

# Esperanza

February 2003 • vol 16 issue 1

La Voz de



*Luchen. Luchen sin descanso. Luchen y derrotan al gobierno. Luchen y derrotan a la guerra. Luchen.*

# La VOZ de Esperanza

© 2001 Esperanza Peace & Justice Center.  
All Rights Reserved.

## Editor

Gloria A. Ramírez

## Layout/Design

H. Esperanza Garza

## Contributors

Domitila Dominguez,

Patrisia Gonzales,

Virginia Grise,

Subcomandante Insurgente Marcos,  
Antonio Ramirez, Roberto Rodriguez

## La Voz Volunteer Collective

Sean Danweber, Mario Gutierrez,  
Becky López, Dee Murff,  
Herminia Maldonado, José Rodríguez,  
Melissa Rodríguez, Ruby Sánchez,  
ArtEscuela Interns, MujerARTES &  
Fuerza Unida Mujeres

## Esperanza Director

Graciela I. Sánchez

## Esperanza Staff

Elizandro Carrington,  
Viola Cásarez, Verónica Castillo,  
Vicki Grise, Herminia Maldonado,  
Petra Mata, Irma Mayorga, Cindy  
Rodríguez, René Saenz,  
María Salazar, Inez Valdéz

## Esperanza Board

David Zamora Casas,  
Anel Flores, Amy Kastely,  
Josie Méndez-Negrete,  
Michael Martínez, Marcos Márquez,  
Dolores Zapata Murff, Kamala Platt,  
Gloria A. Ramírez & Rudy Rosales

Opinions expressed in La Voz are not necessarily those  
of the Esperanza. We advocate for a variety of social,  
economic & environmental justice issues.

Inquiries, articles, and letters should be addressed to:

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

## Policy Statements:

We ask that articles be visionary, progressive,  
instructive, & thoughtful. Submissions must be  
literate & critical; not sexist, racist, homophobic,  
violent, or oppressive. Articles may be edited for  
length. All letters in response to Esperanza  
activities or articles in La Voz will be considered  
for publication. Letters with intent to slander  
individuals or groups will not be published.

a publication of  
**the Esperanza Center**  
922 San Pedro, San Antonio, TX 78212  
(on the corner of Evergreen Street)  
210-228-0201 • fax 210-228-0000  
**www.esperanzacenter.org**

Esperanza is funded in part by the Americans for the  
Arts Foundation/Animating Democracy, Astraea  
National Lesbian Action Foundation, Funding  
Exchange, National Endowment for the Arts, Open  
Society Foundation's Southern Initiative, Public Welfare  
Foundation, Alice Keberg Reynolds Meyers  
Foundation, Rockefeller Foundation, Southern Funding  
Collaborative, Texas Commission on the Arts,  
and la buena gente de nuestra comunidad.

Editor's note: The following address was delivered at the Esperanza Center on Saturday, January 25th, 2003 by Domitila Domínguez at the opening of her exhibit, Soñar es Luchar ~ Imágenes de Domi (1991-2002). This issue of La Voz features Domi's art work and its relationship to various stories and struggles of the indigenous people of México and to local and international struggles. The exhibit continues through April 25, 2003 at the Esperanza.

Quiero agradecer la invitación que me hizo Esperanza Center para mostrar mi pintura aquí en San Antonio porque a estas hermanas y hermanos se les hizo importante mi trabajo de "La historia de los colores" que escribió el subcomandante Marcos.

Acepté la invitación porque quise conocerlos a todos ustedes. En "La historia de los colores" sólo han visto reproducciones y ahora, en vivo, pueden apreciar mejor lo que pinto. Con mi trabajo trato de expresarme lo mejor que puedo para poderlo compartir.

Siempre pinté por el puro gusto de pintar. Después de varios años de pintar y guardar mis trabajos en la bodega, mi familia y mis amigos me dijeron que los mostrara. Así me di cuenta poco a poco que podía salir adelante con lo que me gusta hacer. Me di cuenta que no quería ser nada más ama de casa y acabé haciendo lo que llaman, arte. Fue como un sueño. Cuando duermo no sueño, pero pintar, para mi, es como soñar.

Hay muchas formas de luchar. Por la tierra, por la vivienda, por la educación, por la justicia, la libertad y la paz; luchar por el futuro de nuestros pueblos. Para que vivamos en un mundo mejor: sin guerra, sin hambre, sin niños muriendo de desnutrición y en la miseria.

Yo pinto como un arte. Eso ya es rebeldía, porque para los del Poder cuando los indios hacemos arte, para ellos es artesanía. Para ellos, nuestros idiomas son dialectos. Para ellos, nuestra rebeldía es crimen.

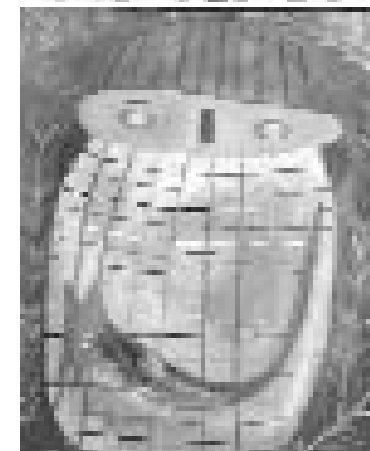
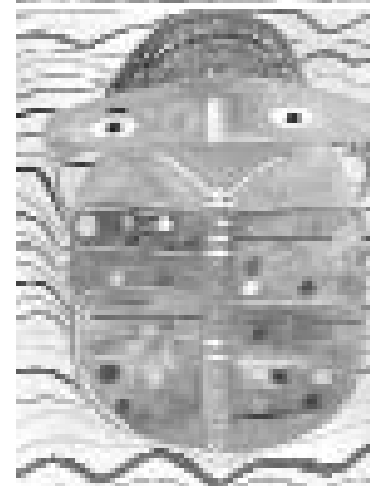
He visto que en San Antonio hay mujeres luchadoras sociales. Antes hubo trabajadoras de las nueces que lucharon por sus derechos, gentes como Emma Tenayuca. Igual aquí en Esperanza, que hay gente que quiere cambiar al mundo. Igual que en México habemos los que tampoco estamos de acuerdo cómo nos maltratan al Pueblo.

Por ejemplo, a los indios de Chiapas que cada rato los andan desalojando; los empujan a salir de su tierra (eso ha sucedido siempre) ahora nos damos cuenta porque ya hay más protesta que antes; está más conciente la gente indígena y lo denuncian y hay apoyo de nuestros hermanos que no son indígenas.

