

# La Voz de Esperanza

San Antonio, Texas • July/August 2005 • vol. 18 issue 6 •

## crossroads

WHY WE ARE HERE PROTESTING  
1. We are here as the Indigenous people of this continent. We are not foreigners to this continent.  
2. We are here to confront the Racist squatters on our continent who dare to call us foreigners: the Nazi-like SOS and the Nazi-like Minute Men.  
3. 500 Years of European crimes of trespassing, theft, murder, false borders, and Genocide do not make OUR CONTINENT a European continent!



## for



## justice

# La Voz de Esperanza

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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 Letters with intent to slander individuals or groups will not be published.

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the Arts, and la buena gente de nuestra comunidad.

• Front page photos from top left clockwise: Baldwin Park poster, State Rep. Senfronia Thompson, Dykemarch dancer, Lea Arellano, Minuteman protestor.

**"This land was Mexican once,  
was Indian always  
and is,  
And will be again."**

-Gloria E. Anzaldúa

¡ Ay, Gloria ! If only you were here to see the effect your words have had on people, lately. It is these words that the Ventura County, California based organization, Save Our State, claims are seditious and anti-American and promote the radical and militant belief in the "reconquista of Aztlán."

Gloria's words appear as part of "Danzas Indigenas," a monument which graces the grounds of the Baldwin Park Commuter Rail Station in Baldwin Park, California. On May 14<sup>th</sup> SOSers staged a demonstration there demanding that the city remove the monument, if not the words themselves by July 1<sup>st</sup> of 2005. Poorly attended by supporters of the SOS, the protest brought out a large group of defenders of the monument who accused them of "racism." Although there was heated exchange between the two groups, incidents of violence reported on either side were minimal.

What SOSers failed to mention is that the monument, although reflective of Chicano/Indigena sentiments also has statements sandblasted on such as: "Use your brain before you make up your mind", "not just adults leading but youth leading, too", "a small town feeling", "when the Indians died the villages ended" and "the kind of community that people dream of -rich and poor, white, brown, yellow all living together." It also has quotes in English, Spanish, Gabrielino, Chumash, Luiseño and is a layering of indigenous, Spanish and mestizo history from the local community.

When the SOSers demanded that the city of Baldwin Park voluntarily remove the allegedly offensive passages on the Baldwin Park Monument the community responded in a way that sets the standard for future confrontations with such groups. They mobilized much like we did here in San Antonio when the KKK came to town in 1996. Read more on Baldwin Park on page 6 of La Voz or visit [www.sparcmurals.org](http://www.sparcmurals.org) for complete information and photos.

The SOSers claim that Californians are tired of watching their communities turn into "Third World cesspools" as a result of a massive invasion of illegal aliens. Indeed the SOSers are closely linked to the other anti-immigration group, The Minuteman Project. In this issue of La Voz we focus on both the Minuteman Project and the SOS. The same xenophobia that drives some people to join projects such as the MM and SOS targeting Mexican immigrants and Chicanos also keeps them unconsciously supporting efforts such as the proposed Texas constitutional amendment to ban gay marriages and civil unions. Fortunately, we have some people like State Representative Senfronia Thompson who see the connections among oppressions and refuses to continue to validate outdated systems, in this case marriage. She exemplifies the best of humanity when we dare look outside the box. Read her speech on page 11.

As Chicana lesbian writer Gloria Anzaldúa said, "To survive the Borderlands, you must live sin fronteras, be a crossroads."



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**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.



Danza Indigenas, Judy Baca, artist;  
Siegel Diamond Associates, architect.

# WELCOME TO ARIZONA

## The Aftermath of the Minutemen on One Town.

by **alegría garcía**

Douglas, Arizona, a peaceful community with just over fourteen thousand residents sits on the border with Mexico; Agua Prieta, just on the other side. Arizona, this beautiful country where everything seems untouched—the true land of God—was the site of the Minutemen's chaos for one month, a place where vigilantes came and decided to take the law into their own hands.

I had never been to Arizona; I had only been through Arizona. When I was six years old, my father had gotten a job at California State University in San Bernardino. We said goodbye to San Antonio, packed up the "Blue Goose" (our name for the ratty blue Ford station wagon we owned) and ventured out west for my father to find his destiny.

I don't remember much of our drive from Texas. All of it seemed to be a blur of heat and exhaustion. The only memory I have is of us stopping midway through in Arizona—my sister and I clothed in T-shirts and shorts—getting out of the car on a grass shoulder of the highway to take a picture. When I look at that photo now, I see the cacti in the background, the solitude of the mountains, and the desert that I didn't pay much attention to at the time.

Now, twenty-odd years later, I have taken the same road trip—but in much different circumstances. Traveling with a group of filmmakers and writers, we set off from San Antonio to take a look at a city that has had national media attention as a result of the Minutemen hysteria that descended on them in April.

Perhaps, I should start at the beginning of that journey.

A few weeks ago, in my composition class, I had my students choose a subject and write an argument paper, taking a position on an issue they felt strongly about. After I fielded all the groans and mumbles about this research paper, I had a student, a young girl no more than twenty years old with blue eyes, as though she had once graced the cover of Seventeen magazine, come up to my desk with a purpose stating, "I'd like to write my research paper on immigration."

"Great!" I said. "Yeah, I am against it," she continued. "Oh!" I responded. She added, "I just think it's wrong that all these people come across the border and take our jobs and run up medical bills and try to infringe upon our American system and way of life."

Her research paper was riddled with sources from right wing

sources who wanted to rid our country of "those people" who are trying to take our money and our jobs. I didn't know what to say. After all, I had asked my students to write a paper with a strong argument. I just didn't realize that her argument was different—way different, from mine.

My family has been in Texas for years, centuries even. The bloodlines go back so far and are rooted in so many diverse people, I wouldn't even begin to say where I actually came from. If you look at my sister and I, you can see how far the gap is. She has beautiful dark skin with hair like Salma Hayek, and I am the güera. You can easily see where the Spaniards mixed with the mestizos. My family was here when Texas was still Mexico and when it came time to make that "border" we became citizens, not by choice, by destiny. It has not been lost on me that had the border been drawn somewhere different, it could've been my parents or grandparents who would've had to brave the scorching

weather and perilous environments to get to the United States.

Living in San Antonio—three hours away from the border—I have never known what it is like to have to live with the desperation and hardship that comes with crossing the border. Murder, drugs, immigrant hunting—so many things that the residents of Douglas, Arizona and other border towns have to live with daily.

