

La Voz de Esperanza

San Antonio, Texas

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*el que vive de
esperanza
la esperanza
lo mantiene...*

Lila Downs

Canta en el Westside

Saturday October 2, 2004

7:00 p.m. at Plaza Guadalupe

La VOZ de Esperanza

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Arts, and la buena gente de nuestra comunidad.

Cover Quote from "Soy Pescador"
Arranged by Paul Cohen
from Lila Downs CD "Border / La Linea"

Como regalo a la gente de San Antonio, especialmente en el Westside, el Centro de Esperanza presentará la cantante internacional, Lila Downs. This soulful singer/composer will perform in a free open-air concert at the Guadalupe Plaza on Saturday, October 2, 2004 at 7 pm. The San Anto concert will be her only appearance in Texas in her U.S. tour.

Lila usa su canto como puente juntando gente de diferentes razas, lenguas, culturas y causas políticas. She exemplifies in her music and singing what the Esperanza Peace and Justice Center tries to do daily- mixing arte, politica, lengua y cultura to create positive social change locally and globally. Offering her own voice and back as a bridge, Lila Downs brings together communities from different races and ethnicities; different languages and cultures, and a variety of social causes. Además, she blends the ancient, the native and the new to get her social messages or musical aesthetics across to her audience. Y canta con todo su corazón y alma. Her heart and soul are poured into all her music and socially inspired lyrics.

I had heard of Lila Downs from Antonia and Arturo about 6 years ago and had begun to collect her CDs but I saw Lila, for the first time, when in my life-long quest to see and hear la gran cantante Chavela Vargas, I wound up going to the Kennedy Center in Washington, D.C. in March of 2003. Chavela did not appear, refusing to fly into the U.S. because of the war in Iraq. Instead, the evening featured Lila Downs fresh from an Academy Award performance. After the concert, a delegation from San Antonio that included Alicia and me, Graciela, Amy and Christina tried to gain an audience with Lila lining up to buy her CDs. This gave each of us the opportunity to personally invite her to San Antonio and for Graciela to began the process of bringing her to Esperanza.

In one of those rare moments of my life, I had allowed myself to wear a brownish orange huipil with tiny embroidered symbols running throughout. When my turn came to ask for her autograph, Lila, who was behind a table, leaned with a look of recognition calling me paisana and asked if I was from Oaxaca. She lightly traced the designs on my chest with her fingers as she briefly talked about about her experience in learning to weave with the Triqui, then she walked around the table and gave me a hug. I was stunned.

In reading up on Lila I discovered that she wears the huipil as a symbol of resistance and validation of her indigenous heritage. In addition to wearing indigenous clothing she has also successfully used indigenous language and song in her recordings. Regarding her integration of language, culture and art she states in an interview of WholeLifeTimes, "It really caught me about language and the power of art, and how much you can say or resist [through art]. What I'm trying to do musically is the same."

Pueblo, corazón, and arte are the elements Lila carries within her. As such, her concern for humanity and the survival of our earth is reflected in lyrics that address social concerns and music that preserves cultura y lengua. She began with música tradicional de Oaxaca in her first CD, La Sandunga. In Tree of Life/Árbol de Vida, dedicated to her mother's people, the Cloud People, she began her use of the indigenous languages of México. In her next CD, Border/La Linea she focused on Mexican migrants and the injustice of American immigration policies. In her last CD, Una Sangre/One Blood she sings about mujeres like Digna Ochoa, La Malinche, Joan of Arc and Mother Jones who dedicated their lives to their love of gente.

In all of her singing, lyrics, compositions there is great animo, a spirit that moves the listener to learn more, experience more and activate. Come and listen and you'll "see."

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.

The 2004 ELECTIONS: THE U.S. at a CROSSROAD

by Antonio C. Cabral

The November 2004 elections are not ordinary elections. The results either will plunge the world into a dark pit of terror and hatred or they will pull us back from the precipice where the Bush regime has taken us. Either way, the coming years will require progressives in particular to be less timid in mobilizing the U.S. civil society to implement the structural and policy changes needed to save the U.S. from itself.

With the exception of Al Qaeda, that's probably rooting for their biggest recruiter, George W. Bush, to win next November, the world is anxiously hoping that Senator John Kerry wins the election and that the dangerous neo-conservative ideologues of the Bush regime are dumped into history's trash can.

According to polls, most U.S. voters also want change after almost four years of watching the Bush administration trample the constitution, impose economic policies that will destroy the U.S. middle class, invade Iraq under false pretenses and increase the world's hatred towards this country. Should Kerry take over the presidency next January, it will be due to the voters' fear of what Bush may do as a lame-duck president to this country and to the world.

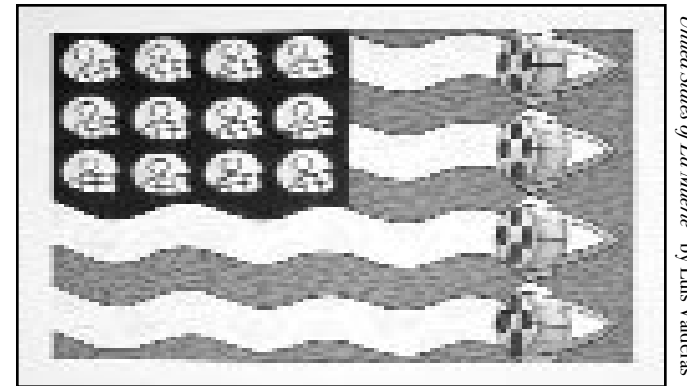
I'm not suggesting that a President Kerry will institute a progressive domestic and international agenda. His solution to the Iraq quagmire, for example, is to send more troops. He keeps mentioning his "proud" service in Vietnam as evidence that he knows "how to win the war in Iraq." The Vietnam War, like Iraq today, forever will be a shameful chapter in U.S. history and Kerry would show greater courage if he talked more about why he opposed it like many of us did after our discharge.

Despite the bravado in his speeches, Kerry may pull another Al Gore and disappear if the reactionary forces decide to steal the election again like they did in 2000. This possibility exists, according to studies by MIT (www.mit.edu), the Information Security Institute of John Hopkins University (www.jhu.edu) and other research centers, because millions of voters will be using computerized voting equipment that may malfunction and because there's no way to manually retrace how people voted on the touch screens. The suppliers of those automated machines are right wing corporations like Election Systems and Software, Hart Inter Civic, and others.

If Bush is sent packing and the right-wingers in Congress (both Democrats and Republicans) lose the absolute power they now have, it may open an opportunity for progressives to mount a more aggressive campaign to change the economic and political path of this country.

Central to such positive change is the end of the outsourcing of U.S. jobs, the end of free trade agreements that hurt workers, the end of militarism as the centerpiece of diplomacy and the end of corporate rule over domestic affairs.

That critical goal is the only way to bring about the needed structural reforms because the current policy of setting aside restrictions on trade and business practices is not simply an economic model. It is a system of reorganizing the role of U.S. and world societies particularly the different branches of government at the city, state and federal levels. Recent history shows that the globalization of trade that feeds on the neoliberalization of business controls has as its central goal the destruction of the nation-state and the conditioning of public



"United States of La Merce" by Luis Valdeas

opinion into total submission to corporate rule. Thus, this economic program depends on us completely surrendering the rule of law and governance to an unelected and unaccountable entity: U.S. corporations that have become the invisible government from city hall to Washington.