Por ejemplo, muchos hermanos indios que viven en Montes Azules (en la Selva Lacandona). Allí fueron a refugiarse después de ser desalojados de sus pueblos. Fueron a hacer pueblos en Montes Azules y ahora los quieren correatar de nuevo que porque no saben cuidar la biósfera- o sea, los animals, las plantas y los árboles- pero los indígenas desde niños vemos a la tierra como a nuestra madre. Y los ricos, los del Poder, quieren esas tierras de la selva para hacer carreteras y para hacer hoteles y negocios turísticos. Quieren el petroleo y el uranio que los que saben, dicen que hay allí.

Pero los zapatistas del EZLN ya dijeron que ellos van a apoyar a su gente y a todos los que están en Montes Azules, para que no sean desalojados. Dijeron que no va a haber desalojo pacífico; que ellos van a luchar hasta lo último. También, lo dijo la ARIC Independiente y Democrática. Entonces, si el gobierno de Fox intenta el desalojo ¿qué va a pasar? Correría mucha sangre. Habría matanza. Entonces, por eso, yo les pediría a ustedes mandar muchas cartas a Fox exigiéndole que no intente el desalojo de Montes Azules. Que respete los derechos humanos, el derecho a la tierra. Todos podemos ayudar. Todos somos esperanza.

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.



# On the eve of a new year, 2003...

by Virginia Grise

I was staying at the Centro Cultural Dr. Margil in Apodaca, México, 20 minutes from  
la estación central in Monterrey. Monterrey is the home of my ancestors...

my grandmother Doña María de Jesús Cortez,

curandera life healer with broken heart

my grandfather Manuel Yee and his companion Andres Wah,

Cantonese refugees who owned a puesto en el Mercado Colón.

My mother says that Apodaca used to be campo and that Marilú's father, a Chinese  
paisano, worked the land not far from there. Monterrey has grown so much as a city  
that Apodaca is now more like a suburb.

In an outdoor patio I share food with other fellow travelers, turkey and fruit salad.

At midnight, you can hear the celebration in the streets

firecrackers and gun shots.

Our back door neighbors hire a live mariachi band

when the musicians grow tired, our vecinos play the records themselves

all night long.

I wake up at 7 in the morning

first to the roosters and

then to the cumbias

remembering the night before.

Our celebration at the centro was much quieter than everyone else's

no firecrackers, or gunshots, or 12 grapes eaten at midnight

no music

except for a Zapatista marimba band.

I danced with Ramiro

an old queen

brown nail polish stained his fingernails

and later he danced with the dog to el Moño Colorado.

My first hours of 2003 were spent with activists from Chihuahua, México City,  
Monterrey and Chiapas and with my friend and ally Michael Martínez. I left San  
Antonio with only a copy of my driver's license and my voter registration card.  
Unsure if they would even let me cross the border – I prayed to the Santos of border  
crossers because I knew I had to be in Monterrey on the eve of a new year.

Michael tells me that one of the women from the Frente de Liberación Nacional  
looks like

Marsha Gómez

a Native American/Chicana lesbian activist who was killed by her son.

I look at the young woman and I remember that day at Alma de Mujer

when my friend Jennifer and I helped clear the land

before the National Indigenous Women's Network Conference.

Marsha

sent us home early because a storm was coming.

We raced out of there but just as we were leaving Alma we saw a

tornado

the one that killed several people in North Austin.



I remember  
 the remolino/see  
 Marsha  
 in the young woman's face  
 and think about something my father once told me,  
*Energy doesn't disappear. It can change forms but it never just vanishes. So I don't know what happens to our souls and spirits when we die but I do know that our energy doesn't go away.*

I see this young woman/  
 the wind pick up her hair/  
 Marsha/  
 the remolino/  
 the indigenous women of Chiapas/Mayan/  
 they don't look like my people/  
 we're much taller/

but I see/  
 I feel/  
 the energy of a history interconnected.

The marimba band stops playing and one of the men thanks us for being present  
 for sharing New Year's at the Centro  
 on the eve of the ninth anniversary  
 of the Zapatista uprising in Chiapas, México.

He repeats what he says in Tzotzil.

Nine years since January 1, 1994  
 when the Zapatistas declared war on the Mexican Army...

Twenty years since 1983  
 when a group of revolutionaries entered the jungles of Chiapas  
 to organize/  
 to teach/  
 to lead  
 only to find out  
 la selva/  
 los indigenas/  
 los ancianos  
 would lead them  
 mandar/obedeciendo...

34 years since 1969  
 when the Frente de Liberación Nacional (FLN) was founded in Monterrey...

93 years since the Revolution of 1910.

The man from the highlands of Chiapas wears a paliacate.  
 He lifts it up to speak and explains,  
*had it not been for January 1, 1994, we would not have met but had it not been for April 6, 1969 (founding of the FLN) there would not have been a January 1, 1994 and without the Revolution of 1910 (a promise unfulfilled) there would not have been an April 6, 1969*  
 I understand clearly as I stare at  
 Marsha  
 in the young woman's face.  
 Our history returns full circle  
 and we are asked to remember  
 or forced to forget.  
 Our struggle must be to fight against forgetting because  
 "memory is the mirror that helps us understand the present and promises the future."

I stare at my window in San Antonio, T́exas, remembering...  
 sitting on my window sill  
 right leg hanging off the edge  
 I can see  
 The Hedrick Building/603 North St. Mary's Street

My roommate Phillip and I have always admired the building for its modernist architecture, imagining how we would break in, look at our apartment from across the street. Now abandoned, the eleven story building has an orange and white metal face. Just recently I found out that the modernist building was actually built in 1927 in a neoclassical tradition. Underneath the metal façade the building is actually limestone, ornate in its design, like our own apartment. According to "Perla" magazine the modernist re-design happened in the early 60s in response to Hemisfair 68. "The World's Fair brought with it new aspirations for San Antonio's identity. Whole blocks were razed to accommodate 'a modern commercial artistic renaissance,'" a renaissance that the people of San Antonio have yet to see, I think, as I watch the homeless man (1 of 22,000 in this city) prepare his bed in the doorway of Bill Miller's.

