at the Main Library, 6th floor. Call & ask for Lambda Students 732-4300.

**San Antonio NOW** meets the first Monday of each month at the Resource Ctr, 121 W. Woodlawn. Call Maggie Cronan, 673-8600.

**Voice for Animals** meets the first Tuesday of each month at 7 pm, Brook Hollow Library, 530 Heimer, call 737-3138.

**Parents/Friends of Lesbians/Gays (PFLAG)** meets the first Thursday of each month at 7 pm at the Resource Ctr, 121 W. Woodlawn, call 351-0395.

**Amnesty International #127** meets the fourth Thursday of each month at 7:30 pm at Ashbury United Methodist, call Emani Falcone at 681-8370.

**DIGNITY S.A.** holds mass every Sunday at 5:15 pm at St. Ann's Convent, call 735-7191.

**Voice for Animals** meets the first Tuesday of each month, 7 pm, Brook Hollow Library, 530 Heimer, call 737-3138.

**Xicana Xicano Education Project** meets every Wednesday at 6 pm at the Bazan Public Library, 2200 W. Commerce St. Call the voice mail at 348-3872.

The **peaceCENTER** holds open meetings every Tuesday from 7 - 9 pm for discussion & exploration of nonviolent peacemaking, 1443 S. St. Mary. Call 224-HOPE or <http://www.salsa.net/peace>

**Proyecto Hospitalidad Liturgy** meets Thursdays at 7 pm at 325 Courtland, call 736-3579.

The **Anti-War Coalition** meets the first Monday of the month at 6pm at the Esperanza, 922 San Pedro. Call 228-0201.

**Habitat for Humanity** holds Volunteer Orientation the first Tuesday of each month at 1st Presbyterian Church, 404 N. Alamo, at 6 pm.

A Multicultural Worship Service is held Sundays at 11 am at **Spirit of Life Lutheran Church**, call Rev. Jennifer Kivikko at 826-8771.

**Circle of the Re-Formed Congregation of the Goddess** meets the third Thursday of each month, 7 pm at the Esperanza, 922 San Pedro. Call 822-9105.

**Fuerza Unida** holds community meetings every the third Tuesday of the month at 710 New Laredo Hwy., 7 pm. Call 927-2294.

## Todos somos esperanza...

I would like to donate \$ \_\_\_\_\_/month by automatic bank withdrawal. Contact me to sign up.

I pledge to send \$ \_\_\_\_\_ each \_\_\_\_\_ month \_\_\_\_\_ quarter \_\_\_\_\_ six-months through the mail.

Enclosed is a donation of \_\_\_\_\_ \$1000 \_\_\_\_\_ \$500 \_\_\_\_\_ \$250 \_\_\_\_\_ \$100 \_\_\_\_\_ \$50 \_\_\_\_\_ \$25 \_\_\_\_\_ \$15 La Voz subscription \_\_\_\_\_ \$ 10 \_\_\_\_\_ other \$ \_\_\_\_\_

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Phone Number \_\_\_\_\_

I would like to volunteer!

Make checks payable to the Esperanza Peace & Justice Center. Send to 922 San Pedro, SA TX 78212. Donations to the Esperanza are tax deductible.

# Sol geography

New CD Release  
of Poetry & Music

by andrea greimel and monarca

## y recuerdos

Art work from Kuwait by  
Terry A. Ibáñez de Santiago

**Friday,**  
**April 22**  
**6:30 – 9 pm**

Art Exhibit and  
Kuwaiti buffet from  
6:30 – 8 pm

Performance by  
andrea greimel and  
monarca at 8 pm

at the  
**Esperanza**  
Peace & Justice Center  
922 San Pedro  
210.228.0201



*La Voz de Esperanza*  
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