That is the fundamental threat that the U.S. civil society faces and must confront regardless of which party controls the White House and the Congress. It is the enemy from within that has caused so much grief to working families. It is the challenge that requires active resistance by the whole civil society.

Grass root education and mobilization is fundamental in a long-term plan to turn the country around. It will not happen if we wait for the Democratic Party to willingly stop the outsourcing of good jobs, the importing of more desperate Mexican workers to undermine the working and living conditions for the broader working class, the imperialist foreign policy that has taken us into the current dangerous situation.

A President Kerry may not be as fascist as President Bush and his team but it is doubtful that he, willingly and without societal pressure, will make the fundamental changes needed to save this country from self-destruction. Pressure will have to increase to push Congress and Kerry or Bush into making such changes and such pressure will not happen unless progressives mobilize the working class into action.

Timid liberals and liberal-oriented organizations, particularly those affiliated with the Catholic Church, will not implement the organizing strategies and tactics needed to create the level of progressive environment needed.

Recent history shows us that neither will the AFL-CIO labor bureaucrats in Washington. They have been part of the problem and have contributed to the advance and strengthening of the extreme-right agenda.

In Texas, particularly in San Antonio, "military town, USA", we must at least begin to elevate the public discourse to a more meaningful level. If nothing else, it may help San Antonio stop being a desert barren of progressive intellectual analysis and action. Regardless of the November election results, the burden on progressives will be great but historically they have been the forces that have saved this country whenever it faced a critical crossroad like we face today.



Antonio Cabral is a local activist and freelance writer who writes in both Spanish and English for U.S. and Mexican publications.

The U.S.
Patriot
Act

Violates Freedoms

by Nancy Natalie

Throughout the course of our lifetime we are raised with the belief that as Americans we are ruled under a set of principles which, honor life, liberty, and the pursuit of happiness. That we are protected by a mandate that secures our most basic liberties as individuals and that we must fight at all stakes to preserve these.

At the same, time when in the midst of raising our patriotic spirits we are also taught that questioning, challenging, or demanding accountability from our government is a sign of treason against our peaceful structure. How ironic that we proclaim to live freely but are not allowed to practice democracy in its truest form as stated in the Preamble of the Constitution which upholds a system "directly from the people; [that] is ordained and established in the name of the people" to prevent abuse and corruption within the governmental system.

Subsequent to the events of 9-11, overnight revisions of the Bill of Rights were passed under the legislative title, USA Patriot Act. Even the name of this seemingly innocent legislative effort serves to deter apprehension among US citizens. Under the US Patriot Act, it is legal "to send undercover agents or spies to political demonstrations, worship services, internet chat rooms and other public gatherings." This act violates the 1st and 4th amendments of freedom of speech and unwarranted search and seizure.

These types of acts have been used to intimidate civil rights activists (among them a pronounced historical leader-Martin Luther King, Jr.) as well as protestors during the Vietnam

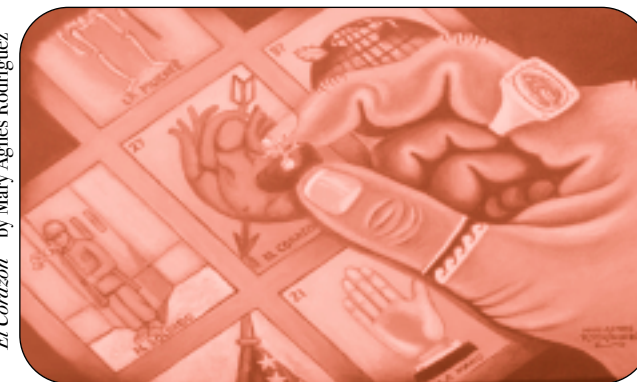
War. Although officials validate the minimization of our civil liberties in the name of national security, these acts wreak the stench of shameful times in American history such as the Salem witch trials, the Japanese internments, and the MaCarthy era in which innocent people were stripped of their basic human rights, criminalized, and even murdered.

While U.S. officials claim that the US Patriot Act is a necessity to capture terrorists, in actuality these messages reinforce a self-perpetuating culture of fear; and the globalization of terror that encourage prejudice and the dehumanization of our neighbors, and also teaches us that we must fight for liberation through exclusion, bombing, and conquest. "It is the right of the people to alter or abolish such government [with] a long train of abuses and usurpations, and to provide new Guards for their future security." Stand with us against the Patriot Act and uphold these "American principles" in the name of your people.

Editor's note: Nancy Natalie, is a concerned activist youth who is actively soliciting our city council to vote against the Patriot Act.



"El Corazon" by Mary Agnes Rodriguez



Roosevelt and Garfield High Schools in East Los Angeles have long been rivals. But their legendary cross-town rivalry morphed in the last decade from who had the better football team into which was the nation's largest high school. Both claim more than 5,000 students, ranking No. 1 and No. 2 in the country. Yet, if that's all this was about — cramming thousands of students into schools designed for 1,000 students — it would merit its own story.

But this story goes beyond educational neglect, abusive and senseless policies, year-round schools and dilapidated buildings. It's the story of war and peace. This is the epicenter of the current war and all U.S.-led wars. The East Side traditionally is fertile recruiting grounds for the U.S. military. Not just this East Side, but all East Sides and South Sides, too. Under the administration's No Child Left Behind Act (the president's crown jewel), the U.S. military is seemingly determined not to leave any school or student behind.

Under the act, prospective college students must sign a consent form that sends their names to the military; otherwise, their records are not sent to the colleges, says Nancy Meza, a senior at Roosevelt and a member of United Students, an organization affiliated with Inner City Struggle and Youth Organizing Communities (YOC) in East L.A. Recently, students themselves (through United Students) have led the charge of improving schools on the East Side.

Prior to the war, the emphasis of YOC was making schools a priority over jails. Nowadays, it includes making education a priority over war. "If students had an equal educational opportunity, they wouldn't get recruited into the military or the prison-industrial complex," says Meza.

Maria Brenes, director of YOC, believes that overcrowding is what invariably leads to neglect and sky-high "disappearance" rates, thus the fertile recruitment grounds. A 2003 study at Roosevelt High School by United Students shows that close to 70 percent of students who begin as freshmen do not finish high school. They refer to that as a "disappearance" rate, rather than a dropout rate. Fewer than 10 percent of the students at both schools go on to four-year colleges.

Meza says that there, indeed, is help for college-bound students, but only for 200 to 300 students. "None of the money goes to students who are struggling with their studies," she adds.

At Garfield High, for instance, a United Students survey shows that nearly three-fourths of seniors are exposed to a military recruiter in the classroom, whereas less than a third see a college recruiter. Gabriela Pérez, a Garfield senior and also a member of United Students, says that the problem is that the schools place more emphasis on the military than on colleges. "We had a military week, but not a college week," she says.

Notes Maria Brenes: "California guarantees education as a fundamental right, but it makes no investment in the youth, in the quality of life or in health care."

In 1968, 10,000 students from the East Side rose up in the infamous walkouts, or "blowouts." The demands were new schools, more college counselors and a relevant education: i.e., ethnic studies courses and Mexican American teachers, etc. The 11-year-old YOC generally has the same demands, though now the schools are more overcrowded and its work is statewide, fighting primarily to stem the dropout rate and to increase the eligibility rate for the University of California and the California State University systems.