San Antonio has a "history" of razing neighborhoods  
 Hemisfair 68/  
 Alamo Dome/  
 Victoria Courts/  
 La Gloria

in order "to accommodate,"  
 a history of erasing culture in order to make way for "new aspirations,"  
 in order to forget San Antonio's true "identity."

Our first campo santo was located in the same plaza we now know as Milam Park  
 On the site of the first campo santo in this city  
 on the spirit/  
 soul/  
 energy  
 of our ancestors  
 literally at the resting place of their bones  
 a revolution was born.

Our first campo santo was also the  
 Plaza del Zacate  
 meeting place of Mexicans/  
 boleros/  
 bajo sexto/  
 food merchants/  
 carpa theatre/  
 Lydia Mendoza/  
 Regeneración/  
 Ricardo Flores Magon/  
 Emma Tenayuca.

During the Depression  
 day laborers and men out of work  
 rested under trees facing the Spanish arches of el Mercado  
 now torn down to make way for a  
 museum  
 Campo Santo/Plaza del Zacate/now Milam Park  
 San Antonio is built on a history of forgetting.

Our first ancestors were removed from their original campo santo and moved to San Fernando I, where Adela Navarro was buried. She filed a lawsuit against the city in 1976, demanding that the graves of our ancestors be respected and honored. Her own grave has no marker or headstone like many of the other graves in San Fernando I. San Fernando is on higher ground. During the floods of the 1920s, West

continued on page 14



# THE SHOWDOWN IN TEXAS

On May 3rd, 2003, tens of thousands of people from around the world will converge in Austin, Texas for a multi-issue rally sponsored by American Friends Service Committee that we're calling **The Showdown in Texas**. The rally is a demand that peace be reflected not only in our international policies, but in our domestic policies as well.

## Why should you come to Austin, Texas in May?

Texas plays a critical role in the "endless war on terrorism." Texas was the recipient of the largest defense contract in history, making war one of our biggest exports. George W.

Bush's home state provides weapons, troops, and fuel for the United States Military. Weapons manufacturers, the country's largest military base and a network of oil refineries all flourish in this state known internationally for its poor record on human rights, workers rights, social justice and the environment. For that reason AFSC chose Texas as the home base for a national peace campaign called **Made in Texas**. For more information on the campaign and **The Showdown in Texas** please visit [www.madeintexas.us](http://www.madeintexas.us).

## Come to Austin, Texas in May if you support worker's rights.

There is much speculation that due to the large defense contracts awarded to Texas corporations, the rates of joblessness would decrease, but in fact unemployment has only risen in Texas. Lockheed Martin Aeronautics received the largest Pentagon contract in history, but that fact did not prevent a strike by 2,700 machinists at Lockheed's Marietta, Georgia, aerospace factory. Defense monies do not "trickle" down to the working class. Workers in Texas do not necessarily benefit from the monumental contracts awarded to this state. The AFL-CIO recently sued the Texas Workers' Compensation Commission to block a new policy that will force more doctors to stop treating workplace injuries as a part of their coverage plans. Texas is also home to Enron, the source of the most notorious corporate scandal of the decade. Countless workers were laid off as a result of Enron's shady business practices and many lost all of their retirement funds.

## 6 Come to Austin, Texas in May if you are opposed to the

## death penalty.

Texas is known for its history of executions that have included women, juvenile offenders, people diagnosed with mental illness, even citizens of other countries. Mexico's leader Vicente Fox recently cancelled a visit to Bush's Texas ranch after a Mexican national was executed in Texas. These executions are so common that CNN refers to them as "Texecutions." An Amnesty International Report states that Texas executes more people than any other jurisdiction in the western world. All international human rights treaties prohibit the execution of juvenile offenders. Since 1990 only five

countries have executed juvenile offenders – Iran, Pakistan, Saudi Arabia, Yemen and the United States. Texas is the state where the majority of those juvenile offenders were executed. In an irony that is not too subtle, Iran, Pakistan, Saudi Arabia and Yemen are regularly referred to by US media outlets as "terrorist hotspots." Bush even identified Iran as a member of the "axis of evil."

## Come to Austin, Texas in May if you are an advocate for the environment.

Texas has some of the weakest environmental policies in the United States. Oil refineries occupy much of the coast line, and George W. Bush has worked tirelessly during both his tenure as the Governor of Texas and now as the President of the United States to ensure that corporate polluters are not only free to pollute our water and air without penalty, but

are not required to implement environmentally sound modifications to factories with a history of toxic emissions, clearly due to the fact that these modifications would not be "cost effective." Texas City, Texas, home to Monsanto Chemical and Valero Oil refineries, is the location where one of this country's largest industrial accidents took place pouring 3,000 tons of ammonium nitrate into the Gulf, killing nearly 1,000 workers and requiring years of toxic clean-up. Valero Corporation coincidentally was awarded a contract to provide the Department of Defense with crude oil products.

## Come to Austin, Texas in May because the war abroad is connected to the war at home.

Texas, California and Florida lead the nation in the size and number of defense contracts received. It is clearly no coincidence that these states also provide their citizens with fewer human services than any other states. Texas, California and Florida lead the nation in the highest rate of uninsured. Texas, California and Florida lead the nation in the highest number of citizens imprisoned.

Fifty cents on every one of our tax dollars goes to the military, and it goes without saying that much of that money ends up in the hands of corporations. Only three cents on every one of our tax dollars goes to education, and two cents goes to healthcare. Domestic policies that protect the rights of the poor have been slashed in order to divert even more funds to the military industry. Although, many people believe that war is beneficial to the economy due to the creation of new jobs, it actually diverts money away from programs that serve the needs of the poor and the working class.

## Is there anything good about Texas?

Texas is also home to resistance. Most people don't know that the mayor of Crawford, Texas has publicly denounced George W. Bush and his war even though Bush lives in his mayoral jurisdiction. The Dallas Peace Center, The Texas Civil Rights Project in Austin, The Esperanza Peace and Justice Center and Fuerza Unida in San Antonio, The Texas Fair Trade Coalition, and of course American Friends Service Committee are just a few progressive organizations in Texas that serve human needs and fight for social justice. Progressive journalists Molly Ivins and Jim Hightower are proud to call Texas their home. Award-winning literary artist and cultural critic Sandra Cisneros lives in San Antonio. Barbara Jordan,

the groundbreaking African-American politician, lived here until her death in 1996. Jeff Blackburn of Amarillo, Texas, organized the Tulia Defense Fund, spearheading the defense against the 1999 drug bust of mostly African-American defendants in one of the most racially polarized cases of the decade. Texas might be home to Bush, but it is also home to La Raza, Willie Nelson, Erykah Badu, arts, culture, and politics.

