

ZAPATISTA COMMUNIQUEÉS:

CLASSMATES

JUNE to JULY, 2013

CCRA ZAPATISMO DOSSIER #5



Center for Convivial
Research & Autonomy

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As a small collective dedicated to collective pedagogies, the CCRA currently claims a number of interconnected projects that weave together innovative, community-centered research, learning, and local capacity-building. The CCRA's investment in co-learning spaces generates critical analytical skills, research tools, facilitation techniques, and community service strategies able to address the intersections of environmental regeneration, community well-being, community safety, food sovereignty, and community health. For more info: ccra@mitotedigital.org

Indigenous Organizations and the EZLN create the Traveling Seminar: "Tata Juan Chávez Alonso" Zapatista National Liberation Army

June 2013.

We are the Indians that we are, we are peoples, we are Indians. We want to continue to be the Indians that we are; we want to continue to be the peoples that we are; we want to continue speaking the language we speak; We want to continue thinking the words that we think; we want to continue dreaming the dreams that we dream; we want to continue loving those we love; we want to be now what we already are; we want our place now; we want our history now, we want the truth now.
Juan Chávez Alonso. Words presented at the National Congress, March, 2001. Mexico.

Brothers and Sisters:
Compañeras and compañeros:

This is the word of a group of indigenous organizations, native peoples, and the EZLN. With this word

we want to bring among us the memory of a *compañero*.

After one year without him, with his memory as company, we want to take another step in this long struggle for our place in the world.

His name is Juan Chávez Alonso.

We were and are the path for his step.

With him, the *purépecha* people became travelers amongst the people who gave birth to and who sustain these lands.

Tata was, and is, one of the bridges that we built with others in order to see ourselves and recognize ourselves as what we are and where we are.

His heart was and is the perch from which the indigenous peoples of Mexico look, even though we are not seen, from which we speak but are not heard, and from where we resist, which is how we walk through life.

Contents:

Indigenous Organizations and the EZLN create the Traveling Seminar: "Tata Juan Chávez Alonso".
Zapatista National Liberation Army.....1

Space Full in Communities for the Zapatista Little School.
Zapatista National Liberation Army.....3

Classmates I. First those who came first: THE DISAPPEARED.
Zapatista National Liberation Army.....4

Classmates II. Still missing: THE POLITICAL PRISONERS.
Zapatista National Liberation Army.....7

Classmates III. Those who were not, are not, and will not be...invited
Zapatista National Liberation Army.....9

Classmates IV. Our teachers will not be present.
Zapatista National Liberation Army.....10

Classmates V. The Students.
Zapatista National Liberation Army.....12

Solidarity with the Yaqui Tribe.
Zapatista National Liberation Army.....16

New Little School Dates, Information about the Videoconferences and a few other things.
Zapatista National Liberation Army.....16

His path and his word always sought to give voice and echo to the pains and grievances of that Mexico below (the “basement” of Mexico).

The National Indigenous Congress is one of the great houses that his hands helped to build.

The struggle for the recognition of indigenous rights and culture has, in him, in his memory, a reason and an engine to persevere.

Rather than fleeting condolences and a quick forgetting of his absence, we, a group of indigenous organizations and peoples, have looked for the way to extend his walk with us, to raise his voice with ours, to expand the heart that, with him, we are.

We, as the collective color of the earth, have agreed in our hearts and minds to build a space in which the word of the indigenous peoples of Mexico and this continent that we call “America” can be heard without intermediaries. This space will carry the name and history of this brother and *compañero*.

We have decided to name this space the “**Seminar Tata Juan Chávez Alonso**,” in order to emphasize how much our native peoples have to teach others during these calendars of pain that now shake all the geographies of the world. In this space we will be able to listen to the lessons of dignity and resistance of the native peoples of America.

As a continuation of the efforts that took shape during the “First Encounter of Indigenous Peoples of America” celebrated in October of 2007 in Vicam, Sonora, on the territory of the Yaqui tribe, the seminar “Tata Juan Chávez Alonso” will hold its sessions at different locations of indigenous America throughout the continent, in accordance with the geographies and calendars agreed upon by those who convoke this seminar and those who join along the way.

This seminar is meant to build a forum in which the indigenous peoples of the continent can be heard by those who have an attentive and respectful ear for their word, their history, and their resistance.

Indigenous organizations and representatives and delegates of native peoples, communities, and neighborhoods will have the floor.