In the past 20 years, where one university in California has opened, some 20 prisons have also gone up (if you build them, they will come). Couple this with aggressive military recruitment, and one can clearly see where the investment lies. Incidentally, military recruitment usually entails promises of travel, adventure and money for college. This translates into an abundance of military science classes (JROTC) at both schools, but very few college-prep courses.

As Maria Brenes notes, in Los Angeles there are no JROTC programs west of Fairfax Boulevard (most people of color live east of Fairfax). And with overcrowding and an educational system that tracks students into low-wage labor jobs, "There are no options," she says.

United Students has had major successes. New high schools are planned within the Roosevelt and Garfield boundaries by 2007 and 2010, respectively (none had gone up since 1923). Also, there are now ethnic studies classes, and illogical tardy rules have been eliminated. That helps. "But there will still be overcrowding," says Gabriela Pérez. "What we need is to make sure that qualified teachers are hired to prepare students with (college-prep) classes."

What remains to be done, concludes Maria Brenes, is the obvious: Invest in schools rather than in jails or war.



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Innecity Struggle can be reached at: 323.780.7605, or ics@schoolsnotjails.com or visit www.innecitystruggle.org



Amy Freeman Lee a San Antonio Legacy

Dr. Amy Freeman Lee was the guest speaker at the dedication ceremony of the Esperanza Peace and Justice Center at 1305 N. Flores in January of 1987 where 500 or so peace, justice and environmental activists gathered listening to music provided by Pat and Rod Radle. The only councilperson present was the honored guest from District 1, Councilwoman María Antonietta Berriozábal. Addressing the lack of politicians there, Freeman noted that politicians and economists are usually off "rooting in the dark, which is, primarily, their natural habitat." At the age of 89, Amy Freeman Lee passed from this earth this summer, July 20th, 2004, leaving a legacy of work in the arts, education and humanities in San Antonio. Condolences from the Esperanza community to her family and friends. She will long be remembered.

“The Village”

(written, produced, and directed by M. Night Shyamalan)

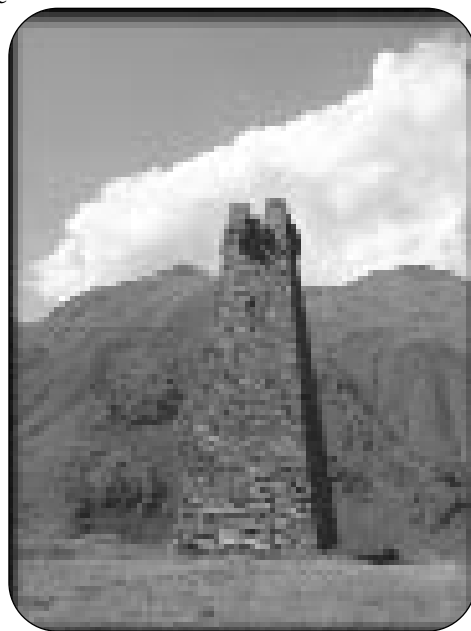
Homeland Security Meets Little Red Riding Hood

by Alicia Gaspar de Alba

Warning!!!: Spoilers ahead: If you don't want to know what happens in the film, stop now.

If it takes a village to raise a child, to quote a famous First Lady, it also takes a village to scare a child. I went to see M. Night Shyamalan's newest foray into the horror genre this weekend, and unlike everyone else in the theater who was surveyed by the cleaning crew on the way out, I didn't hate the movie. (All I hated was how drab and dowdy Sigourney Weaver looked in that neo-Puritan get-up.) I've learned to expect something other than slash and gore, something less eviscerating and more evocative of the dark side from a Shyamalan film. Shyamalan likes to be poetic. He gives you allusions, symbols, proverbs, and an actual premise that ultimately twists in on itself at the end.

Rather than a horror movie, “The Village” is more of a modern-day allegory about a new society—a society of innocence, the village elders call it, ostensibly set in the 19th century—in which the citizens live in cooperative, peace-loving, money-less, pastoral bliss. But of course there is a skeleton in the



toolshed. Paradoxically, the only way for this society to maintain its innocence and social cohesion is to inculcate in the children total terror of the “Other,” represented in the film as grunting, amorphous beings in scarlet cloaks that live in the woods and must never be named or spoken about. So great is the villagers' fear of these nameless creatures that they've built a watchtower at the edge of the woods (an immigration checkpoint, perhaps?), guarded by one of the young and deeply-terrified men of the village, whose job is to ring the bell at the slightest sign of the “bad color” (red always signifies evil in the Night universe). Sure enough, the Other appears, leaving a gruesome trail of violence in its wake, reminding the villagers that their fears are well-founded and that the border between them and us should always be patrolled and maintained.

In the final twist, we learn that the so-called elders (each with his or her own Pandora's Box of secrets) of this new society are, in fact, not post-Puritan or Mennonite wannabes, but Pennsylvania hippies so dismayed and disgruntled by the random violence of American culture, that they left home and never looked back. With their partners and children (all heterosexual, of course) they set out twenty-odd years earlier to start their own experiment in the wilderness. That explains why they speak such bad English, or rather, such a bad imitation of a colonial English that is as foreign to their speech patterns as native people are to the nature preserve on which they've

actually built their “city on a hill.” The young generation, raised entirely within the delusion of this kinder and gentler social order, does not realize the subterfuge being perpetrated on the village by their “elders,” and blindly buys into the fear of the woods, the Other, and the “towns” from whence their fathers and mothers escaped.

Drawing from fairy tale lore, the biblical story of the slaughter of the innocents, and *The Scarlet Letter*, with moments of Blair Witch madness tossed in, “The Village” is actually a parable about the post-9/11 traumatic stress disorder that has plunged this country into a culture of terror, bringing the patriots (yes, that does sound like patriarchy, doesn't it?) out of the woodwork to protect their homeland against all invaders, even if they have to dress up as the invaders, themselves. Only by inventing an external threat, or “Those We Do Not Speak Of,” who occasionally break the truce and infiltrate our borders, marking our doors with their “bad color” or skinning our livestock a-la-chupacabra style, can our society remain “safe.”

The best metaphor of all is that it's the blind girl who's the protagonist, the one who, because she can't see the truth, will not reveal the lie that is her father and his cronies' society of innocence. Although her father is prepared to sacrifice her safety for the greater good of the village, by virtue of her blindness, not to mention her uncanny boy-like abilities, she is spared the ravages of the village farce come to deadly life in spiny Red Riding Hood drag. The moral of this fable is clear: only those who don't see what's really going on can survive this culture of fear. So, don't open your eyes, gente! Those We Do Not Speak Of might be suiting up as we speak. “Don't let them in!”



Editor's note: This new column in La Voz is a space in which to comment on and critique the arts at a local, national, or international level. We invite you to be our “Random Critic” and send in your critique by no later than the 15th of each month. Pieces should not exceed 800 words. We reserve the right to edit for space.

Alicia Gaspar de Alba, Associate Professor of Chicana/o Studies and English at UCLA is currently on sabbatical in San Antonio. Her latest novel, *Desert Blood*, will be published in the Spring of 2005 by Arte Publico Press.