I decided to go to Arizona with some colleagues after reading about the Minutemen fiasco. I couldn't understand how people could make it their hobby or mission in life to travel miles and miles just to hold a gun and tell people that they could not enter a certain piece of land. The purpose of this trip for me was to try to understand what could be the motivation behind such an act. As strongly as I felt against the project, I tried not to allow my personal judgments to get in the way of finding out the bottom line.

Douglas is a beautiful town but not in the way that one would think. It has no cascading hills or beautiful rivers—the beauty of it lies within the strength of the people who live there. Everyday a body is found in the desert, drugs are smuggled through underground tunnels and various media come in and out to gather the story of the week. Yet, the town remains unfazed, what they explain as "just another day on the border."

The Minutemen ("M & M's" as the locals referred to them) started out as the brainchild of two men, Jim Gilchrist and Chris Simcox. Gilchrist is a retired accountant from California who



Vida Mia and Alegria García - 1984



*This wall runs along the border town of Naco.*

joined forces with Simcox in hopes of eliminating the illegal alien problem. Simcox, a retired Los Angeles kindergarten teacher, was the one who spearheaded the project. A few years ago he moved to Tombstone, Arizona (just thirty minutes north of Douglas) and took over a newspaper called the Tombstone Tumbleweed. Under his guidance, the newspaper has become a one man, four-page tirade that focuses solely on anti-immigration propaganda. He even developed his own anti-immigrant militia: the Civil Homeland Defense.

The name “Minutemen” came from the early American militia that originated in the 18<sup>th</sup> century for men who could “defend the country at a minutes notice.”

The people of Douglas are familiar with Simcox and his activities and are tired of it. They feel that the Minutemen project, is nothing more than a publicity stunt meant to boost Simcox’s popularity with conservatives around the country and feed into the anti-immigrant sentiments of this country.

Douglas residents were adamant that they didn’t want him or his followers around. However, they were powerless to stop them. When we spoke to the Mayor of Douglas, Ray Borane, he gave us his view about the Minutemen and Simcox, but didn’t want to be videotaped. He said it was because Simcox was a shameless self-promoter and he didn’t want to give him any more press than he already had.

During April, the project came to its peak. Simcox and Gilchrist had recruited people from all over the country who were overjoyed to spend time and money to travel to the Arizona border just to stand “vigil.” They made it clear they weren’t out to derail law enforcement officials, but rather to assist them. They fervently denied that they were vigilantes and while Simcox and Gilchrist may have been speaking for themselves, there was no way that their followers weren’t of the same mind. Both men and women drove down to the border, set up lawn chairs, brought heavily powered rifles and guns in what many border residents thought was a “migrant hunt.”

It was as though they were in a real life video game shooting or even fatally wounding an immigrant with no repercussions. Over and over we listened to the horror stories of the degradation and humiliation that

immigrants suffered at the hands of the Minutemen volunteers.

One story we heard was of a California man named Bryan Barton who came to the border to volunteer. Barton was running for Congress in San Diego and one of his main issues was anti-immigration. He and his crew patrolled the border looking for immigrants and when they found one, they gave him food and water, but made him pose for a picture holding a shirt that said, “Bryan Barton caught me crossing the border and all I got was this lousy shirt.” On Barton’s website, there is a page documenting his time at the border, sporting pictures of the event and even selling the horrid T-shirt in question.

*Over and over we listened to the horror stories of the degradation and humiliation that immigrants suffered at the hands of the Minutemen volunteers.*

There is no other way to describe the recruiting methods of the Minutemen founders other than to point out that they started out with hate speech, although they themselves would not admit to being hate-based. The ACLU, however, recruited volunteers to act as “legal observers,” people who would watch the Minutemen’s every move. They stated that members of the Ku Klux Klan were skulking around Minutemen volunteers in hopes of recruiting members during these vigils. It was a fertile breeding ground for racists, even a playground.

When you search the internet for Gilchrist or Simcox, you will come up with a number of sites dedicated to the white revolution, the klan, and message boards that are hate-oriented but purport to be patriotic, not racist. One in particular had a very long thread with users talking about the Minuteman project and how they supported it and felt it was needed. Most entries ended with phrases like, “This is war!” or “Take Back Our Land!”

We spoke with a reporter from the local newspaper, an older Chicano who had lived in Douglas most of his life. He spent much of his time in April covering the Minuteman activities and wasn’t surprised by any of them. Everyone just wanted them to go home. Many stated that Douglas, while it is a frequent crossing ground for immigrants, does not have a problem with them. Most immigrants that cross



*“Bryan Barton caught me crossing the border and all I got was this lousy shirt.”*

there never stay in Douglas, preferring to head to New York, Philadelphia, Denver, or some other city where they can meet up with family members or just be faceless and blend in with the crowds.

An activist/lawyer we spoke to felt that American economic policies were to blame for this situation. On the day we spoke to her, she was in a hurry because of a death that occurred a few days prior on the border. A Border Patrol agent had shot and killed a fifteen year old and there were doubts of it being an accident. All of this, she said, is a human rights’ crisis. For innocent people to be hunted and caught like animals—shot and killed—is way beyond unacceptable. Why are we not more outraged? Why is this not on the front page of every newspaper and magazine in the country?

While their website touted that there would be thousands of volunteers from all around the country, less than two hundred actually showed up for the Minutemen vigils. Even so, the BP doesn’t want their “assistance,” they’d rather the Minutemen stay at home and leave immigration to them.

I would be remiss if I didn’t mention my long-standing issue with the Border Patrol. In particular, the Latino agents. How could someone choose a profession whose sole intent is to keep out your own people? In any case, I knew I couldn’t finish this project without getting their point of view.

They would only speak to me off the record, with the assurance that it wouldn’t get back to their superiors. The minutemen, they said, did have a strong effect—in places like Naco and Douglas. Many immigrants were caught by volunteers and it was a potentially explosive situation. At any moment one of the M & M’s could’ve shot someone and begun a full-out war. So, in addition to their original jobs, the Border Patrol had the added duty of babysitting the gun-toting M & M volunteers.

I met an agent who was wary of me from the beginning. Perhaps he thought I was trying to sting him. After convincing him that I wasn’t wearing a wire, he loosened up. This agent, who wanted to be referred to as Kirby, (I don’t know if it was his first name or last), was an ex-military sergeant from Florida. He was stationed in Douglas after his training at the Border Patrol academy. “I don’t have any problem with them, its just a job,” he remarked.

## MORE ON THE MINUTEMEN....

In the week after the month-long Minuteman Project vigil ended, California Governor Arnold Schwarzenegger commended the vigilantes on the right-wing radio station, KFI AM. He said, “I think they’ve done a terrific job... They’ve cut down the crossing of illegal immigrants a huge percentage. So it just shows that it works when you go and make an effort and when you work hard. It’s a doable thing.” Schwarzenegger also condemned human rights groups who set up water stations in the desert to help immigrants crossing the dangerous terrain. He said, “What we’re doing basically is, by not really securing the borders, we’re saying: ‘Look, here are the various water stations. Here are the places where you can cross the borders. Here is where we’re going to help you.’ The whole system is set up to really invite people to come in here illegally, and that has to stop.”