In order to inaugurate this forum, we will hold the:

FIRST SESSION OF THE

TRAVELING SEMINAR “TATA JUAN CHÁVEZ ALONSO”

Here different native peoples, organizations, and communities will speak in their own voice about their histories, pains, hopes, and above all, their resistance. This first session will have the following characteristics:

1. The first session of the Seminar “Tata Juan Chávez Alonso” will be held Saturday and Sunday August 17-18, 2013, at CIDECI in San Cristóbal de Las Casas, Chiapas, México.
2. The organizations that have convoked this seminar now constitute the “Organizing Commission,” which will invite the participation of other indigenous peoples and agree upon all things related to the method of this first session.
3. The “Organizing Commission” will extend a special invitation to organizations, groups, and individuals who have consistently accompanied the struggle of the indigenous peoples.
4. Those who have convoked the forum and those indigenous peoples and organizations of Mexico and the American continent invited by the “Organizing Commission” will participate in this first session with their word.
5. The various sessions of this seminar will be open to the general public.
6. More information regarding the calendar and schedule of participation will be made public by the Organizing Commission at the appropriate time.

Within the framework of the Seminar “Tata Juan Chávez Alonso,” and with Don Juan’s gaze as our horizon, the participating indigenous organization and peoples will also meet on their own to propose (extending an even wider invitation) the relaunching of the National Indigenous Congress of Mexico, and simultaneously make a call to the indigenous peoples of the continent to resume our encounters.

For recognition and respect for indigenous rights and culture.

CONVOKED BY:

Nación Kumiai.

Autoridades Tradicionales de la Tribu Yaqui.

Tribu Mayo de Huirachaca, Sonora.

Consejo Regional Wixárika en Defensa de Wirikuta.

Comunidad Coca de Mezcala.

Radio Ñomndaa de Xochistlahuaca, (Pueblo Amuzgo), Guerrero.

Comunidad Zoque en Jalisco.

Organización de Comunidades Indígenas y Campesinas de Tuxpan (Pueblo Nahuatl), Jalisco.

Comunidad Nahuatl en Resistencia de La Yerbabuena, en Colima.

Colectivo Jornalero de Tikul (Pueblo Maya Peninsular), Yucatán

Comunidades Purépechas de Nurío, Arantepacua,

Comachuén, Urapicho, Paracho, Uruapan, Caltzontzin, Ocumicho.

Comuneros Nahuas de Ostula.
Comunidad Nahua Indígena de Chimalaco, en San Luis Potosí.
La Otra indígena Xilitla (pueblo Nahua).
Comunidad Mazahua de San Antonio Pueblo Nuevo, Edomex.
Comunidad Ñahñu de San Pedro Atlapulco, Edomex.
Centro de Producción Radiofónica y Documentación Comunal de San Pedro Atlapulco (Pueblo Ñahñu), Edomex.
Comunidad Nahua de San Nicolás Coatepec, Edomex.
Ejido Nahua de San Nicolás Totolapan, DF.
Comuneros Nahuas de San Pedro Atocpan, DF.
Mujeres y Niños Nahuas de Santa Cruz Acapixca, DF.
Mazahuas en el DF.
Centro de Derechos Humanos Rafael Ayala y Ayala (Pueblos Nahua y Popoluca), de Tehuacán, Puebla.
Asamblea Popular Juchiteca (Pueblo Zapoteco), Oaxaca.
Fuerza Indígena Chinanteca “KiaNan”.
Consejo Indígena Popular de Oaxaca-Ricardo Flores Magón, (Pueblos Zapoteco, Nahua, Mixteco, Cuicateco), Oaxaca.
Comité de Bienes Comunales de Unión Hidalgo, (Pueblo Zapoteco) Oaxaca.

Unión Campesina Indígena Autónoma de Río Grande (Pueblo Chatino y Afromestizo), Oaxaca.
La Voz de los Zapotecos Xichés en Prisión, Oaxaca.
Temazcal Tlacuache Tortuga de la comunidad de Zaachilá, (Pueblo Zapoteco), Oaxaca.
Colonia Ecológica la Minzita, (Pueblo Purépecha), Morelia, Michoacán.
Colectivo Cortamortaja de Jalapa del Marqués (Pueblo Zapoteco), Oaxaca.
Radio Comunitaria Totopo de Juchitán (Pueblo Zapoteco), Oaxaca
CIDECI-UNITIERRA, Chiapas.
CCRI-CG del Ejército Zapatista de Liberación Nacional (Pueblos Tzeltal, Tzotzil, Chol, Tojolabal, Zoque, Mame y Mestizo), Chiapas.

Mexico, June 2, 2013.

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/indigenous-organizations-and-the-ezln-create-the-traveling-seminar-tata-juan-chavez-alonso/>]

Space Full in Communities for the Zapatista Little School. *Zapatista National Liberation Army*

June 2013

To the adherents of the Sixth in Mexico and the world:

To Zapatista little school invitees:

From: Subcomandante Insurgente Moisés.