Don't Call this Country “America”

How the name was hijacked and why it matters today

by Elizabeth (Betita) Martinez



If ever there was a time to break the habit of calling this country “America,” as if no other nations existed in this hemisphere, it is now in the current era of Permanent War and arrogant empire-building.

If ever there was a time for people in this white-dominated super-power to reject its racist contempt for 20 other American countries that happen to be of color, it is right now as Bush charges from one racist war to another.

If ever there was a time when all of us need to expose the denial of truth, the hidden histories of crimes against humanity by the U.S., it is today when monumental lies have become the real weapons of mass destruction.

Denial of truth goes far back in our history. As a result, even the most consistent radicals and leftists often don't see how they are trapped in a culture of domination that says: if you can define the meaning of something, you can hide other meanings. Thus the United States has been made “America” and “Las Americas”—the whole, inter-related hemisphere—is an irrelevant, non-existent concept.

The culture of domination began here when European colonists liquidated the original, native (Iroquois) name for North America, “Turtle Island,” along with the indigenous peoples themselves. Where did “America” come from? The standard Western explanation is that German geographer Martin Waldseemiller suggested in a 1507 book that Columbus's recent so-called discovery be named after the navigator's friend, Amerigo Vespucci. You can find a 1570 map of the Western Hemisphere labelled, in Latin, “America or the New World, A New Description.”

Renowned Native American scholar Jack Forbes of the University of California at Davis, says: not so. His extensive research, has revealed that long before the 1500s the name Maraca, Amaracapa, and even Amerikamique, could be found for an area stretching from the Caribbean to Venezuela to Brazil. One old map showed an island, later the land-mass of Nicaragua, marked Tierra Maraka. So much for Vespucci.

Just how and when “America” may have evolved from those indigenous names remains unknown. But we do know that whatever its exact history, under Spanish and Portuguese rule, the name came to represent invasion and bloody

conquest for native peoples. To insist that one country should not steal the name America for itself alone does not mean the name is without fault.

The 13 colonies seem to have used “America” primarily for themselves. A poem entitled “America: or a Poem on the Settlement of the British Colonies,” published in New Haven, Conn. in 1770 proclaimed triumphantly “Hail Land of light and joy! Thy power shall grow, All thy glory shall extend, And savage nations at thy scepter bend.”



An essay published that same year declared “America hath a fair prospect in a few centuries of ruling both in arts and arms.” Still more poets and essayists sang the same song for the future of “America” as emperor of the earth. All those writings were early steps toward hijacking the name, and suggest the linguistic imperialism yet to come. In 1823, the Monroe Doctrine told Europe, “hands off those newly independent countries of Latin America.” Twenty years

later, the cry of Manifest Destiny sounded across the land, proclaiming that “it is the manifest destiny of the Anglo-Saxon race to people this vast continent” and replace “the inferior races” (like those “savage nations”). As for the Mexicans, “their nationality shall cease.”

Manifest Destiny Triumphs

In this spirit, the U.S. seized almost half of what had become Mexico by military force in 1846-48, making it almost one third of the United States. Those years saw a newly intense patriotism flourish. The U.S. flag was suddenly everywhere, manufactured by the thousands for the first time, as historian Cecilia O'Leary tells us in her book *To Die For: The Paradox of American Patriotism*.

Five decades later, 1898, the U.S. scooped up Cuba, Puerto Rico, the Philippines, and Guam. With the empire thus consolidated, says Dr. Forbes, calling the United States “America” locked in firmly. The concept of Manifest Destiny recognized no limits and is more alive than ever today. Indeed, the White House globalizes it.

It is Manifest Destiny that calls this nation “America,” thus denying any serious existence to over 550 million human beings who stretch across 7,785,000 square miles. For Latinos/as here and abroad, calling this country “America” is offensive. Perhaps unintentional, but





offensive. We should all ask ourselves: do we really want to approve that racist, imperialist worldview by using the empire's name for itself?

As one of our neighbors, most Canadians do not call the U.S. "America." Neither do most Latin Americans living in their countries. Inside the U.S., we find a wide range of people at all levels of society, of all colors, all political stands, all doing it. We expect mainstream academics and political scientists, business leaders, and the mass media to practice the imperial habit. But left-leaning journalists and scholars, anti-imperialist activists, and radical college students also call this country "America" without thinking.

The habit is so entrenched that, for example, you can protest the usage one, two, three times at a meeting of progressives or even leftists, and it's as if no one ever heard you. Like this: **Speaker #1:** "America has been moving to the right ever since,"

Speaker #2: "Please don't call this country 'America,' it's just one part of a whole continent."

Speaker #3: "Reagan's election showed how America was ready to turn,"

And so it goes. How is this possible? Leaving aside rightwing ideologues and self-styled "patriots," for most people such stubborn, unyielding usage comes from deep-rooted, unthinking habits sustained by all our social institutions. It also rests largely on the connection between "America" and "American." There is no English word specifically for a person of the United States, such as Spanish offers with the word *estadouidense* (roughly speaking, United Statesian). Lacking such a term, we say "American." The people of the U.S. are perfectly correct in calling themselves "Americans" but they usually forget that everyone else in the hemisphere is also an American.

That unilateral, exclusionary worldview goes along with a racist worldview. "American" as a term of group identification is loaded with privilege. Immigrants of color are made to understand from the start that "you're not a real American." Perhaps, you can become one of those hyphenated Americans and yes, you may become a citizen; yes, you may be able to vote like any other "American." But does the white family next door see you as a "real American"?

The Colonized Mentality Prevails



For all the talk about "diversity," the reality remains: in most U.S. eyes, the norm for "American" is white. Thus many people of color go on hoping to be treated as "real" Americans who belong in "America"-meaning the USA. In that hope, we unite with a name that reflects a worldview both imperialist and racist.

It is no surprise, then, that so many peoples of color, both immigrant and native-born, call this country "America." Chinese Americans say "America" as if forgetting how the Gold Mountain has cheated, despised, and lynched them. People from India-even well-to-do professionals-seem to forget their own centuries of being colonized when they give the U.S. full colonial rights by calling it "America." And you can certainly find Latino immigrants obliterating a long history of direct and indirect U.S. domination of their countries with their acceptance of the A-word. Nowhere is this internalized

repression clearer than among Chicanos, a people of color born directly from U.S. colonialism. Our struggle against what many call the colonized mentality has been long, painful, and has not yet ended. The very word "Chicano/a" was a historic blow struck against self-definition with that old-style, hyphenated term Mexican-American. The Chicano movement of the 1960s and early 1970s targeted the colonized mentality as a major obstacle to liberation and today's youth also speak out against it as internalized oppression.

As long as Chicanos go on calling the United States "America," the struggle against that mentality is needed. Chicanos/as and all Raza need to be taking a much stronger stand today. Any community's rejection of "America" as the name for this one country may be called a struggle against the colonized mentality.

The Complexity Of "African-American"



Among African Americans, the "America" habit is more complex. On one side we find the angry words of Tony Morrison, who wrote in her book *Playing in the Dark*, that in this country "American means white." She goes on to speak of how "Africanist people struggle to make the term applicable to themselves with ethnicity and hyphen after hyphen after hyphen." In a country plagued by profound racism, being "American" thus becomes desirable even though the term "America" is in effect a slave name for this country, used by whites to affirm their power over peoples of color.