In mid-June as I drove to the Esperanza I heard an NPR report about the Minuteman Project making their appearance in Texas, in Goliad county. Upon googling Goliad, Texas for news articles, I found that the Minuteman Civil Defense Corps, an affiliate, have begun training and recruiting in Goliad. The Minutemen have also been rallying support nationwide by holding organizational meetings and recruiting volunteers. The group plans to demonstrate their vigilante skills on October 1st, 2005 when they will launch a massive border surveillance effort spanning from the Gulf of Mexico to the Pacific. Read more on the connection between the MM and organizations like Save Our State in this the July/August 2005 issue of La Voz. - the editor



*mobile border watch tower*

The hardest part, he said, was when he made human contact but because of his position could not display humanity or leniency.

He told me that one night while he was patrolling the border, he found an immigrant who had just crossed over. He held the man until his backup arrived during which time he lit up a cigarette. The man who was just about his age, asked him for one as well. Kirby gave the cigarette to him and for a moment thought of letting him escape into the dark. In the split second that the thought occurred to him, backup arrived and he had to release the man into their custody, However, he let him finish the cigarette first.

*Alegría García is an English Instructor at Northwest Vista College. Photos courtesy of Alegría García.*



“...Ours is a defiance of spirit; our weapon is sound, color, word, and song.”

Editor's note: The following is an article compiled from the SPARC website, [sparcmurals.org](http://sparcmurals.org), which offers a variety of articles, photographs as well as artwork on the Baldwin Park defense.

An “anti-illegal immigrant” group, Save Our State, of Ventura County claims that California is being repatriated by Mexicans (la reconquista) and illustrates this on their website by showing the California state flag merging into the Mexican flag ([saveourstate.org](http://saveourstate.org)). On May 14<sup>th</sup>, 2005, the SOS sought to remove the wording on a twelve-year-old monument in Baldwin Park, California, entitled *Danzas Indigenas*, by staging a protest at the site. The SOS called on the city of Baldwin Park to voluntarily remove what they considered offensive passages by Friday, July 1st, in advance of the American Independence weekend. (See editorial, p. 2)

The Baldwin Park monument was commissioned in 1993 by the City as a public artwork under the direction of artist Judy Baca, founder and art director of SPARC, a community-based arts organization in Los Angeles. Produced with extensive public input, the work was designed to include the “past” and “present” of the region and the voices of local residents. Its intention was to become a site of public memory for the people of Baldwin Park and to make visible their invisible history. The significance of this monument for the people of Baldwin Park became evident as they responded to the demands of the SOS.

On June 25<sup>th</sup>, from 11 am to 2 pm, the artists and the community came together in Baldwin Park to celebrate. The gathering called, “Reconquest of Justice, Peace, Liberty and Love,” featured performances, artwork, and festivities which brought out a multitude of supporters. As part of the celebration, the City of Baldwin Park presented artist Judy Baca a proclamation citing her work as an artist and promising to keep the “*Danzas Indigenas*” monument intact. Ms. Baca acknowledged the City for taking a strong stand for public art, and for making clear that racist organizations like SOS were not welcome there.

Using their creative energy, the artists and volunteer supporters from the community produced and presented a mural in three movements during the celebration. The first part, “speaking back,” used quotes sent to the SPARC website responding to the anti-humanitarian ideas of the SOS. The second movement, “Turn Our Back,” showed the silhouetted backside of people labeled with diverse ancestries representing America turning its back on hate-groups and hate-speech. The third part, “Reconciliation,” offered Spanish and English translations of a Mayan concept-word, “in lak ech,” that means “you are my other me,” or “tú eres mi otro yo,” to signify that whether we like it or not, we all share a common

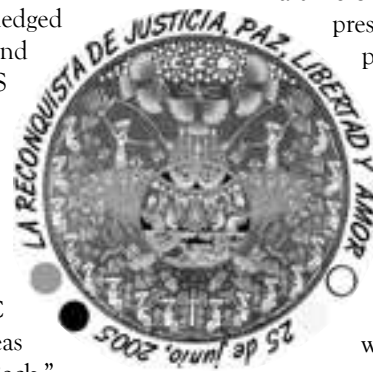
humanity. As such, we are all connected even though we may think differently. Ultimately, we must act with compassion towards each other.

The experience that the community of Baldwin Park undertook in response to the SOS was one of validating their own stories and history as exemplified by the monument, *Danzas Indigenas*. The defense of this public artwork through performance, art and dialogue has led people to the understanding that telling stories through such works becomes an antidote for hatred and disconnectedness in society.

The Committee to Defend “*Danzas Indigenas*” summed up their response to SOS in this way: “The resistance we envision does not look to violence as the response to the ignorance of their empty rhetoric, but looks instead to creativity. We believe that the groups who oppose us welcome confrontation so that they can broadcast their message of fear to others through the media. We will not succumb to these tactics, but will mount dignified and serious resistance to their ideas. We will protest, but we will challenge ideas and not people. They will offer cynicism and we will offer ceremony. They will raise criticism and we will offer culture. They will condemn art and we will simply make more of it. They will paint a picture of weakness and we will celebrate our strength, for in our eyes, the law protects us, our creativity dignifies us, and we have already won. Ours is a defiance of spirit; our weapon is sound, color, word, and song.”

The response of the Baldwin Park community serves as an example of how much responsibility we bear in reaction to groups such as the SOS. As artist Judy Baca points out: “We are living in a time of expanded restrictions on freedoms of speech and press, increased censorship of public artists, diminished public funding for the arts, and an empowered right-wing media. In this climate, the attack on ‘*Danzas Indigenas*’ has prompted us to consider SPARC’s role, and the larger responsibility of artists and arts organizations to record collective memory in works of public arts, and to preserve and practice peoples’ rights to freedom of conscience and freedom of expression. In these times, whose stories will be allowed to be told? What memories will we preserve for our children to remember?”

The Save Our State organization promised to be back, perhaps on July 4<sup>th</sup> or in some other venue. They won’t be the last group with anti-humanitarian views. The challenge for peace and justice groups as well as artists is to use creative responses as in the Baldwin Park defense instead of violence. (Artwork from [sparcmural.org](http://sparcmural.org))



Editor's note: Alicia Gaspar de Alba, author of *Desert Blood: The Juárez Murders* was invited to be the keynote speaker for the rally preceding the 2005 Dyke March in San Francisco on June 25, 2005. The rally included music, performance and political/spiritual offerings with a diverse crowd of up to 20,000 people.