Compañeras and *Compañeros* of the Sixth and students of the little school:

The Zapatista men and women send you their greetings. We wanted to let you know how preparations for the little school are going.

Well, we have bad news and good news:

First, the bad news:

We have already run out of space to attend the classes that will be held in communities between August 12th and 16th, 2013. Also, the course at CIDECI in San Cristóbal de Las Casas, Chiapas is just about full.

There are many *compañeros* and *compañeras* who would like to attend the little school in our Zapatista communities.

Many more than we expected. And many more than imagined by those people who say that the Zapatista fad is over, that Zapatista initiatives are no longer “attractive,” and other such nonsense repeated by those who have nothing to do.

And so, we wanted to let you know that all of the spaces for attending [the little school] in the communities in August are filled, all of the little classrooms are filled, and can't hold any more people. There is no more space for students. Because we are not only going to receive them there, but we also need to make sure that they are well housed and fed, according, of course, to our humble means.

First, we had prepared to receive 500 students in Zapatista community. This filled up quickly. Then we expanded to 1000 students, and that filled up in no time. Then we made space for 1500 students and that also filled up. We cannot make any more space this time around because we want to take good care of the students and keep them happy.

But don't be sad or discouraged, because we are weighing the options for another date, in another month, for those who cannot come to the little school in community this time. We'll

let you know the exact dates later. What is certain is that it will be sometime next December or January.

And now, the good news:

Our Zapatista *compañeras* and *compañeros*, who will be your teachers, are finishing up their teacher training.

Yes, they are finishing their preparation because all of the Zapatista people will participate in the school. You will have three teams of teachers: the *compañeras* and *compañeros* from the communities who will receive, house, and feed you; the *compañeras* and *compañeros* who will accompany you at all times and who will take care of you, that is, the guardians, or your “VOTAN”; and also your teachers in the little school.

But SupMarcos, in a separate communiqué, will explain further the three teams of teachers and the way that things will work in the schoolhouse. His computer is almost fixed.

In addition there will be teachers for the videoconference, and for the DVD version they have almost finished recording the class lectures.

The textbooks are also ready. We only need to add the DVDs, filmed by our own *compañeras* and *compañeros* in the Zapatista media, which show what we have done in every Zapatista corner here in Chiapas.

Don't forget that afterwards there will be videoconferences or you can request these materials.

And we are also thinking of sending, later, a team of teachers to other places where there are people who would

like to understand our struggle for freedom. Of course, only if they are invited.

In another communiqué, SupMarcos will give you some more information about how everything is going with the students. For now, I will just let you know that the vast majority are young people.

I would also like to take this opportunity to extend a general invitation to everyone who would like to come for the party to celebrate 10 years of the Good Government Councils.

Also, remember that the “Seminar Tata Juan Chávez Alonso,” is open to all who would like to attend, and will be celebrated in CIDECL in San Cristóbal de Las Casas, Chiapas, beginning on August 17th. This is also the day that all of the students are leaving the communities, so that those who are in community can also attend and listen to the word of other original peoples of Mexico who struggle for indigenous rights and culture. In July, we will have a meeting of the Organizing Commission, or those who are convocing the tribute to our dear *compañero* Don Juan Chávez Alonso.

That's all for now. We'll be here waiting for you.

From the mountains of the Mexican Southeast.

Subcomandante Insurgente Moisés.

Mexico, June 2013

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/space-full-in-communities-for-the-zapatista-little-school/>]

Classmates I. First those who came first: THE DISAPPEARED. *Zapatista National Liberation Army*

June 2013.

To the adherents of the Sixth in Mexico and in the world:

To the students of the Zapatista Little School:

Compañeroas, compañeras, compañeros:

As you surely don't know, the first phase of the first course “Freedom According to the Zapatistas” has been completed.

The support materials are ready; the teachers are ready; the registration spots are filled; the indigenous Zapatista families that will host you are figuring out how many students they will have and building structures, gathering kitchen utensils, and setting up the places where students will sleep; the *chaufferologists*, as Sub Moisés calls them, are fine-tuning their motors and sprucing up their vehicles to transport students to their schools; the insurgents are weaving and unweaving artisanship; the musicians are practicing their best pieces to liven up the party to celebrate the 10-year

anniversary [of the Good Government Councils], the arrival of the students, and the end of the course; and a healthy climate of collective hysteria is evident among all those who support the organization. The lists are being reviewed to see who is missing... or who is present and shouldn't be; and in CIDECL, site of the Unitierra [University of the Earth] San Cristóbal de las Casas, Chiapas, the preparations for the little school and for the Seminar “Tata Juan Chávez Alonso” are moving forward.