On the other side we see how the name has often been summoned by eloquent leaders like Langston Hughes, Martin Luther King, and others for its promise of equality. Malcolm X also said "America" in fierce anger at its two-faced history but still affirming its promise. Today even Mumia Abu-Jamal uses it. For African Americans, as one black observer has said, the word is more of a concept than a name. Its usage reflects a desire to be recognized as rightful owners of this enforced homeland.

"Who is an American?" becomes the question, and who should better be recognized as an American than those whose labor first made the nation's growth possible? In this sense, "America," meaning the U.S., remains the symbol of a bloodstained history but it has also become a demand that must be affirmed. We do not hear "America" said with Malcolm X's rage the same way we hear it when uttered with George Bush fanfare. When many of us wrote the name as "Amerikkka" in the early 1970's, we also were replacing its imperialist assumptions with a defiant cry for truth.

The Media Play The Name Game



The Great Name Robbery is sustained by the media, especially the mainstream print media. Some tend to stick with "United States" in straight news articles but not in headlines. Opinion writing opens the door wide to "America" (the word turned up 42 times in a single *New York Times* Sunday Magazine article this year). "America" for the U.S. is often used in a rhetorical way, eliciting a certain emotional response by its evocation of "God Bless America," "America the Beautiful," and other references deemed patriotic. Such usage comes as no surprise. Unfortunately, progressive and even left publications also succumb to the habit. *In These Times*, *The Progressive*, *Z*, *Left Turn*, and a few others do much better than most. But

"Letter to America" is the headline on an otherwise excellent interview with a German professor in the *Nation*. (Speaking of that weekly, why does our sharp-eyed columnist Alexander Cockburn persist with the A word?) Then we find the front cover of the February 2003 issue of *Mother Jones* announcing the lead story with the words "Lone rider: How Bush's Imperial Doctrine Pits America Against the World." Its lead editorial also used "America" for the United States three times, not including quoted remarks.

As for progressive radio, even Pacifica does it, and among media celebrities even gutsy Michael Moore occasionally slips.

All this is not a call for the Terminology Police to comb every sentence in every magazine for the A-word. It is not a demand to prohibit any stylized use of that name to make a political point, as in "corporate America." It is not a declaration of war on the word American as applied to nationals or products of this country. At the same time, we need to avoid "American" as an adjective when possible (and use U.S. instead). We need to avoid it energetically when such usage is extremely U.S.-centric and exclusionary, as in "People for the American Way." Whose "American" way, indeed? All in all, we just need to think more about our unconscious, imperialist mindset or, to borrow an important concept from Mills College scholar Margo Okasawa Rey, our internalized U.S.-nationism.

This article is also a call to think about the many ways that the habit of equating one country with an entire hemisphere promotes a harmful worldview. That worldview includes a tendency among liberals and radicals to ignore or minimize America south of the border. Unless, of course, it presents some militant people's struggle as in Cuba, Nicaragua, El Salvador, Guatemala, or Chiapas, at which point La Raza leaps into radical fashion.

It is no accident that scholars and journalists who write regularly about Latin America, like Susanne Jonas and James Petras, do not call the U.S. "America." Looking at the world through Latin American eyes can encourage us all to kick the "America" habit. If we refuse to do so, we will not understand the political, economic, and social forces at work there. We will remain blind to the mobilization of thousands for land and justice, the upheavals in progress today, the deep rooted dream called Bolivarism with its promise of uniting to transform Las Americas.

Latin America is in a new stage of potentially anti-imperialist change. In Brazil, leftist working-class leader Luiz Inacio "Lula" da Silva was elected President last October with vast support. In Ecuador, campesinos, native organizations, and workers recently elected the country's first indigenous President, Lucio Gutierrez, over the nation's richest man. In Bolivia, indigenous people are rising up. The forces standing with President Hugo Chavez resisted a Chile-1973 type of coup in Venezuela accompanied by a massive, ongoing media campaign against him.

El Salvador saw sweeping leftist victories in its March, 2003 elections. In Chiapas, the indigenous movement that exploded in 1994 survives despite brutal repression. Argentina struggles with severe economic problems but is seeing new faces taking to the streets. Escalation of the Colombian conflict has set one of Latin America's bloodiest examples of repression, with U.S. support, but without ending resistance. The continent bristles

with widespread opposition to the FTAA (Free Trade Area Agreement, in English).



These are times of grave difficulty, internal contradictions and unpredictable developments but also widespread hope for fundamental change. The existence of worldwide resistance against the globalization of neo-liberalism strengthens that dream. Powerful new waves are rocking ancient shores.

How, then, can we say nothing when the name America is used for a nation whose history shows no respect for the rest of the hemisphere? How can we, especially on the left, not make an effort to find respectful substitutes for that use of "America," such as plain United States or USA ?

When an adjective is needed for objects or ideas, "U.S." should do. For people, let's use a phrase like "people from the U.S." or "U.S. nationals" (and beware of "citizens"). Perhaps there are times when using "American" for people seems necessary to avoid literary awkwardness, but at least we should remember that a Salvadoran or Bolivian or Chilean is also an American. At a time of raging unilateralism by the U.S., the least we can do as its opponents is insist on showing respect for multilateralism, for our neighbors with whom we share the same enemies. That includes, of course, recognizing the diversity of the African diaspora in Latin America that creates Afro-Latinos among the Americans.

Let our *campañeros/as* to the south also insist more loudly on calling themselves Americans. They would do well to remember that one of the first acts by those who initiated Mexico's war of independence against Spain in 1810 was to abolish slavery in Mexico, saying with amazing foresight: "todos los americanos deberían ser iguales"-all Americans should be equal.

A Final Thought



In the end, refusing to misuse "America" is not just a matter of political correctness. Such refusal is indeed politically correct but it should come from our hearts, too. "America," a name imposed by European conquest, is also a beautiful word. Its syllables roll out with a fine cadence, its vowels and consonants harmonize happily. Can we not use it with love and respect for all its peoples, all their centuries of struggle and creativity, all the hopes of a hemisphere that are wrapped up in that one word when used truthfully-America? Finally, if you don't like America even used correctly, then just say Turtle Island.

*We should all ask ourselves:
do we really want to approve that racist,
imperialist worldview by using the empire's
name for itself?*



A social justice activist for over 40 years, Elizabeth (Betita) Martinez has published six books on struggles in Las Americas, taught Women's Studies, currently directs the Institute for MultiRacial Justice in San Francisco and is an editor of *War Times*. This article was previously published by *Z Magazine*, July/August 2003 (Volume 16, Number 7/8).

"Babylonia"

by Janet Lassiter

Greed-filled coffers
spill on world-wide stages
American-trained
Freedom Fighters
take aim.

Shell-shattered lives
scattered skyward
after the fall.
Kabul to Islamabad
across roadless mountain passages
on bumpy buses
they fled.

Weaving carpets on wooden looms
barefooted mothers, sons, and daughters
spun tales for pennies
'By your age,
my mother had seven children.'
'One day my father was pushing his cart
and the Taliban shot him.'

Down crowded hallways
In accordion-pleated classrooms
Babylonian babble

'Je ne comprends pas.'
'Ma fahemish.'
Can you speak
Russian, French
Pashtu, Urdu,
Arabic?

'Habla español' not for all.

'My mother was a teacher in Cameroon.'
'My father was in the military until the coup.'
'My mother cannot read.'
'My father cuts grass.'
'Can you help me find a job?'