Twenty-five years ago, Adrienne Rich imagined a rainbow of woman-to-woman relationships that she called “the lesbian continuum,” a relational spectrum on which we could track lesbian identity from female friendships on one end to lesbian weddings on the other. Looking at the world through these rainbow-colored lenses, all women engaged in any kind of female-identified relationship (even mother-daughter and sister-to-sister affiliations) fit somewhere on the lesbian continuum; hence, all women are in one way or another, lesbians.

I’m here to talk about another lesbian continuum, not the one imagined by Adrienne Rich that we’re all here to celebrate with pride, but one that threatens our rainbow daily, especially these days, and that has to be talked about even on a day of celebration.

I’m here to talk about violence. As lesbians, of whatever color or nationality, we’ve had a long history with violence. We experience violence in our daily lives, in our personal relationships, on the bus or the subway, in our classrooms, in our bedrooms. We live in a country where the powers-that-be allow Medicare to dispense Viagra to sex offenders but won’t allow gays and lesbians to marry. What does that tell you? The state will harden the dicks of men who have hurt women and children; and yet, queer love is a threat to the sanctity of the heterosexual family?

Homophobia is not just a kind of fear, it is a form of violence, sometimes subtle, like that guy at the store who hisses “dyke” at you when he notices your unshaved armpits, sometimes lethal, like what happened to Brandon Teena or Matthew Shephard. Anybody here today who has ever been the recipient (or the perpetrator) of homophobia has experienced that violence.

Gloria Anzaldúa, a South Texas homegirl who claimed the Bay Area as her second home, a perpetual border crosser who now, a year after she passed into spirit, inhabits the land of the dead, used to say that homophobia was the “fear of going home.” The fear of going home. Indeed, for most of us, homophobia did begin (and for some continues) at home, among those who are closest to us, those who love us most.

For some of us, home is not a sweet place. Home is a tricky, sticky subject.

## VIOLENCE WITHOUT BORDERS:

*Another Lesbian Continuum*

By Alicia Gaspar de Alba

“As a mestiza I have no country,  
my homeland cast me out;  
yet all countries are mine because  
I am every woman’s sister or potential lover.”

– Gloria Anzaldúa

Since 9/11, “home” has come to be an even more embattled and political term than ever before. From the “home fires” to the “home front,” from “homeland” to “homeland security”—home is not just where the heart is, any more, but often, where the bomb is, where the fanatics are, where the invaders from the outside look almost exactly like the outsiders from within. What all of these applications of “home” have in common is violence.

The “home fires” on the 19<sup>th</sup>-century frontier were made possible by large-scale, systematic violence against the indigenous peoples of the so-called frontier who were either decimated or relocated to create space for the home fires of the western pioneers.

The “home front” that was so zealously defended in two world wars and throughout the Cold War, the Korean War, the Viet Nam War, and Gulf Wars I and II cost the lives of hundreds of thousands of American citizens and millions of world citizens who were on the receiving end of those “keeping-the-world-safe-for-democracy” homefront defense actions.

Whether we’re talking about Chicanos or Palestinians, the Irish or the Indians, the “homeland” is both a galvanizing force for Third World social justice and civil rights movements and a point of departure, deportation, and division between “us” and “them.”

This point, of course, is called “the border.” Always a bone of contention between Mexico and the U.S., the border is now ground zero for several kinds of extreme violence—much of it now justified by the concept of “homeland security.” When the Border Patrol and the INS came under the aegis of the newly-minted Department of Homeland Security, which itself came into being as a consequence of 9/11, the border was transformed from a political war zone to a site of terrorist infiltration, thereby justifying any and all forms of violence and vigilantism meant to curtail that infiltration, including the latest fanatics, the Minutemen Project.

Our theme today is “Dykes Without Borders,” that is, dykes without divisions, without nationalities, without hatred, without homophobia, and by



All of us here today know very well the politics of SILENCE=DEATH, and that is exactly the politics that is in operation on the El Paso/Juárez border right now. Operation Silencio.

extension, without violence. That would be a beautiful thing, wouldn't it? But remember Anzaldúa's warning: homophobia is the "fear of going home," and whether or not we have borders of race, age, ethnicity, class, language, religion, or nationality in the lesbian continuum, there's always the border of homophobia we have to cross, and often that crossing is violent, even if and sometimes especially when we do that crossing at home.

Ivon Villa, the protagonist of my new novel, Desert Blood: The Juárez Murders, has to contend not only with the brutal and deadly violence being perpetrated against poor, young, brown women just south of the El Paso/Juárez border—a genocidal crime wave that has claimed the lives of over 400 predominantly Mexican women and girls since 1993—but also with the private violence of her own mother's homophobia. Ranging from verbal to physical to psychological forms of abuse, her mother's violence connects Ivon on a very personal level to the political realities of hatred, exclusion, marginalization, and intolerance that have created the conditions for the Juárez murders to continue unabated and unresolved.

Because of this imaginary line between "us" in the First World and "them" in that supposedly corrupt country of Mexico, most of the U.S. population knows little to nothing about the Juárez murders. Because of this border between "us," the good girls who are lucky enough to be born north of the border or middle class, and "them," the so-called bad girls, who are unfortunately dark, short, young, poor, and Mexican, the victims themselves are blamed for their own deaths.

The median age of the victims is 13-25, though girls as young as 6 and women in their 60s and 70s have also counted among the dead. And yet, patriarchy says "they asked for it." If they weren't so ignorant, if they didn't wear those short skirts and bright lipstick, if they didn't go dancing after their shifts at the factory where they earn \$3 to \$5 dollars a day for 10 hours of eye-straining, brain-numbing, carpal-tunnel-warping work, if only they hadn't been lured away from their towns and villages

in the interior of Mexico in the first place, recruited or enticed to come to "el norte," to follow their North American Free Trade Agreement dollar-earning dreams, if they didn't live in crate-and-cardboard dwellings on the outskirts of Juárez where they have to walk for miles in the pitch black desert to catch their shuttles to the factory, if they weren't so brown, so young, so fertile and so close to the border—maybe they'd still be alive.

If the victims of this 12-year slaughter were 400 white women, if it were 400 white women or middle-class, light-skinned Mexican women getting kidnapped, raped, mutilated, dismembered, and dumped in the desert with impunity, maybe, at the very least, we'd know something about it.