Texas should be the location for a national peace movement because of its central role in the war. But that is not the only reason. Texas should be the home of a national peace movement because people here, across ideological boundaries, are honest and hard working, and although we have different approaches on how to get there, most Texans will agree that we want to live in a just society- not one run by corporate criminals and warmongers. **The Showdown in Texas** will bring people together, regardless of political affiliation, to say just that.

## The Made In Texas Campaign is not just about Texas.

As a central cog in the military industrial complex, Texas is integrally tied to a corporate-sponsored web that enables the militarization of our economy at a great cost: the well being of our global community.

If you think that the US government's focus on war has taken the focus off of true human security, join us in Austin, Texas, on Saturday, May 3rd, 2003, for **The Showdown in Texas**, joining thousands of people from across the state, across the nation and around the world, and tell George W. Bush what you think of his war on terror.



**NO WAR ON IRAQ!!!**  
**An International Day of Action**  
**San Antonio Anti-War March & Rally**  
**Saturday, February 15, 2003**

**The World Says No War on Iraq!**  
**12:00 noon – Meet @ Hemisfair Park**  
**12:30 – March Begins**  
**1:30 – Rally & Speakers @ Plaza del Zacate (Milam Park)**  
**Free Food, provided by FOOD NOT BOMBS!**

Sponsored by the San Antonio Peace Coalition, including the Peace Center, the Fellowship of Reconciliation, Food Not Bombs, Xicana Xicano Education Project, the Esperanza Peace & Justice Center.

# Historia de los sueños.

Por Subcomandante Insurgente MARCOS  
Con Obra Pictórica de Antonio Ramírez

La historia que te voy a contar no me la contó nadie. Bueno, me la contó mi abuelo pero él me advirtió que sólo la entendería cuando la soñara. Así que, te cuento la historia que soñé y no la que me contó mi abuelo...

-el Viejo Antonio estira sus piernas y se frota las rodillas cansadas. Suelta una lanzada de humo que opaca el reflejo de la luna en la acerada hoja que reposa sobre su regazo, y continúa...

En cada surco de piel que se nace en el rostro de los grandes abuelos se guardan y se viven los dioses nuestros. Es el tiempo de lejos que se llega hasta nosotros. Por el tiempo camina la razón de nuestros antepasados. En los viejos más viejos hablan los grandes dioses, nosotros escuchamos. Cuando las nubes se acuestan sobre la tierra, apenas agarradas con sus manitas de los cerros, entonces se bajan los dioses primeros, traen cara de noche y nube. Sueños son que soñamos para ser mejores.

Por los sueños nos hablan y enseñan los dioses primeros. El hombre que no se sabe soñar muy solo se queda y esconde su ignorancia en el miedo. Para que pudiera saber y saberse, los primeros dioses enseñaron a los hombres y mujeres de maíz a soñar, y naguales les dieron para que con ellos caminaran la vida. Los naguales de los hombres y mujeres verdaderos son el jaguar, el águila y el coyote. El jaguar para pelear, el águila para volar los sueños, el coyote para pensar y no hacer caso del engaño del poderoso.

En el mundo de los dioses primeros, los que formaron el mundo, todo es sueño. Es la tierra que vivimos y morimos un gran espejo del sueño en el que viven los dioses. Viven todos juntos los grandes dioses. Parejos están. No hay quién es arriba y quién abajo. Es la injusticia que crea el gobierno que descompone el mundo y pone a unos pocos arriba y a unos muchos abajo. No así es el mundo.

El mundo verdadero, el gran espejo de sueño de los dioses primeros, los que nacieron el mundo, es muy grande y todos caben parejos. No es como el mundo de ahorita que chiquito lo hacen para que los pocos se estén arriba y los muchos se estén abajo. El mundo de ahora no es cabal. No es un buen espejo que refleje el mundo de sueños donde viven los dioses primeros.

Por eso los dioses regalaron a los hombres de maíz

un espejo que se llama dignidad. En él los hombres se ven iguales y se hacen rebeldes si no son iguales. Así empezó la rebeldía de nuestros primeros abuelos, los que hoy se mueren en nosotros para que vivamos.

El espejo de la dignidad sirve para derrotar a los demonios que reparten la oscuridad. Visto en el espejo, el señor de la oscuridad se ve reflejado como el nada de que esta hecho. Siendo nada se deshace frente el espejo de la dignidad el señor de la oscuridad, el desparejador del mundo.

Cuatro puntos pusieron los dioses para que el mundo se estuviera acostado. No porque cansado se estuviera, sino para que parejos se caminaran los hombres y mujeres,

para que todos cupieran, para que nadie encima de otro se pusiera. Dos puntos pusieron los dioses para volar y estarse en tierra se pudiera. Un punto

pusieron los dioses para que los hombres y mujeres verdaderos se estuvieran caminando. Siete son los puntos que dan sentido al mundo y trabajo a los hombres y mujeres verdaderos: el frente y el atrás, el uno y el otro costado, el arriba y el abajo, y el séptimo es el camino que soñamos, el destino de los hombres y mujeres de maíz, los verdaderos.

Una luna en cada pecho regalaron los dioses a las mujeres madres, para que alimentaran de sueño a los hombres y mujeres nuevos. En ellos viene la historia y la memoria, sin ellos se come la muerte y el olvido. Tiene la tierra, nuestra madre grande, dos pechos para que hombres y mujeres aprendan a luchar. Por eso cuando los hombres y mujeres verdaderos dicen "vamos a soñar" dicen y se dicen "vamos a luchar."

Se calló el Viejo Antonio. Se calló y dormido me quedé. Sueño que sueño. Sueño que se. Sueño que entiendo... Arriba el seno de la luna regalaba leche en el camino de Santiago. La madrugada era reina y todo estaba por hacer, por soñar, por luchar.



"No one told me what I'm going to tell you. Well, my grandfather told me, but he said I wouldn't understand it until I dreamed it myself. So I'm going to tell you the story I dreamed, not the story my grandfather told me."