Current educational policy in Texas requires limited English proficient (LEP) students to take state-mandated examinations after a maximum of three years in the United States. (www.tea.state.tx.us/) For teenage refugee students, many of whom have had little or no prior education, the hope of graduating from high school is, at best, a distant or unattainable goal. The challenge for many educators is to develop models that would allow such students to gain skills they will need in order to function in everyday society. If the aim is truly, "No Child Left Behind," then other options must be explored.

Janet Lassiter has taught English and English as a Second Language in many diverse settings in the United States and around the world and has seen, firsthand, how politics and policies have impacted the lives of ordinary people, often in adverse ways.



Don't Get Railroaded

You have the right to an attorney if you are accused of a crime in Texas.

by Carlos Villarreal

Every county in Texas has a team of prosecutors trying to maximize punishments and win guilty pleas. They are women and men with advanced degrees who are comfortable with the courtroom, and may be good friends with the judges and court staff. Anyone accused of a crime is at a severe disadvantage if they attempt to defend themselves in this setting without good legal counsel protecting their best interests. Unfortunately it happens all the time and in some cases may be unconstitutional.

In some counties defendants "meet" with prosecutors before they ever see an attorney of their own. They may be threatened with jail time and encouraged to take an unfair deal quickly. In other counties defendants may get an appointed lawyer, but those lawyers may be unqualified or simply overworked and underpaid. These lawyers are unable to put up an adequate defense and may feel pressure to move their clients through the system quickly or face the prospect of being dropped from the appointment list.

Whether someone is convicted by a jury or coerced to plead guilty before they ever see a trial, the consequences can be enormous. The first time this happens could force someone to pay a fine, go on probation, spend weeks in jail or years in prison. If it happens again in the future, the consequences can multiply under Texas' habitual offender law and enhancement penalties. Pleading guilty or receiving a guilty verdict also has an impact on many other aspects of a person's life: the licenses they can get, their job prospects, their ability to get loans, their immigration status and more. It is because so much is at risk that defendants have been granted certain rights to ensure they aren't unfairly punished. Unfortunately, judges and prosecutors often ignore those rights, and defendants are often unaware of them.

Recent incidents clearly demonstrate the need for Texans to recognize and fiercely protect the right to an attorney for people accused of crimes who cannot afford one.

We know that innocent people are convicted in Texas. In Tullia, Texas, 43 people were falsely arrested in 1999 for selling drugs. It took 4 years to get some of those folks out of prison. In Harris County, Josiah Sutton was wrongly convicted for rape based on DNA evidence. The evidence was tested at a lab that was shut down in 2003 after independent auditors discovered numerous problems including incompetence and bad science. Sutton is now free. In 2001 a number of Mexican immigrants were convicted of drug crimes with alleged cocaine that turned out to be billiard chalk. Officers responsible may never face legal consequences for their actions.

There are other cases we never hear about and some that are barely publicized. For example, a man spent five years in jail before an

appointed lawyer verified his consistent claim that he was incarcerated in another county at the time of the offense for which he was charged. Four men with severe mental disabilities awaited trial in jail, without treatment, for eleven years because appointed counsel did not know how transfer them to a mental hospital.



The Texas Legislature has started to recognize these problems. In 2001 they passed the Fair Defense Act that provides uniform guidelines for appointment of counsel in all Texas counties. Compared with many other states' policies, these changes are minor but could greatly improve procedures in many counties. There is inconsistent enforcement of this new law, however, and counties often interpret the law as broadly as possible or ignore it altogether. For example, in 2002, after the FDA went into effect, 75 percent of Texas counties appointed counsel in fewer than 20 percent of Class A and B misdemeanor cases (offenses punishable by a sentence of imprisonment), with two-thirds of those counties appointing counsel in fewer than 10 percent of cases. These misdemeanor appointment rates fall far below national averages.

In response to these ongoing problems the Texas Criminal Justice Reform Coalition has released a "Know Your Rights" card in English and Spanish for poor criminal defendants who need attorneys. These cards give basic information about defendants' rights in Texas and can be kept in a wallet or purse. Organizations can make them available in their offices or outreach tables and might consider distributing them at their local courthouses or jails.

If you, your organization, or church can use some of these "Know Your Rights" cards, please contact:

Carlos Villarreal
Texas Criminal Justice Reform Coalition
1506 S. 1st Street
Austin, Texas 78704
512-441-8123, ext. 110
fax 512-441-4884
email carlos@protex.org

Our entire society benefits when a defendant who cannot afford a lawyer is provided counsel. Not only does this safeguard our collective ideal of equal justice, it also ensures that each verdict and sentence is just, definitive, and respected by all individuals and by society as a whole.

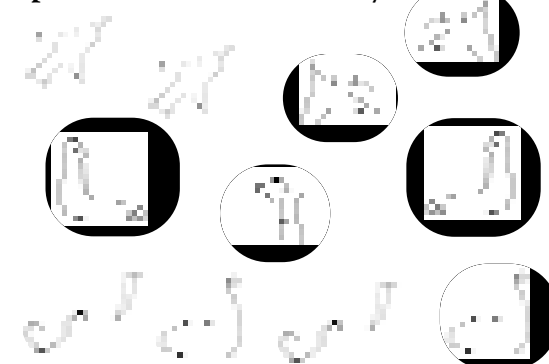


Carlos Villarreal is Communications Director of the Texas Criminal Justice Reform Coalition.



Photo by Maria Salazar: gloria and her mom

¡Feliz Cumpleaños,
Gloria!
Gloria Evangelina Anzaldúa
September 26, 1942 – May 15, 2004



Q.E.P.D.

R.I.P.

*For copies of the July/August issue of Voz on Gloria Anzaldúa or to contribute articles, artwork or poetry for a forthcoming anthology on Gloria, contact lavoz@esperanzacenter.org. Donations for mailing and publication of the special issue are much appreciated.

Pending Draft

Legislation Targeted for Spring 2005

There is pending legislation in the House and Senate (twin bills: S 89 and HR 163) which will time the program's initiation so the draft can begin at early as spring, 2005 — just after the 2004 presidential election. The administration is quietly trying to get these bills passed now, while the public's attention is on the elections, so our action on this is needed immediately.

\$28 million has been added to the 2004 Selective Service System (SSS) budget to prepare for a military draft that could start as early as June 15, 2005. Selective Service must report to Bush on March 31, 2005 that the system, which has lain dormant for decades, is ready for activation. Please see website: www.sss.gov/perfplan_fy2004.html to view the SS annual performance plan - fiscal year 2004.

The pentagon has quietly begun a public campaign to fill all 10,350 draft board positions and 11,070 appeals board slots nationwide. Though this is an unpopular election year topic, military experts and influential members of congress are suggesting that if Rumsfeld's prediction of a "long, hard slog" in Iraq and Afghanistan [and a permanent state of war on "terrorism"] proves accurate, the U.S. may have no choice but to draft.

Congress brought twin bills, S. 89 and HR 163 forward this year, (<http://www.hslda.org/legislation/national/2003/s89/default.asp>) entitled the Universal National Service Act of 2003, "to provide for the common defense by requiring that all young persons [age 18—26] in the United States, including women, perform a period of military service or a period of civilian service in furtherance of the national defense and homeland security, and for other purposes." These active bills currently sit in the committee on armed services.