The two latest victims, whose bodies were just found a couple of weeks ago, were two young girls, a 7-year-old and a 10-year-old. How many of you heard about it? How many of you knew that up until 2003, El Paso was the biggest dumping ground of registered sex offenders in the nation? That, for example, in the year 2001, and unbeknownst to the citizens of that city, there were 751 registered sex offenders with one-way tickets to and addresses in El Paso, many of them living just a few feet away from each of the international bridges, with easy access to the Juárez shantytowns where many of the victims made their homes?

One of the more disturbing aspects of the Juárez crimes against poor brown Mexican women and girls is the SILENCE that has surrounded and swallowed the issue here in the United States. All of us here today know very well the politics of SILENCE=DEATH, and that is exactly the politics that is in operation on the El Paso/Juárez border right now. Operation Silencio. Even though the families of the victims, activists, artists, and nonprofit organizations have been working for years to build a campaign of awareness and justice for the slaughtered daughters of Juárez, 95% of the U.S. population remains either ignorant or barely informed. How can we lend the power of our solidarity, let alone the power of our financial and political support to the families of the victims if we are robbed of the power that comes

These murders, these femicides, are a border problem and they implicate everyone from the Mexican government to the U.S. Border Patrol and the corporate treaties that run them both.

with information? As of 2001, with the release and widespread circulation of Lourdes Portillo's documentary "Señorita Extraviada/Missing Young Woman," and with the involvement of American politicians such as California's own Congresswoman Hilda Solis, and U.S. human rights groups such as Amnesty International and Eve Ensler's V-Day Foundation, more consciousness has been raised in the U.S. and worldwide. But in 1998, at a time when there were already 137 female bodies found in the desert, the silence was deafening. The silence was so intense that even a native of that very border, such as my character, Ivon Villa, such as myself, with family living in both El Paso and Juárez, knew nothing about the crimes.

When I recovered from the shock and the outrage of my own ignorance, I made it my personal mission to learn as much as I could about the crimes, the theories that were being used to explain the crimes, and especially the cultural, historical, and economic infrastructure that has permitted these crimes to flourish. I found as much written information as I could, talked to the families of some of the victims, interviewed activists, worked with artists to promote awareness, organized an international conference at UCLA, and wrote a book—all to help break that deafening silence about the Juárez murders. Part of the reason I wrote Desert Blood as a mystery novel rather than an academic study was to exercise my responsibility to inform the broadest possible English-speaking public about this egregious crime wave of vicious, misogynistic, racist violence that has taken root in my hometown.

The silence has protected the perpetrators on both sides of the border, for, make no mistake about it, this is not just a Mexican problem. These murders, these femicides, are a border problem and they implicate everyone from the Mexican government to the U.S. Border Patrol and the corporate treaties that run them both.

The question is not "who" is killing the women of Juárez, but why are these particular women with these particular racial, social, and physical characteristics being targeted and killed in this particular place at this particular time in history? Who is profiting from their deaths? Whose interests are being served by

this mounting industrial waste of murdered brown women on the border? Who is behind the silence?

Violence knows no borders. Violence is the common denominator of our lives, no matter what side of the line you're living or dying on, no matter what part of the lesbian spectrum you claim as your own.

To imagine a world in which dykes have no borders, we must also imagine a world in which dykes of all nations, of all colors and classes and religions come together to support their brown, dying sisters in Juárez. In Guatemala. In Afghanistan. In China. In Rwanda. In the Philippines. Wherever women and girls are dying violently, wherever they're getting snatched out of a bus or attacked in the night or held against their will or forced to pose naked in front of a camera or dragged through the desert by the neck or sterilized involuntarily or stuffed into ovens and cement tubs or lined up in front of machine guns or raped or mutilated or dismembered or burnt with a blow torch, there is where we, dykes without borders, need to be. There is where we need to practice the politics of love and inclusion that we preach.

Remember, as lesbians we have been on the receiving end of the violence known as homophobia. We have it in our power to learn, to inform, and to heal the rainbow of our relationships from the toxic effects of violence. "As a mestiza I have no country," said Gloria Anzaldúa, "my homeland cast me out; yet all countries are mine because I am every woman's sister or potential lover." Like Anzaldúa, let us think of each victim as our own sister, and in honor of that lesbian continuum that connects us all, whether we are each other's lovers, daughters, mothers, or friends, let us be our sisters' keepers.

¡Ni Una Más! Not one more murdered woman. ¡Qué vivan las mujeres de Juárez!

*Alicia has been on sabbatical in San Antonio this year. She has just completed her book tour for Desert Blood: The Juárez Murders. She will be returning to her teaching position as Associate Professor of Chicana/o Studies and English at UCLA after the Latina Letters conference in San Antonio where she will be reading from her new mystery novel.*



Scenes from DykeMarch 2005 (l to r): Nappy Grooves dance and lip synch; Alicia signs books as Chicana artist Yolanda López waits behind her; The Big Burlesque performs; Men wait on the sidelines for Dyke March to begin.



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TEN YEARS OF  
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THREE DECADES OF  
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## HIGHLIGHTS

• Thursday, July 14 @ 7 pm - Opening banquet and reading by Sandra Cisneros. 2nd floor, St. Mary's Student Center. Book signing follows. Tickets \$25. Call the GCAC store by July 8th @ 210-351-7787.

• Friday, July 15 @ 7 pm - Readings by Pat Mora and Ana Menéndez. 2nd floor, St. Mary's University Student Center. Free! Books will be available for purchase on site from the Guadalupe Book Store. Book signings follow each presentation.

• Saturday, July 16 @ 7 pm - Readings by Lorna Dee Cervantes and Alicia Gaspar de Alba\* plus Screening of Lourdes Portillo's *Señorita Extraviada/Missing Young Woman* about the murders of over 300 young women in Juárez. At the Guadalupe Theater, 1300 Guadalupe Street. Booksigning follows. Free and open to the public.

\* *Desert Blood: The Juárez Murders* will be sold exclusively by the Esperanza Center at Latina Letters with 50% of the proceeds benefiting this publication, *La Voz de Esperanza*. Also available at the Esperanza.

## STATE REP. SENFRONIA THOMPSON boldly addresses the TEXAS HOUSE OF REPRESENTATIVES on the proposed



# DEFENSE OF MARRIAGE ACT

*Editor's note: The following is a speech delivered by State Rep. Senfronia Thompson of Houston regarding House Joint Resolution 6 (HJR 6), Texas' proposed anti-gay marriage legislation set to be voted on in November 2005 as an amendment to the Texas Constitution.*

I have been a member of this august body for three decades, and today is one of the all-time low points. We are going in the wrong direction, in the direction of hate and fear and discrimination. Members, we all know what this is about; this is the politics of divisiveness at its worst, a wedge issue that is meant to divide.