Old Don Antonio stretches out his legs and rubs his tired knees. He lets out a billow of smoke that obscures the moon's reflection on the steel leaf resting on his lap. He continues:

"In every wrinkle on the faces of the great-grandparents, our gods go on living and waiting. The old times reach down to us. It's through time that our ancestors' reason reaches us. The great gods speak through the eldest elders and we listen. When the clouds cover the earth, barely clinging to the hills with their little hands, the first gods come down to play with men and women and teach them the truth. You don't always recognize them because they're wearing the faces of the night and the clouds. We dream dreams to make ourselves better.

"It's through dreams that the first gods speak to us and teach us. The man who doesn't know how to dream is terribly alone and has to hide his ignorance in fear. The first gods taught the men and women of corn to dream so they could speak, so they could know and be known, and they gave them naguals to

walk with them throughout their lives. The naguals\* of the true men and women are the jaguar, the eagle, and the coyote: the jaguar to fight, the eagle to give flight to dreams, and the coyote to be able to think and to see through the lies of the powerful.

"In the world of the first gods, of those who made the world, everything is a dream. The earth where we live and die is a great mirror of the dream in which the gods live. The great gods all live together. Everyone is equal. No one is above or below. It's the

injustice governments create that disorders the world and sets a few above and the many below. The world isn't naturally like this. The true world, the great mirror of the dream of the first gods, those who gave birth to the world, is very big, and everyone is free as a bird. It's not like the world now, shrunk so that a few are above and the many below. Right now, the world is flawed. It doesn't reflect the dream world where the first gods lived.

"That's why the gods gave the men of corn a mirror called dignity. In it, men are equal and rebel if they are not equal. That's why our first grandparents rebelled, and that's why they die inside us today so that we may live. The mirror of dignity destroys the demons who deal in darkness. Seen in the mirror, the lord of darkness reflects the nothingness from which He's made. Being nothing, he melts into nothingness before the mirror of dignity, the lord of darkness, the divider of the world.

"The gods made four points upon which to lay the world, not because they were tired, but so that men and women could walk free as birds, so that everyone could work together, and so no one would be set above anyone else. The gods made two more points for flying and for walking on the earth. And the gods made another point from which the true men and women could set out walking. Seven points give sense to the world and purpose to the true men and women: ahead and behind, one side and the other, above and below, and the seventh is the path we dream, the destination of the men and women of corn, the true ones.

The gods put a moon on each breast of the female mothers, to feed the dreams of new men and women in whom history and memory live. Without them, death and oblivion feast. The earth, our great mother, has two breasts so that men and women can learn to dream and struggle. Learning to dream, they learn to grow. Finding dignity, they learn to struggle. That's why when true men and women say, 'We're going to dream,' it means, 'We're going to struggle.'"

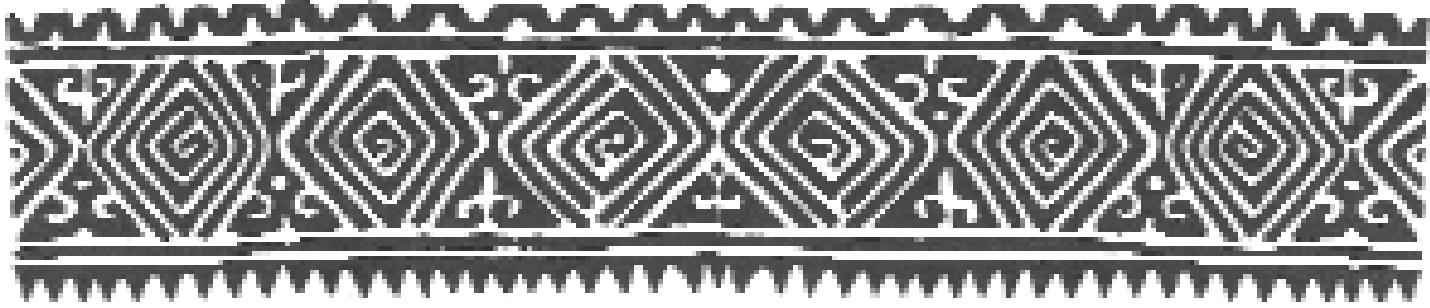
Old Don Antonio fell silent. He fell silent, and I fell asleep. I dream that I'm dreaming, I dream that I know. I dream that I understand...

Above, the moon's breast poured milk on the road to Santiago. The dawn was regal, and all was still to be made, to be dreamed, to be struggled for.

\*An nagual is a kind of alter-ego for a person or deity, in the shape of an animal. Usually a person with a very strong personality — a sorcerer or a king — could assume this animal shape. Belief in the nagual extends through Mesoamerica.

# The Story of Dreams.

By Subcomandante Insurgente MARCOS  
Story illustrations by Antonio Ramírez



## February 20, 2003: National Day of Solidarity with Muslim, Arab and South Asian Immigrants

*First they came for the Communists and I didn't speak up because I wasn't a Communist.*

*Then they came for the Jews, and I didn't speak up because I wasn't a Jew.*

*Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.*

*Then they came for the Catholics and I didn't speak up because I was a Protestant.*

*Then they came for me, but by that time, no one was left to speak up.*

*-Pastor Martin Niemoeller, Nazi Germany*

We call on people everywhere to come together for the second February 20 National Day of Solidarity with Muslim, Arab and South Asian Immigrants. We are at a critical and historic moment. This time they are coming for the Muslim, Arab and South Asian immigrants. Now is the time to sound the alarm and act.

In the face of forced registrations and the detention of up to 1,000 immigrants, a demonstration of 3,000 in Los Angeles on December 18, 2002 carried signs that said, "What's Next? Concentration Camps?" We applaud the brave demonstrators, most of whom are themselves immigrants. They dared to protest at a time when immigrants from the Middle East are subjected to roundups and indefinite detention without charges. Can we do anything less? This demonstration was a moral challenge to us all.

January 10, 2003 was the deadline for immigrant men from 13 mainly Muslim countries to register with the Immigration and Naturalization Service. In over 15 cities, people of all different nationalities organized protests and press conferences. Many wore the blue triangle with the names of the disappeared. Opposition and resistance are growing. But we have much more to do if we are to stop the increasing repression.

The reality is that the government is registering and detaining Muslim, Arab and South Asian immigrants now! Detention is not a future possibility but a present reality. Federal authorities detained over 1,200, maybe many more, in the immediate wake of September 11. The government has given a strong indication that there will soon be new

waves of mass detentions as they go to war against Iraq.