Dodging the draft will be more difficult than those from the Vietnam era. College and Canada will not be options. In December 2001, Canada and the U.S. signed a "smart border declaration," which could be used to keep would-be draft dodgers in. Signed by Canada's minister of foreign affairs, John Manley, and U.S. Homeland Security director, Tom Ridge, the declaration involves a 30-point plan which implements, among other things, a "pre-clearance agreement" of people entering and departing each country. Reforms aimed at making the draft more equitable along gender and class lines also eliminate higher education as a shelter. Underclassmen would only be able to postpone service until the end of their current semester. Seniors would have until the end of the academic year.

Even those voters who currently support US actions abroad may still object to this move, knowing their own children or grandchildren will not have a say about whether to fight. Not that it should make a difference, but this plan, among other things, eliminates higher education as a shelter and includes women in the draft.

The public has a right to air their opinions about such an important decision. Please send this on to all the friends, parents, aunts and uncles, grandparents, and cousins that you know. Let your children know too — it's their future, and they can be a powerful voice for change!

Please also contact your representatives to ask them why they aren't telling their constituents about these bills — and contact newspapers and other media outlets to ask them why they're not covering this important story.

Parallels in Modern Imperialism

by
Thein Wah

The treatment of the Palestinians by the Israelis is reminiscent of the treatment of the American Indians by the white settlers: confiscation of the land and wholesale slaughter of the conquered people. In both cases the disparity in arms of the two parties is so great that resistance appears futile from the start and the final outcome inevitable.

The chance of the American Indians ever regaining even a fraction of their land is obviously remote. However, a parallel conclusion that the Palestinians have no hope may not be true.

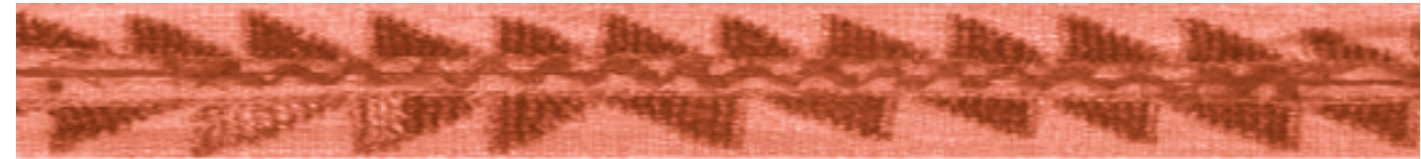
The dominance of Israel in the Middle East is predicated on the continued strength and stability of the American Empire. It is not an exaggeration to say that the American empire appears to be tottering. The hope of a quick and easy conquest of Afghanistan and Iraq is rapidly fading. Oil, the lifeblood of modern imperialism, is not flowing as plentifully as forecast before the invasion of Iraq. In fact there is a real possibility that the United States will be short of both treasure and troops

before very long. The rich countries in the world seem to be in no mood to jump into the fray. Even the collapse of a small country like Saudi Arabia could tip the balance and lead to catastrophic consequences for the U.S.

Since the Israeli and American empires are joined at the hip, the collapse of one would lead to the collapse of the other.

The next world empire may well be that of China. Napoleon is said to have remarked a propos China: "Here lies a sleeping. Let him sleep, for when he wakes he will shake the world." It would be better not to stir him.

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we mail and distribute 7500 copies of La Voz each month through support from ¡buena gente como usted!
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422 San Pedro, San Antonio, TX 78212



Arturo Cantú Vásquez, friend and supporter of the Esperanza, passed away in July in the illustrious company of artists, writers, activists and buena gente of Esperanza who have left their comunidad this summer. Arturo left a legacy which will continue in the nichos and artwork of EneArte. Un abrazo fuerte de pésame a su hijo, Arturo, Jr. y su esposa, artista y maestra Enequina Casarez Vásquez, who remain behind in the company of friends and family in San Antonio and beyond.

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presents

30

Days, 30 Ways...

to get involved with Planned Parenthood and make a difference!!!

SEPTEMBER: 30 Days, 30 Ways to learn more about Planned Parenthood of San Antonio and South Central Texas. Visit www.ppcstx.org for more details.

Invite friends and neighbors! Show your support!

september 2004						
sunday	monday	tuesday	wednesday	thursday	friday	saturday
<p>September: 30 opportunities to learn more and show your support for Planned Parenthood.</p>			1 Kingsville Clinic Tour, noon	2 Babcock Clinic Tour, 5:30 pm	3 From the Pulpit: Temple Beth El	4 Read Protect and Defend (see 9/14)
5 Talk to Your Kids about Sexual Responsibility	6 Virtual Advocacy "Labor" Day	7 Wear a PP Button/T-shirt	8 Health Textbook Hearing, Austin, 9 am	9 Southeast Clinic Tour, 5:45 pm	10 Cocktails for the Cause, King William*	11 Party in the Park, 5 pm
12 Tell Us Your Story: www.ppcstx.org	13 Voter Registration 88tz: Lupo Clinic	14 Book Discussion, Babcock, 5:30 (see 9/4)	15 Kingsville Clinic Tour, 5:30 pm	16 Babcock Clinic Tour, 5:30 pm	17 Student Activist Lunch with CEO*	18 Student Activist Training at SAC
19 From the Pulpit: 1st Unitarian Universalist	20 Beauty Lupo Clinic Grounds, 8 am	21 Cocktails for the Cause, Broadway & 410*	22 Feed & Film "Jane: An Abortion Service" Esperanza, 6 pm	23 Patrons Party, Oak Graced*	24 Advocacy Letter-writing Day, Babcock	25 Inspire a Friend to Vote
26 From the Pulpit: University Presbyterian	27 Voter Registration 88tz: Southeast Clinic	28 Women Candidates' Clinic Tour, Southeast**	29 Head Hat Tour, Northwest Clinic, 5:30 pm	30 Last Chance: Donate \$30 at www.ppcstx.org	*by invitation - no email or call for an invitation! **an event of the Government Affairs Council, a 501 c-4 organization For more info log onto www.ppcstx.org, e-mail 30days.30ways@ppfa.org or call Nancy at 210-736-2244 ext. 318.	

Community Meetings

San Antonio NOW meets the fourth Wednesday of the month at La Madeline restaurant on Broadway. (across from Central Market) 6:30pm. Our Phone is: 210 673 8600 Our Address is: Box 34551, 78265-4551

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

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

Amnesty International #127 Meets the fourth Thursday of each month at 7:30 pm at Ashbury United Methodist, call 829-0397.

Fuerza Unida at 710 New Laredo Hwy. Call for information and meeting times, 927-2297.

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

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

S.N.A.P. Survivors Network of those Abused by Priests meets the last Wednesday of each month at 7 pm at 1443 S. St. Mary's, call 725-8329.

Xicana Xicano Education Project meets Wednesdays at 6 pm at the Bazan Public Library, 2200 W. Commerce St., call 437-5196.

Solidarity: Peer Support for Mental Health Consumers, meets the first and third Saturday monthly, 10:30 am at the Travis Park United Methodist Church, Rm 210. Call 734-7527.

Bexar County Green Party meets the first Sunday of each month at 2 pm at Picante Grill, 3810 Broadway.

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

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



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!

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: lavoze@esperanzacenter.org or by snail mail to: 922 San Pedro, San Antonio, TX 78212. The deadline is the 12th of each month.