Members, this issue is a distraction from the real things we need to be working on. At the end of this session, this Legislature, this Leadership will not be able to deliver the people of Texas, fundamental and fair answers to the pressing issues of our day.

Let's look at what this [proposed constitutional] amendment does not do: It does not give one Texas citizen meaningful tax relief. It does not reform or fully fund our education system. It does not restore one child to CHIP, who was cut from health insurance last session. It does not put one dime into raising Texas' Third World access to health care. It does not do one thing to care for or protect one elderly person or one child in this state. In fact, it does not even do anything to protect one marriage.

Members, this bill is about hate and fear and discrimination. I know something about hate and fear and discrimination. When I was a small girl, white folks used to talk about "protecting the institution of marriage" as well. What they meant was if people of my color tried to marry people of Mr.[Wayne] Chisum's [R-Pampa] color, you'd often find the people of my color hanging from a tree. That's what the white folks did back then to "protect marriage."

Fifty years ago, white folks thought inter-racial marriages were a "threat to the institution of marriage." Members, I'm a Christian and a proud Christian. I read the good book, and do my best to live by it. I have never read the verse where it says, "gay people can't marry." I have never read the verse where it says, "thou shalt discriminate against those not like me." I have never read the verse where it says, "let's base our public policy on hate and fear and discrimination." Christianity to me is love and hope and faith and forgiveness-not hate and discrimination.

I have served in this body a lot of years - and I have seen a lot of promises broken. I should be up here demanding

*So, now that blacks and women can vote, and now that blacks and women have equal rights - you turn your hatred to homosexuals - and you still use your misguided reading of the Bible to justify your hatred.*

my 40 acres and a mule because that's another promise you broke. You used a wealthy white minister cloaked in the cloth to ease the stench of that form of discrimination.

So, now that blacks and women can vote, and now that blacks and women have equal rights - you turn your hatred to homosexuals - and you still use your misguided reading of the Bible to justify your hatred. You want to pass this ridiculous amendment so you can go home and brag. Brag about what? Declare that you saved the people of Texas from what?

Persons of the same sex cannot get married in this State now. Texas does not now recognize same-sex marriages, civil unions, religious unions; domestic partnerships, contractual arrangements or Christian blessings entered into in this State - or anywhere else on this planet Earth.

If you want to make your hateful political statements, then that is one thing ^ the Chisum amendment does real harm. It repeals the contracts that many single people have paid thousands of dollars to purchase to obtain medical powers of attorney, powers of attorney, hospital visitation, joint ownership and support agreements. You have lost your way- this is obscene.

Today, you are playing to the lowest common denominator - you are putting aside the real issues of substance that we need to address so that you can instead play on the public's fears and prejudices to receive and manipulate voters into thinking that we have done something important.

I realize that gay rights are not the same as civil rights - but I can guarantee you we are going in the wrong direction. I can not hide my skin color. In fact, in most of the South, people as pink as Rep. Wayne Smith were still Black by law if they had a great grandparent who was African. I was unable to attend an integrated and equally funded school until I got my Master of Laws degree. There were separate and unequal facilities for nearly everything. I got second-hand textbooks even worse than the kind you're

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trying to pass off on every public school student next year. I had to ride to school on the back of the bus. I had to quench my thirst from filthy coloreds-only drinking fountains. I had to enter restaurants from the kitchen door. I was banned from entering most public accommodations, even from serving on a jury.

I had to live with the fear that getting too uppity could get you killed -or worse. I know what third-class citizenship feels like. In my first term, one of my colleagues walked up and down this aisle uttering about how 'Nigras should be back in the field picking cotton' instead of picking out committees..

So, I have to wonder about Rep. Chisum's 3/5 of a person amendment. Some of you folks hid behind your Bible then, too, to justify your cultural prejudices, your denial of liberty, and your gunpoint robbery of human dignity.

We have worked hard at putting our prejudices against homosexuals into law. We have denied them basic job protections. We have denied them and their children freedom from bullying and harassment at school. We have tried to criminalize their very existence.

But, we have also absolved them of all family duties and responsibilities: to care for and support their spouses and children, to count their family's assets in determining public assistance, to obtain health insurance for dependents, to make end-of-life or necessary medical decisions for their life partners ~ sometimes even to visit in the hospital, even to defend our own country. And then, we can stand on our two hind legs and proclaim, "See, I told you homosexual families are unstable." And nearly every one of you on this Floor has a homosexual in their extended families. Some of you have shunned and isolated these family members.

Some of you, even some of the joint co-authors, have embraced them within your own family, for the essence of Christianity is love. Yet, you are now poised to constitutionalize discrimination against a particular class of people.

I thought we would be debating real issues: education, health care for kids, teacher's health insurance, health care for the elderly, protecting survivors of sexual assault, protecting the pensions of seniors in nursing homes. I thought we would be debating economic development, property tax relief, protecting senior's pensions and stem cell research, to save lives of Texans who are waiting for a more abundant life. Instead we are wasting this body's time with this political stunt that is nothing more than constitutionalizing discrimination. The prejudices exhibited by members of this body disgust me.

Last week, Republicans used a political wedge issue to pull kids - sweet little vulnerable kids - out of the homes of loving parents and put them back in a state orphanage just because those parents are gay. That's disgusting. Today, we are telling homosexuals that just like people of my ilk, when I was a small child, they too are second-class citizens. I have listened to all the arguments. I have listened to all of the crap.

Mr. Chisum is a person who I consider my good friend and revere. But, I want you to know that this amendment is blowing smoke to fuel the hell-fire flames of bigotry. You are trying to protect your constituents from danger. This amendment is a CYB amendment for you to go home and talk about.

To contact Rep. Senfronia Thompson go the Texas House of Representatives' website or call (713) 633-3390.

## WOMEN OF GABRIELA NETWORK AND ALLIES ACROSS THE U.S. PROTEST THE WAR OF TERROR IN THE PHILIPPINES

GABRIELA Network's nationwide vigil on Friday, May 20th, 2005, was a solemn reminder of the on-going US intervention in the Philippines and its destructive nature for the Philippine nation and its people. It was also a firm condemnation of Philippine President Gloria Macapagal Arroyo's complicity. Held in six US cities-Chicago, Los Angeles, New York, Portland, San Francisco and Seattle-the vigil, organized by GABRIELA Network (GABNet), a US-Philippine women's solidarity mass organization, was the first nationally coordinated action in the US to protest the escalating political killings in the Philippines since Bush and company declared the country as the second front in the global "war on terror."