The authorities want to silence those in this country who can speak truth about the reality of life in the Middle East. They want to silence the Palestinian who has lived through the Israeli Air Force dropping U.S. supplied cluster bombs on their refugee camp. They want to silence the Afghan-American woman whose 19 family members in Afghanistan were killed when the U.S. bombed their wedding party. They want to silence the Afghan-American woman whose husband was taken during the mass round-ups after 9/11, held for nine terrifying months without charges, and then suddenly deported without warning-away from his family, his life and livelihood here.

In July 2002, Peter Kirsanow, a member of the U.S. Civil Rights Commission, proposed that a mass roundup and detention of Arabs and Muslims may be necessary. Attorney General John Ashcroft proposed detention centers where U.S. citizens deemed to be 'enemy combatants' can be held indefinitely without charges. The Bush administration has begun an unprecedented program to monitor Iraqi citizens and Iraqi-Americans with dual citizenship in the United States. The Bush administration is establishing a separate legal system for anyone the government declares a terrorism suspect and "enemy combatant." Citizens and non-citizens would be stripped of long established constitutional protections and measures.

We must learn from history. February 19 is the anniversary of President Roosevelt issuing the infamous Executive Order 9066 in 1942. It authorized the roundup and

imprisonment of all Japanese Americans living in the western coastal states.

New important dates are just ahead. February 21 is the deadline for immigrant men from Pakistan and Saudi Arabia to register. March 28 is the deadline for immigrant men from Bangladesh, Egypt, Indonesia, Kuwait, and Jordan to register.

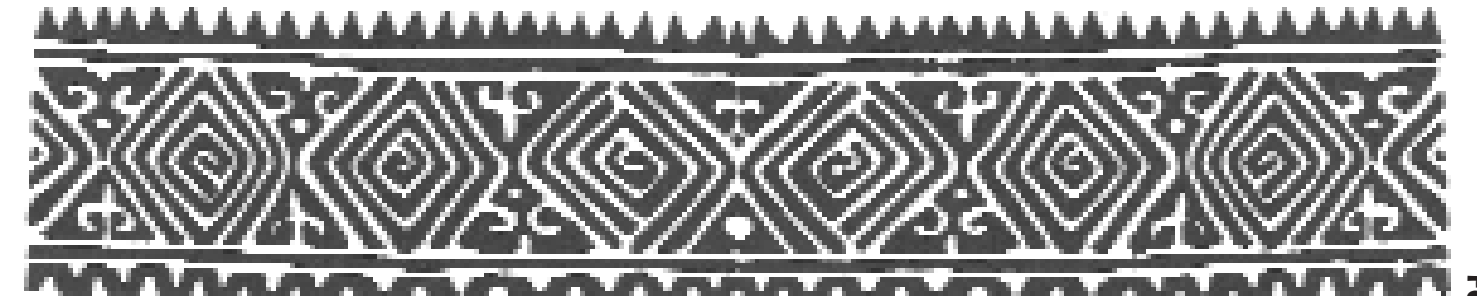
Send a powerful message on February 20. We refuse to accept the registration and detention of people based on their nationality and religion. We refuse to accept racial profiling, roundups, indefinite detentions, secret courts, secret charges, secret evidence, secret wiretaps, secret sneak and peek break-ins, secret military tribunals, deportations, telephone and e-mail surveillance, and demonizing of Muslims, Arabs, South Asians and others based upon where they were born, the language that they speak, the color of their skin or the religion that they practice.

On February 20 wear a blue triangle with the name of one of the newly "disappeared." In the early 1940's, German Nazis used many different colored triangles to categorize and divide people in the concentration camps. We will not allow the same kind of profiling to happen here. We will wear a blue triangle in a positive way to show our solidarity with those being targeted today. Sponsor a speak-out for the families of the disappeared so they can

tell their stories. Think of what it would mean if on that day churches, synagogues, mosques, unions and schools declared that they would provide sanctuary for the persecuted. Organize a vigil or demonstration at a local INS detention center; hold a teach in at your local school, college, or university; call your political representatives and demand that these outrages cease; organize a poetry SLAM or a music show; write a letter to your local newspaper calling for justice for all; students demand that your colleges or universities not turn over the files of immigrant students to the government; contact local TV and radio talk shows asking to be part of the program. Find the ways to express your solidarity with Muslim, Arab and South Asian immigrants and your opposition to this repression. Use February 20 as a springboard for press conferences and protests on February 21.

Remember the roundup of the Jews in Nazi Germany. Remember the roundup of the Japanese Americans in the United States. What would you have done then? Think of the roundup of Muslims, Arabs, and South Asians in the United States in 2003. What will you do now?

Please endorse this call & distribute, post & publish everywhere! Funds are quickly needed to organize for February 20. We urge you to immediately send donations. All actions on February 20 should be publicized and popularized.



### 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 \$ \_\_\_\_\_

I would like to volunteer!

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City, State, Zip \_\_\_\_\_  
 Phone Number \_\_\_\_\_

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



# The Story of Swords

by Roberto Rodríguez & Patrisia Gonzales, Column of the Americas  
 Artwork by Antonio Ramírez & Domi

In the old times, the sword fought with the stone, the tree and the water. The tree said it was stronger, until it was cut down by the sword. The rock and sword fought 'til they both cried and one was dissolved in pieces and the other made dull. But water did not boast. It just let the sword thrash until it settled in water's recesses, and rusted and dulled to stillness.

This is old Antonio's story about having patience like water, of fighting like water. It is a parable of indigenous knowledge and how native peoples have survived Europeans who came thrashing with swords, or Mexican troops that thrashed the jungles and villages of Chiapas, as told by Subcomandante Marcos in "Questions and Swords: Folktales of the Zapatista Revolution" (Cinco Puntos Press, \$22). Old Antonio is a real person who symbolizes Zapatismo and appears often in the subcomandante's poetic communiqués. The book is illustrated by Domitila Domínguez, a Mazateca Indian, and Antonio Ramírez, and includes essays by Simon Ortiz and Elena Poniatowska.

Nine years since the Zapatista Army for National Liberation declared its "war against oblivion," and the Zapatistas are still water. Little is heard of them. And now the world awaits the amorphous world war against terrorism. The president takes the first smallpox vaccination as the United States prepares for germ warfare.

Which of us will fight like trees and bend in the storm, which of us will be like rocks against the harsh climate to come, and which of us will flow like water through war's palm? Or fight like the sword, as old Antonio says, against a wild animal? Which of us will become the sword, the rock, the tree, the water?



