



La Voz de Esperanza

March 2016
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- We advocate for a wide variety of social, economic & environmental justice issues.
- Opinions expressed in La Voz are not necessarily those of the Esperanza Center.

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Articles due by the 8th of each month

Policy Statements

* We ask that articles be visionary, progressive, instructive & thoughtful. Submissions must be literate & critical; not sexist, racist, homophobic, violent, or oppressive & 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 Letters with intent to slander individuals or groups will not be published.

Thirty-five years ago in 1981, *This Bridge Called My Back* was “collectively penned” and it remains the “bible” of radical woman of color feminist thought. It challenges us to recreate a world that is all inclusive with all of its complexities and contradictions that reaches outside—to bring everyone in towards full acceptance and validation. *Bridge* continues to challenge us to recreate that world.

Thirty years ago in 1986 UTSA began celebrating Women’s History Month with programming for an entire week! Now the Month is celebrated with a full slate of activities. This year they will bring back its founders, most notably Linda Pritchard who worked with the women’s community in San Antonio and the Esperanza *back then*. We congratulate the Women’s Institute and challenge them to continue bringing radical women of color events year-round, for it is the Bridges of radical women of color that will connect us to global liberation.

Join us on March 26th as we talk with Cherríe Moraga about the 35 years of *This Bridge Called My Back, Writings by Radical Women of Color*. (See back page.)

2016 UTSA Women’s History Month

1986 and Beyond: 30 Years of Empowerment through Women’s, Gender, and Sexuality Studies

Opening: March 1, 2016—2 pm

Main Campus, Univ. Ctr.,

Retama Aud. (2.02.02)

With Dr. Susan Smulyan,

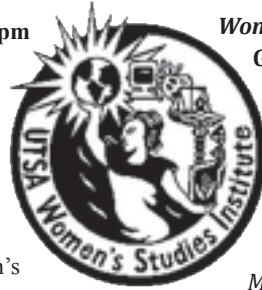
Brown University

Dr. Linda Pritchard, Eastern

Michigan University

Co-Founders of UTSA Women’s

History Week



Women’s History Month Conference Jewelle

Gomez, Third-wave world feminist author and editor; **Isabel Ann Castro** and

Natasha Hernández, cofounders of *St. Sucia: A Zine Exposing What it is to be a*

Mujer; **James McGrath Morris** on *Ethel*

Payne: First Lady of the Black Press; **Dr.**

Kristen Hogan on *The Feminist Bookstore*

Movement and many more!

For schedule: http://bit.ly/UTSA_WOMEN

Sanchez Fuentes Lanier Scholarship Fund

¡BAILE! Tickets: \$7
with DJ El General

Saturday, April 9th-8pm

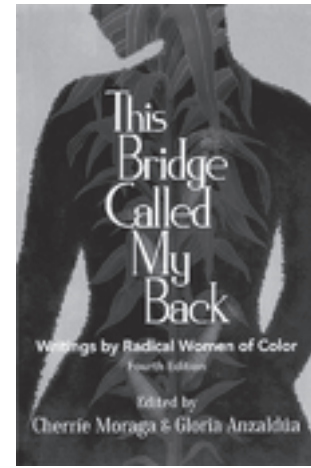
Esperanza Peace & Justice Center
922 San Pedro

For tickets call Isabel, 210.227.6868.



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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.



Editor’s note: La Voz offers our readers this excerpt of Catching Fire, Preface to the Fourth Edition of This Bridge Called My Back written by Cherríe Moraga and published by SUNY Press in 2015. Cherríe will be at Esperanza on March 26th speaking on “La Fuerza de Este Puente” | “The Power of This Bridge” and its enduring impact after 35 years. Check the back of La Voz for complete information. [Reprinted with permission]

I was twenty-seven years old when Gloria Anzaldúa and I entered upon the project of *This Bridge Called My Back*. I am now sixty-two. As I age, I watch the divide between generations widen with time and technology. I watch how desperately we need political memory, so that we are not always imagining ourselves the ever-inventors of our revolution; so that we are humbled by the valiant efforts of our foremothers; and so, with humility and a firm foothold in history, we can enter upon an informed and re-envisioned strategy for social/political change in decades ahead.