With over two-hundred participants and more than twenty endorsing organizations, the vigil called attention to the intensifying political repression in the Philippines: three-hundred plus political killings and abductions from 2001 to the present; one-hundred cases of human rights violations, affecting 23,252 victims in ninety-one communities from January to March 15, 2005; thirteen journalists killed last year, three in the first quarter of 2005, making the Philippines the most murderous country in the world for the media; murder of eleven women of GABRIELA, a national alliance of more than two-hundred women's organizations in the Philippines, and of its electoral arm GABRIELA Women's Party.

GABNet members and their allies in every participating city memorialized the untimely deaths of their sisters in struggle by carrying eleven makeshift tombstones that bore the names of the eleven women killed and by recounting the circumstances of their deaths, their personal stories and political involvement. The actions in Chicago, Los Angeles, New York and San Francisco were held in front of Philippine Consular offices. Portland's was held in the city's Federal Plaza. Seattle's was at the Westlake



Center and Carlos Bulosan Exhibit Community Room. In Los Angeles, the women gagged themselves with black cloth to symbolize the curtailing of press freedom and the attacks on those who dissent. They approached a Philippine Consulate staff and handed placards that contained narratives about the women killed. Women in San Francisco wore purple veils that represented both the mourning for those who have died and the great trauma that is continuously being inflicted by the US military and the Macapagal Arroyo's government on the people of the Philippines. The program in New York included a chorale reading of the martyred women's names and how they were killed. GABNet members and supporters refused to be intimidated by several calls from local authorities and the presence of federal agents who took names and pictures of the protestors.

"The nationwide vigil was yet another testament to the strength of GABNet and the support we get from women's and progressive groups," said Annalisa Enrile, Chairperson of GABNet. Referring to the process by which the nationally coordinated action was organized, Enrile said, "I am most proud of, and at the same time humbled by, GABNet's consistent practice of what we call "democratic command." In late April, the organization's San Francisco/Bay Area Chapter approached and requested GABNet National for a US-wide action against the human rights violations in the Philippines. After Chapters in Los Angeles and New York/New Jersey formally supported the request, the organization's national officers subsequently issued an emergency call to action. "It was 'Equality in Unity; Justice in Strength,' at its finest," said GABNet NY/NJ Coordinator Rebecca Libed, echoing the slogan of GABRIELA International Network (GAIN).

Visit GABNet's website at [www.gabnet.org](http://www.gabnet.org) or contact: (212) 592-3507 or email [gabnet@gabnet.org](mailto:gabnet@gabnet.org) for more info.



## ACTION ALERT

The Anti-Gay Texas Marriage Amendment (HJR 6) passed the Texas Senate on May 21st. The amendment was approved by a vote of 21 to 8, narrowly meeting the two-thirds majority required. The amendment has been cleared to appear on a statewide ballot this November. Texans will be asked to amend the Texas Constitution to ban gay marriage and civil unions. This would mark the first time in history that a minority group would be singled out in the constitution in order to be denied rights. The wording appears as follows:

"The constitutional amendment providing that marriage in this state consists only of the union of one man and one woman and prohibiting this state or a political subdivision of this state from creating or recognizing any legal status identical or similar to marriage."

The Anti-Gay Texas Marriage Amendment hurts real Texas families by putting unequal treatment for gay and lesbian Texans in our Constitution. We may disagree about social issues such as marriage, but those disagreements do not belong in our Constitution.

Organizations are mobilizing in a coordinated statewide campaign to defeat this amendment. Contact the Esperanza Peace and Justice Center for local organizing information and future state-wide actions at (210) 228-0201 or email [esperanza@esperanzacenter.org](mailto:esperanza@esperanzacenter.org)

For information, contact the Lesbian/Gay Rights Lobby of Texas: Colin Cunliff Field Director Phone: 512-474-5475 Fax: 512-474-6297 [www.lgrl.org](http://www.lgrl.org) or [info@lgrl.org](mailto:info@lgrl.org)

**\*community meetings\***

**Amnesty International #127** meets the fourth Thursday of each month at 7:30 pm at Ashbury United Methodist. Call 829-0397.

**Bexar County Green Party** meets first Sundays at 2 pm at Picante Grill, 3810 Broadway.

**DIGNITY S.A.** holds mass on Sundays at 5:15 pm at St. Ann's Church. Call 735-7191.

**Fuerza Unida** is located at 710 New Laredo Hwy. Call 927-2297.

**Habitat for Humanity** holds Volunteer Orientation on first Tuesdays at First Presbyterian Church, 404 N. Alamo, Rm 302 at 6 pm.

**Parents/Friends of Lesbians/Gays (PFLAG)** meets the first Thursdays at 7pm at the Resource Center, 121 W. Woodlawn. Call 655-2383.

**Proyecto Hospitalidad Liturgy** meets on Thursdays at 7 pm at 325 Courtland. Call 736-3579.

**The Rape Crisis Center** is located at 7500 US Hwy 90 West, Building 2 in San Antonio. The 24 hour hotline number is 210/349-7273. Call 210/521-7273 or email Drominishi@rapecrisis.com

**San Anto MEXA** meets on Tuesdays at 6:30 pm at the Esperanza Center. Contact: www.sanantomexa.org or mexa@riseup.net

**San Antonio NOW** meets the fourth Wednesday of each month at La Madeline on Broadway at 6:30pm. Call: 210/673-8600 Mail: Box 34551, 78265-4551

**The Shambhala Buddhist Meditation Center** offers meditation in-

struction on Tuesdays and Thursdays at 7pm and Sundays at 11:30 am. Practice is on Tuesdays and Thursdays at 7pm and on Sundays from 9:30 am-12:30 pm at 1114 South St. Mary's. Call 222-9303.

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

**The Society of Latino and Hispanic Writers of SA** meets on the 2nd Monday @ 7:00 pm to discuss craft and publishing specific to Latinos at Barnes and Nobles, San Pedro Crossing (across Loop 410 from North Star Mall). Open to the public.

**Solidarity: Peer Support for Mental Health Consumers**, meets the first and third Saturdays at 10:30 am at the Travis Park United Methodist Church, Rm 210. Call 979-8456.

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

**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, 6 pm at the Bazan Library, 2200 W. Commerce St. Call 437-5196.

**Voice for Animals** meets the last Saturday of each month in the meeting room of Whole Foods Market in the Quarry 3 - 5 p.m. Call 737-3138 or visit www.voiceforanimals.org

Submissions, deletions or changes to community meetings may be made by contacting [lavoz@esperanzacenter.org](mailto:lavoz@esperanzacenter.org) or mail in to La Voz, 922 San Pedro, San Antonio, TX 78212

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**Bexar County Government Local Charitable Campaign**

**City of San Antonio Local Charitable Campaign and the Combined School District Charitable Campaign**

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**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.**

Summer Fun! Join the **Alamo City Rollergirls** who meet on Tuesdays 7-9 p.m. at Northporte Rollercade, 223 Recoleta Rd. & San Pedro. For info: [alamocityrollergirls.com](http://alamocityrollergirls.com)

**Gemini Ink's Summer Literary Festival, Purple Mountain Majesties, Writing in the Natural World** is scheduled for July 8<sup>th</sup> - 24<sup>th</sup>. For details or to register for classes check [www.geminiink.org](http://www.geminiink.org) or call 734.9673.