The National Association For Latino Community Asset Builders (NALCAB) will hold a special screening of the film *A Day Without a Mexican*, at 5:30 pm, on September 3, 2004 at the Guadalupe Theatre. This special screening will include a conversation with Filmmakers Sergio Arau and Yareli Arizmendi. \$20 tickets will be available at the Theatre Box Office. Proceeds will help support NALCAB's mission to build assets for latino organizations, communities and families. Contacts: Azalea.Rodriguez@RDFC.org or Corinne.Chacon@rdfc.org or 212-4552.

sharon bridgforth's newest work *love conjure/blues* will be produced by the University of Texas at Austin's Center for African and African American Studies. Performances will take place at the U. T. Austin campus at the lab theatre (LTH 1.110) behind the Winship Drama Building September 16, 17 & 18 at 8 pm and September 19 at 3 pm. There is no admission fee. Lisa C. Moore (Redbone Press) will be onsite selling the *love conjure/blues* BOOK!! Contacts: redbonepress@yahoo.com or check <http://www.sharonbridgforth.com>

The 7th ILGCN (International Lesbian and Gay Cultural Network) is presenting the *WORLD HOMO CULTURAL CONFERENCE* in San Juan from September 24-27, 2004 dedicated to the memory of Bayard Rustin (1912-1987) a gay, African-American organizer of the legendary March on Washington in 1963, where Martin Luther King made his "I Have a Dream" speech. For complete conference activities visit: apagay.com
The National Association of Latino Arts & Culture's 5th National Conference, *ARTE Y CULTURA: EL CORAZÓN DE LAS AMERICAN*, *NALAC IN THE HEARTLAND* is set for October 6-10, 2004 in Kansas City, Missouri. Contact info@nalac.org

The Center for Mexican American Studies (CMAS) and the Center for Women's and Gender Studies at UT Austin, together with the Austin Latina/o Lesbian, Gay, Bisexual and Transgender Organization (ALLGO), Red Salmon Press/Resistencia Bookstore, and BookWoman will sponsor a two-day tribute in Austin, Texas to Gloria Evangelina Anzaldúa on Friday, October 22 and Saturday, October 23, 2004. The tribute will also include a dialogue on diabetes, a disease that disproportionately affects Latinas and that ended Anzaldúa's life prematurely. Contact: virginiaraymond@mail.utexas.edu

A CALL FOR SUBMISSIONS for Mexican literary fiction in translation has been issued by **Whereabouts Press, 2005** for a new anthology, *Mexico: A Traveler's Literary Companion*. The anthology, with a strong sense of place, will be edited by C.M. Mayo, winner of the Flannery O'Connor Award for Short Fiction and founding editor of *Tameme*, the bilingual literary journal. For complete information contact: www.whereaboutspress.com

For more than a decade, the cities of Chihuahua and Juárez, near the US-Mexico border, have been killing fields for young women, the site of over 380 unsolved femicides. From October 20th to 30th, four caravans will travel across the U.S. and two will travel across Mexico, converging on the Juárez/El Paso border October 31st to November 4th for the International Delegation and Convergence in Juárez and Chihuahua. **Mexico Solidarity Network** speakers will talk about the impact of neoliberal economic policies, especially the effects of NAFTA and the maquiladoras in creating the dreadful conditions that characterize Juárez and are spreading throughout North America. Throughout the U.S., hosts are asked to plan public events on Day of the Dead: holding demonstrations at local Mexican consulates, meeting with Representatives

to demand support for HR 466 sponsored by Rep. Hilda Solis, meeting with local editorial boards, setting up shrines or holding other educational events. In San Antonio, the Caravan will arrive on October 29th. For details contact MSN@MexicoSolidarity.org

ORALE: **FEAR OF A BROWN NATION** is the working title of a forthcoming book which is now in its initial stages of organization. The book which will be edited by Richard Martínez and Bárbara Renaud González will be an anthology of articles that creatively challenge and address the fear epitomized by Samuel P. Huntington's latest writings that whites have of Latinos and the browning of America. The book is the byproduct of a standing room only symposium held in April, 2004 at the UTSA. This is a very special book: a mix of scholars, writers and artists, some well-known, others emerging but volcanic and poetic -- who speak, write, and act with resistance and hope as they struggle with the same subject in their own lives and who go far beyond the conventional assimilation paradigm. Essays and art are to be collected by late November, 2004. If you have suggestions or contributions, please share. For guidelines, contact: Rich at chicanoselfreliance@yahoo.com or Bárbara at nomedejo@hotmail.com

The Producers for a new public access show, **The 411 Show** are currently looking for young, local talent for interviews and artistic performances. Youth ages 11 to 19 who would like to participate in interviews or ages 6 to 19 for performances may call to be interviewed. Talents from a variety of cultures are encouraged to audition. All potential participants must be available for filming weekdays or weekends, from 9 am to 4 pm. this is not a paid performance, but is to give exposure to young artists intersted in the Media Arts. Call Patsy Robles at 210-789-3143 for auditions for information.



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- _____ \$1000
 - _____ \$500
 - _____ \$250
 - _____ \$100
 - _____ \$50
 - _____ \$25
 - _____ \$15 *La Voz* subscription
 - _____ \$10
 - _____ other \$ _____

I would like to volunteer!

Name: _____
Address: _____
City, State, Zip: _____
Phone Number: _____

DINNER & A MOVIE

The **Esperanza** and **Planned Parenthood** invite you to dinner and a movie featuring **JANE: AN ABORTION SERVICE** which powerfully documents a group of courageous women who were willing to translate their politics into action by providing safety and dignity to women of all backgrounds before the landmark decision of Roe v. Wade. This film is a way to get us talking about our past and our power at a time when feminism has become a dirty word and choice remains fragile in the extreme.

Wednesday, September 22, 2004 @ 6 p.m.

Esperanza Center,
922 San Pedro Call 228-0201 – No admission



La Voz de Esperanza

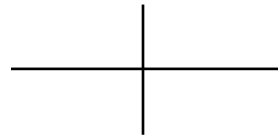
Esperanza peace & justice center
922 San Pedro
San Antonio TX 78212

210-228-0201 • fax: 210-228-0000

www.esperanzacenter.org

address SERVICE requested

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



Estimado público de Esperanza,

The Esperanza Peace and Justice Center is gifting you, gente de Esperanza, with a live concert in the Westside of San Antonio at the Plaza Guadalupe on Saturday, October 2nd. In order to make this a true community-based event we need buena gente to help. We will meet for a short training session in the weeks before Lila's arrival.



Among the many tasks to be completed for the Lila concert are:

- Transporting equipment and supplies in appropriate vehicles to the concert site
- Physical labor to set up / break down for the event (stage and audience lay-out)
- Greeting and ushering audience onsite at the concert
- Staffing concession sales and literature booths
- Design and decorate stage and grounds
- Distribute flyers and information to locations in the Westside
- Document event and interview participants using videotape and photography

Besides the Lila concert buena gente can get involved with:

- La Voz mailing and distribution around the 26th of each month.
- Planting the Buena gente garden of marigolds at the Casa de Cuentos
- Writing Calaveras for the November issue of La Voz and much more!
- Much needed fundraising for events like the Lila concert y más!

To become **buena gente** of the Esperanza call us at 228-0201 and let us know how you would like to help.

¡Mil gracias!