Old Antonio recounts: "This is what our grandfathers did. ... They resisted like water resisted the most savage of blows. The foreigner came here with his power and scared the weak. He thought he had won, but with time he became old and full of rust. The stranger ended up in a corner full of shame and without understanding why, if he had won, he ended up lost."

A native elder commented following the September 11 attacks, "Now they (the United States) will know what it means to suffer."

"We will never forget," read 9/11 bumper stickers. Yes. None of us should ever forget. Smallpox blankets distributed by the U.S. Army decimated indigenous peoples, and we know native people who reject used clothing because of that memory. In Mexican bakeries, the memory of the smallpox epidemic brought by Europeans is preserved in the "cocol," or smallpox cookie. It is pocked with sugar. Cocoliztli is the Nahuatl word for illness. This is how the stories are kept alive. So that someone will ask, why?

Telling the story is "living the story" and the living of history, writes Acoma poet and author Ortiz in his essay, "Haah-ah, mah-eemah/Yes, it's the very truth."

"Indian people know history is lived in the time and the moment it is taking place. History is in the moment. History is not the past. Nor is it the future. And you ask questions so you will know history is taking place. You live history therefore," he writes.

"And with our questions, that is the history we are living."

All over the world, indigenous people are struggling for life itself: the water, the air, the lungs of the Amazon and the Earth, genetically modified foods and our food chain. We do not fight only for ourselves. We fight for everyone, for the Earth herself. What will be of the water? What will be of our cornfields? What will happen to the people? What will we do today that will tilt the universe toward justice?

## The Story of Questions

"Can a book explode like a bomb?" asks Mexican author Elena Poniatowska. Can questions and words explode? But



now to ask questions is unpatriotic, un-American, undermining, uncaring, unforgivable, undoing.

Listen to old Antonio: "This is how the true men and women learned that questions are for walking, not just for sitting around and doing nothing. And since then, when true

men and women want to walk, they ask questions. When they want to arrive they take leave. And when they want to leave, they say hello. They are never still."

Can words bend a sword? Let us change history with our questions. Unsilence our truth. Unread the lies. And, as the old ones say, let us become like rushing water.



COLUMN OF THE AMERICAS  
 by Patrisia Gonzales & Roberto Rodríguez  
 SWORDS, STONES, WATER, WORDS  
 COPYRIGHT 2002 UNIVERSAL PRESS SYNDICATE

Column of the Americas is posted every Friday and archived under "Opinion" at [www.uexpress.com](http://www.uexpress.com) Gonzales & Rodríguez can be reached at 817-929-3805 or [XColumn@aol.com](mailto:XColumn@aol.com). If you would like to see it in your local newspaper, please call/write your local editor. For speaking availability, publications and other info, call/write us or visit us at: <http://hometown.aol.com/xcolumn/myhomepage/index.html>

**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!

continued from page 5

Siders created a temporary refugee camp on the grounds and during Día de los Muertos people lined the streets buying cempaxuchitl flowers for the dead.

I remember my father's words again,  
*I don't know what happens to our souls and spirits when we die*  
*but I do know that our energy doesn't go away.*

Today, because of the shifting of the earth  
 many headstones,  
 markers and statues  
 are literally  
 buried under grass and dirt

Our dead/  
 our history/  
 our culture

are buried

We struggle to excavate the remains as we live the  
 conquest

On top of ancestral lands  
 a "new culture" is built,  
 a culture of money,  
 a culture that demands we forget.

A year after the fall of La Gloria (a historic roof top dance hall) – the owner Limon erects a building of corrugated metal that shakes in the wind & places a sign by Frost Bank in the front reading "Helping to Build in Our Community."

Progress

After a referendum campaign, collecting over 107,000 signatures our city decides to build a golf course on top of the aquifer anyway. Some say those lands were ancient sites of ceremony and I wonder why  
 Land and Land Rights  
 hasn't been at the center of this  
 debate.

Several years ago, in Tepoztlan, Mexico developers planned on building a half-billion dollar golf course condominium development. Similar to San Antonio, despite public protests and local assemblies the government decided they would move forward on the project. Instead of accepting it, however, campesina/os and the pueblo set up road blocks and eventually the Justice Department was forced to suspend permission for the golf course. The people re-took their city and stopped the development in its tracks.

Phillip walks into the apartment.  
*Look what I found in the trash.*  
 He shows me an old jewelry box. Its outside is covered in black leather, etched with the flowers of a huipil. Its inside is lined with red leather.

And this,

he adds as he shows me a large piece of clear plastic with white raised letters that say,  
 Don't Forget.

Our resistance must be creative/constant/radical.  
 We must be willing to take risks that might get us  
 attacked/jailed/or put us in danger.  
 We must know what we are prepared to give.  
 Imagine how we dream this world.  
 Live that way now.  
 Our struggle must be to fight against forgetting.  
 because our history returns full circle.

Gracias a Grace Rosales y la familia Patiño who researched and shared with me the history of San Fernando I.



Vicki Grise will perform at  
 Resistencia Bookstore in Austin, TX on February 14, 2003.  
 She is a staffperson at the Esperanza and  
 a longtime organizer for social justice.

## Community Meetings

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

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

**Parents/Friends of Lesbians/Gays (PFLAG)** First Thursday of each month at 7 pm at the Resource Ctr, 121 W. Woodlawn, call 655-2383.

**Amnesty International #127** Fourth Thursday of each month at 7:30 pm at Ashbury United Methodist, call 681-8370.

**Xicana Xicano Education Project** Mondays at 6 pm at the Bazan Public Library, 2200 W. Commerce St. Call 437-5196.

**Habitat for Humanity** holds Volunteer Orientation on first Tuesdays of each month at 1st Presbyterian Church, 404 N. Alamo, rm 302 at 6 pm.

**Fuerza Unida** at 710 New Laredo Hwy., Call for information and meeting times, 927-229.

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

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

A Multicultural Worship Service is held Sundays at 11 am at **Spirit of Life Lutheran Church**, call Rev. Kay Johnson at 691-5937 in sanctuary of Los Angeles Heights Methodist.

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

**Bexar County Green Party** First Sunday of each month at 2 pm at the VIA Transit Center, 1021 San Pedro, across from Esperanza Center.