The **StoneMetal Press Gallista Studio** is offering an exciting printmaking workshop for children starting Monday, July 11<sup>th</sup> from 9:30 am to 12 pm. The 4 day workshop costs \$75 for tuition and \$20 for materials. Call Le Green at 227-0312.

A benefit dance for **Armando B. Mendoza** [retired school teacher from Memorial High School, musician, Vietnam veteran and terminal cancer patient] will be held on Thursday July 14<sup>th</sup>, from 4 pm to 12 am at the **Royal Palace Ballroom**, 3506 S.W. Military Dr. in San Antonio. Presale tickets are available for \$6, at the door \$7. Music with Bene Medina's Conjunto Aguila, The OBG Band, Sandy Sánchez y La Revancha, Conjunto Eddie "Lalo" Torres and more will begin at 6 pm. Call: Hope Acosta at 210/737-8638, Janie Mendoza at 210/675-1387 or Frank Mendoza at 210/341-0610 for tickets. All proceeds will go towards his care and cost of medical bills. Donations accepted, also.

The **renaissance guild** and the **Shoestring Shakespeare Company** presents **LYSISTRATA** adapted for the stage by **Alegría García** from the play by Aristophanes. In Athens, war has raged for years without any end in sight until a group of women band together and devise a plan to save their countries and their men by not allowing any sexual favors until peace has been declared. At **Jump-Start Theatre** from July 15<sup>th</sup> to 31<sup>st</sup>. Tickets are \$16/\$13 discount. Call 805-9603 for reservations or check [www.therenaissanceguild.org](http://www.therenaissanceguild.org).

March for the regeneration, health and clean-up of the community around **Kelly AFB**, Saturday, July 16<sup>th</sup>. Meet at 10 am at Dwight Middle School, 2454 W. Southcross. Contact **Southwest Workers Union** at 210/922-2420 or [jillj@igc.org](mailto:jillj@igc.org) or the **Committee for Environmental Justice Action** at 210/922-2420 or [ceja@igc.org](mailto:ceja@igc.org)

**Revolution She Wrote** is an anthology in the making that will bring to the forefront the eloquent, diverse, and complex voices of young radical feminists across the globe. Put forth by the **Riotwriters Collective**, a group of young radical feminist writers and activists with over 4 decades of combined experience in feminist organizing and publishing, **Revolution She Wrote** boldly foment a revolution on paper of uncompromising magnitude. We need articles, rants, analysis, poetry, artwork, photos, activist strategies, theory, stories, comics, VOICE. **Deadline** for working title and contribution summary - **July 15<sup>th</sup>**. Contact: **Revolution She Wrote**, 159 East 99th St., Apt. 4A, New York, NY 10029, or [youngradicalfeminist@yahoo.com](mailto:youngradicalfeminist@yahoo.com).

The **Judith Rothschild Foundation** offers grants to present, preserve, and interpret work of the highest aesthetic merit by lesser-known American artists who have died after September 12, 1976. The foundation has no restrictions requests, although grants have not exceeded \$35,000. Check: [www.judithrothschildfdn.org/](http://www.judithrothschildfdn.org/) Visit the foundation website for complete information and applications.

A conference called the **Earthbound Gathering** seeks to bring together Native and non-native people who share concerns about the Earth. It promises to be potent ground for making and strengthening connections over a shared passion for the earth, and to address issues that can make organizing between Native and non-native communities difficult. **Earthbound** will be held in Northeastern Minnesota, Sept 23<sup>rd</sup> - 26<sup>th</sup>, 2005. It will include free food and lodging. We hope to provide travel stipends for elders, youth, or others who

need it. Contact: [earthboundcollective@hotmail.com](mailto:earthboundcollective@hotmail.com) or 1-800-669-8418. People from all around the U.S. are already making plans to join **United for Peace and Justice** for three major days of action against the war in Washington, D.C., from September 24<sup>th</sup> - 26<sup>th</sup>. For this mobilization to be truly massive and reflective of the solid anti-war majority in the country, we need to begin spreading the word now. English- and Spanish-language leaflets, including a version that can be easily modified for local use, plus an assortment of website banners and buttons for posting on websites, blogs, and Indymedia sites are available at [www.unitedforpeace.org](http://www.unitedforpeace.org) or call 212-868-5545 for more information.

The **Alston/Bannerman Fellowship Program** is committed to advancing progressive social change by helping to sustain long-time activists of color. Each year, ten organizers of color working for social change are awarded the Alston/Bannerman Fellowship. Fellows receive \$15,000 to take sabbaticals of three months or more to re-energize them for the work ahead. To qualify an applicant must be a person of color; have more than ten years of community organizing experience; be committed to continuing to work for social change; and live in the U.S. or its territories. Both individuals for whom organizing is a full-time job and those for whom it is voluntary work outside of their employment are eligible to apply. Visit: [alstonbannerman.org](http://alstonbannerman.org) for information. **Deadline: December 1, 2005**

The producers for the **411 Show**, (Tuesdays, 6:30pm), are currently looking for youth, ages 9 to 19 years old, to appear as talk show guests and performers during summer filming. No experience is necessary. All types of talents will be considered. This is a non-paid position and gives youth the opportunity to develop experience in the media arts. Call **Patsy Robles** at 789-3143 or e-mail to [411show@sbcglobal.net](mailto:411show@sbcglobal.net)

**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.

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  - \_\_\_\_\_ \$15 La Voz subscription
  - \_\_\_\_\_ \$10
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I would like to volunteer!

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



# TEXAS MEDIA EMPOWERMENT PROJECT

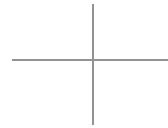
meets Every 1st & 3rd Wednesday at Esperanza @ 6pm  
to discuss media strategies to work towards media reform.



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presents readings by participants and a few guests *famosos*

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Esperanza Peace and  
Justice Center  
922 San Pedro, 228-0201

Friday,  
August 12, 2005  
@ 8pm



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- Nuestra conexión  
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- Concentización de  
nuestras almas y vida/  
Awareness of Our Souls and Life

Call the Esperanza at 228-0201 or  
check the September, 2005 issue of  
*La Voz* for full details.