Bridge is an account of U.S. women of color coming to late 20th century social consciousness through conflict—familial and institutional—and arriving at a politic, a “theory in the flesh” (19), that makes sense of the seeming paradoxes of our lives; that complex confluence of identities—race, class, gender, sexuality—systemic to women of color oppression and liberation. At home, amongst ourselves, women of color ask the political question: *what about us?* Which really means: *what about all of us?* Combahee River Collective writes: If Black [Indigenous]6 women were free . . . everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression” (217).

We are “third world” consciousness within the first world. We are women under capitalist patriarchy. We can impact United States foreign and domestic policy as union members, as organized domestic and service workers, as community farmers, as sex worker advocates and Native water rights activists, as student protesters and street protesters, as mountaintop mining resisters, as migrant workers and migrant rights workers, as public health care providers, as single-mothers *really* raising our kids and as academics *really* decolonizing young minds. We

“Catching Fire”

By Cherríe Moraga

An Excerpt from the Preface to the Fourth Edition of

This Bridge Called My Back Writings by Radical Women of Color

Edited by Cherríe Moraga & Gloria Anzaldúa

do all this in concert with women across the globe pursuing the same goals: a shared and thriving existence in a world where our leaders have for the most part abandoned us and on a planet on the brink of utter abandonment.

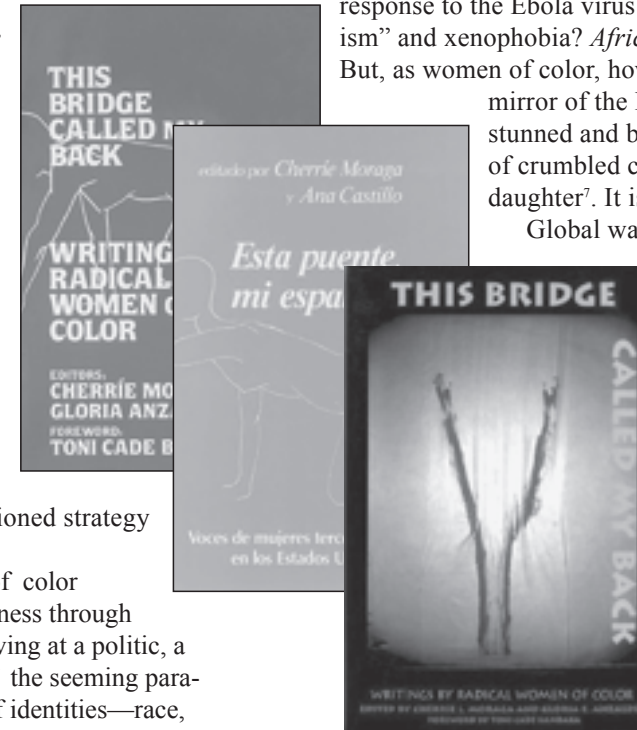
Is not the United States’ delayed and “party-politics” response to the Ebola virus plagued with “exceptionalism” and xenophobia? *Africa is not us, America lies.* But, as women of color, how are we to look away from mirror of the Monrovia mother sitting stunned and broken by the small heap of crumbled cloth that is her now dead daughter? It is not so far away.

Global warming. Campus rape. “Dead

Man Walking while Black” on the Ferguson Streets of the USA. Somehow all these concerns reside within the politic of women of color feminism; for it is a political practice that is shaped first from the specific economic conditions and the cultural context of our own landbase—from the innercity barrio to the reservation; from the middleamerica suburb to the Purépeha village

transplanted to the state of Oregon; and, fundamentally, to a dangerously-threatened Earth.

Daily, Indigenous relatives from the south are left splayed and bleeding across the barbed wire of a border, “defended” by United States amory, wielded by border patrol and drug cartels. Anti-immigrant racism fuels Congress’s policies of violent discrimination against Raza, funding the ‘round-up’ of undocumented immigrants and sequestering them into “family detention centers.” Our own *Bridge* contributor, Mitsuye Yamada (now, 91), could attest to the terrible familiarity of the times, remembering how—nearly seventy-five years ago—she and her family were among the 120,000 Japanese *Americans*, forcibly removed from their homes and sent to internment camps during World War II. “Invisibility is an Unnatural Disaster” (32); and



This Bridge now in its 4th edition also was published in Spanish.