And, as was expected, the federal and state governments are reactivating the paramilitaries, encouraging provocations and confrontations, and doing what they do to avoid that you (and others, through you) confirm the advancement of the Zapatista communities, and the stark contrast between Zapatista communities and those communities and organizations who cover themselves with the thin cloak of governmental assistance.

It's predictable, you know. So typical counterinsurgency manual, so typically ineffective, so useless. So the same as

10, 20, 500 years ago. PRI, PAN, PRD, PVEM, PT, all of the political parties, with imperceptible variations in their discourses, doing the same thing... and reiterating their failure.

Who would have thought that all of the governments, of the entire political spectrum, would so fear the improvement of indigenous quality of life? And we understand their nervous restlessness, their poorly disguised panic, because the message that comes from our side is clear and presents a double-edged threat to them: they aren't necessary... and they are in the way.

In sum: there is a lot of movement, inside and outside, by them and by us.

And everything, looking at it from the top of this *ceiba* tree, approximates an orderly disorder (I was going to say a "*desmadre*," but those who generously support us with translation to other languages would complain about the abundance of "localisms" that are impossible to translate). I could add that all of this moves seemingly without rhyme or reason, to the rhythms of the *ballad-corrido-ranchera-cumbia* of the musicians that are a kind of soundtrack to all this movement, and that have a sound that is, to say the least, disconcerting.

Anyway, everything's moving along.

Now it's my job to tell you who your classmates will be. Women, men, and 'others' of all ages, from different corners of the five continents, from distinct histories.

I have climbed the *ceiba* tree not just because of my fear of being assaulted by an impertinent beetle, a supposed errant knight, or by the melancholic stories of the cat-dog... well, yes also because of this, but most of all because, in order to tell you about those who were invited first, one must look at one's heart, which is what we the Zapatistas call the act of remembering, making memory.

The first on the list to be invited are, and will be, those who have come before us and who have accompanied us in this unfinished path to freedom, the fallen and the disappeared in the struggle.

To all of them (male and female) we send a letter of invitation like the one that I annex here. We sent it to them not long ago: yesterday, a month ago, a year ago, 10, 20, 500 years ago.

To understand this letter it will be necessary not only to look and listen to the videos that accompany this text, but also necessary will be a certain dose of memory... and of dignified rage.

Here goes:

ZAPATISTA ARMY OF NATIONAL LIBERATION.

MEXICO.

To all those fallen or disappeared in the struggle for freedom:

Compañera, compañero, compañeroa:

We send you a greeting from...

Hmm...

Yes, perhaps you are right. Perhaps this has something to do with the lyrics of Gieco, Benedetti, Heredia, Viglietti, Galeano, the stubbornness of the grandmothers and the mothers of the Plaza de Mayo, the incorruptible dignified courage of the women of Sinaloa and Chihuahua, the pain made into persistent search of the relatives of thousands of disappeared across the continent, with all of these people who are so stubborn, so... admirable.

Could be. What is certain is that, in thinking about who could be interested in seeing and listening to us in this act of showing ourselves that we call "the little Zapatista school," you were the first people that came to mind. All of you. Because despite the fact that we don't know many of your names, knowing one of you is knowing all of you.

So, if someone is to be responsible for these lines, blame it on memory, that continuous and persistently impertinent thing that won't leave us in peace, that is always at battle, always at war.

And this is good, we think, as indigenous, Mayas, Zapatistas. It is good that this war against oblivion does not cease, that it continues, that it grows, that it becomes global.

Well yes, it could also be because here we are all a little, or a lot, like the dead, like the disappeared, knocking at the door of history, demanding a place, a small one, small like us. Demanding memory.

But it seems to us, after really thinking it over, that the blame lies with memory.

What's that?

Yes of course, also with oblivion.

Because it is oblivion that stalks, attacks, conquers. And it is memory that keeps vigil, defends, resists.

That is why we're making this invitation.

Where will we send it you ask? Yes, that was a problem. Don't think we didn't think about that quite a bit.

Yes, maybe that's why you think it has something to do with León Gieco and that song of his, "In the Country of Freedom."

Was it because of you all that we called this course "Freedom According to the Zapatistas"? In order to have a place to send the invitation? Well, that hadn't occurred to us, but now that you mention it, yes, that could be. We would thus avoid the mess of looking for addresses, post offices, email addresses, blogs, webpages, *nicknames* [English in the original], social networks, and all of these things for which our ignorance is encyclopedic.