# Notas Y Más

Brief notes to inform *La Voz* readers about events, issues and happenings in the community. Send announcements for *Notas y Más* to: [lavoz@esperanzacenter.org](mailto:lavoz@esperanzacenter.org) or by snail mail to: 922 San Pedro, San Antonio, TX 78212. The deadline is the 12th of each month.

Project Solidarity is self-help for mental health consumers in the San Antonio area. The group meets on the third Saturday at 10:30 a.m. and the last Wednesday of the month at 7 p.m. beginning in February at Travis Park United Methodist Church downtown on the corner of Navarro & Travis. Call Alliance for Mental Health Consumers Rights at 210/615-0820.

Jump-Start Performance Co. presents *Lost Recipes*, a love poem to the spirit of resistance, by Dianne Monroe. Dianne weaves her writing and the voices of other Arab and Jewish writers, to share ways women pass on the secrets of survival across generations. *Lost Recipes* runs from February 8-16 on Fridays, Saturdays and Sundays at 8 pm. Opening night will include a reception featuring food from the Jewish and Arab recipes included in the play. Opening night tickets are \$20. Regular shows are \$12 general, \$9 discounted. Call 227-JUMP for reservations.

The Department of Creative Writing and the Department of English of the University of California at Riverside seek a distinguished writer for the *Tomás Rivera Endowed Chair* effective July 1, 2003. Nominations and applications are sought at the tenured senior level. Applicants must present an outstanding record of creative activity and research, evidenced by national and international awards, and publications. Review of applications will begin February 15, 2003. Those interested should send an application and current vita to Professor Susan Straight, Chair, The Tomás Rivera Endowed Chair Search Committee, Department of Creative Writing, University of California, Riverside CA 92521.

Write an article for a special edition of the SIECUS Report: "Young People Talk about Sex." The SIECUS Report is the bimonthly journal of the Sexuality Information and Education Council of the United States. All we ask is that you are between 15 and 20 years old, that you write 1,000 to 1,500 words and that you

submit your article by February 14, 2003. To protect their privacy, please change the names of any real people featured in your article. Visit SIECUS at <http://www.siecus.org/>

LVA : LESBIANS IN THE VISUAL ARTS announces the "Depth & Distance" open entry exhibition for lesbian artists 55 and older (being held Spring 2003 in San Francisco). We are seeking entries from novice and seasoned artists internationally and locally. Entries due February 15. For prospectus: [lesbianarts02@hotmail.com](mailto:lesbianarts02@hotmail.com); [www.lesbianarts.org](http://www.lesbianarts.org); 415/788-6118.

Jump-Start Performance Co. and the Carver Community Cultural Center present *Cameoland* a nostalgic fantasy, drenched in blues, celebrating hidden history from San Antonio's African American community before integration. Written by Sterling Houston, the performance will take place at the *The Little Carver Theater* on the campus of the Carver Community Cultural Center, 226 N. Hackberry. Admission is \$15 general and \$10 discount. A \$25 ticket for opening night includes a reception. Call 227-JUMP or the Carver at 207-2234.

The Mexico Solidarity Network invites you to join a women's delegation to Chiapas from March 2-9 which examines the leadership role that women play in the movement for social and economic justice and will support our sisters in Chiapas in their actions on *International Women's day* March 8. As Zapatista communities celebrate the ninth anniversary of their historic struggle for indigenous rights and autonomy, the situation is tense across Chiapas. Women have been the targets of of repression and women's organizations have been increasingly under attack. Contact [msn@mexicosolidarity.org](mailto:msn@mexicosolidarity.org).

Call for submissions!  
 Dominican lesbianas are asked to submit works for an upcoming book which seeks to formally document an existence that has long been denied, repressed, and ridiculed. All genres are welcome in

English, Spanish, or Spanglish. We are also requesting visual works that reflect the Dominican lesbian identity. Deadline for submissions is March 8, 2003. E-mail Jacqueline & Dulce (co-editors) at [dominicanlesbook@yahoo.com](mailto:dominicanlesbook@yahoo.com)

Help support the people of San Salvador Atenco, Mexico defend their land by hosting a screening of two new videos, "Tierra Si! Aviones No!" and "La Rebelion de Los Machetes." The victory at San Salvador Atenco, and the subsequent formation of their autonomous town council is said to be the first successful non-violent people's uprising of the 21st century. The tour begins on March 17 throughout university campuses, independent media facilities, and other venues. Visit the Latin American Video Archives for information at [www.lavavideo.org/](http://www.lavavideo.org/) or [gringoyo\\_2000@yahoo.com](mailto:gringoyo_2000@yahoo.com) or 646-279-3763

The Mautner Project is conducting a study of the health behaviors and risk factors of *Black Women who Partner with Women* (WPW) particularly as they relate to breast and other female-related cancers. This is an opportunity to voice opinions and concerns on barriers to accessing healthcare and help aid in the formulation of health care interventions to improve the health of black WPW. If you can help get this information out in the black lesbian community or can provide us with a mailing list call: 1-866-W2W-SPIRIT or contact LaToya Godette at 202/332-5536 or [Lgodette@mautnerproject.org](mailto:Lgodette@mautnerproject.org) or [www.mautnerproject.org](http://www.mautnerproject.org)

**Jewish Community Center hosts  
 2nd Annual Film Festival  
 featuring  
 Trembling Before G-d  
 Monday, February 24 at 7 pm  
 at the Santikos Embassy Oaks  
 Movie Theater  
 Hwy 281 & Bitters  
 For all films and times, call 302-6827**

**Sueños, Juegos, y Liberación**

**March 15, 2003 2-4 pm**

Bazaan Library 2200 West Commerce St

~  
Invite your family to the library for a reading of the *The Story of Colors*, música, and art-making.

**Día de los niños/Family Day**

**April 12, 2003 11-4 pm**

Esperanza Peace & Justice Center

~  
Join us at the Esperanza for a day of children's activities, including face-painting, art-making, readings, music performance y mucho más!

*La Voz de Esperanza*  
ESPERANZA peace & justice center  
922 San Pedro  
San Antonio TX 78212

210-228-0201 • fax: 210-228-0000  
[www.esperanzacenter.org](http://www.esperanzacenter.org)

ADDRESS SERVICE REQUESTED

Non-Profit Org.  
US Postage  
PAID  
San Antonio, TX  
Permit #332



**Soñar es Luchar ~ Imagenes de Domi**

at the Esperanza through April 25th