Mexico, May 2013.

You know what? There has been here, and continue to be, not just a few difficult moments. Moments in which it seems that everyone and everything is against us. Moments in which thousands of reasons, sometimes dressed mortally in lead and fire and sometimes dressed finely in comfortable conformist arguments, have attacked us from all sides trying to convince us of the advantages of giving up, selling out, surrendering.

If we didn't succumb, it wasn't because we were so powerful and had a great arsenal (of weapons or dogmas, as the case may be).

It was because we are made up of you, by your memory.

You already know of our obsession with calendars and geographies, our very 'other' way of understanding ourselves and the world.

Well, here memory is not a question of one day's ephemera that serves as an alibi for forgetting during the rest of the year. It is not a question of statues, monuments, or museums. It's, how could I tell you... something less fussy, with less pomp and circumstance. Something quieter, barely a murmur...but constant, stubborn, and collective.

Because here, another way of saying that we do not forgive nor forget, is to not give up, to not sell out, to not surrender.

And instead, to resist.

Yes, agreed, it is not very "orthodox," but what can you do. It's one of our ways... or anyways... depending.

So, we wait for you here.

This letter we remit then to "the country of freedom," the only nation with no borders but with every flag... or no flag (which isn't the same but is equal nonetheless), and which is the most difficult nation to get to... maybe because the only road there is memory.

We know the current impossibility of you coming to our communities, and sending you the preparatory materials is problematic. But in any case, now, the same as yesterday and tomorrow, you have a special place with us.

...

Perhaps we will run into each other sooner than planned...or as planned...knocking on some door or peering out a window, but always opening the heart.

In the meantime, don't forget that when the Zapatistas say "here we are," we include you in that statement.

Vale. Cheers and let memory resist, that is, live. Because alive they took you and alive we want you back.

In the name of all of the Zapatistas of the EZLN.

Subcomandante Insurgente Moisés.

Subcomandante Insurgente Marcos.

(End of the letter-invitation to the fallen and disappeared in the struggle for freedom).

(...)

So now you know who will be among your fellow students.

They'll be around here. No, they won't scare anyone. Well, unless someone fears memory and comes looking for forgetting. But since I don't believe this will be the case, you don't have anything to worry about.

Perhaps, without meaning to, you will run into the great mother *ceiba*, the tree that sustains the world. If you have the necessary patience and imagination, gaze at its trunk and ask it a question. Perhaps the mother *ceiba*, with these very 'other' classmates as its company, will respond in the dry creases of its trunk. Ask it whatever you want, but above all, ask it the most important thing:

Ask: *With whom will all this be done?* And it will respond: *With you.*

Ask: *For whom is this effort?* And it will respond: *For you.*

Ask: *Who made it possible?* And, maybe with a light tremor, you will hear: *You.*

Ask: *For who is this path?*

And the mother *ceiba*, the earth, the wind, the rain, the sky bleeding light, all of our fallen, our disappeared, will respond:

Freedom...Freedom!... FREEDOM!

So now you know: when you are here in these mountains of the Mexican Southeast, where it rains, it blows, the sky covers or discovers its light, and the earth becomes wet, it will be because, at the foot of the mother *ceiba*, the sustainer of the world, someone is asking questions...and most importantly, because they are receiving answers.

What comes next then? Well, it seems to me that it will be up to you to tell that story.

Vale. Cheers and let memory neither fall nor disappear.

(To be continued...)

From one corner of memory.

SupMarcos.

Mexico, June of 2013.

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/classmates-i-first-those-who-came-first-the-disappeared/>]

Classmates II. Still missing: THE POLITICAL PRISONERS. *Zapatista National Liberation Army*

June 2013.

To the adherents of the Sixth in Mexico and in the World:

To the students of the Little Zapatista School:

Compañeras, compañeros, compañeroas:

In addition to the fallen and the disappeared in the struggle, who won't be present but will indeed be accompanying us in the Little Zapatistas School, are the political prisoners who, under various juridical ruses, are held in the prisons of the world or in political exile.

There are thousands of them throughout the world, and our small word won't reach all of them. Even as we are relying on our compañer@s in the National Network Against Repression and for Solidarity to try to reach as many as possible, there will always be some we don't get to.

That is why we are sending this invitation, among many others, to some of the political prisoners who symbolize not only the absurdity of trying to lock up freedom, but also, and above all, the dignified resistance and perseverance of those who are not defeated by guards, walls, and bars.

Among them you will find:

Alberto Patistán Gómez.- Sentenced to 60 years in prison. This June 19th he will complete 13 years behind bars. His crime: being Mexican, Chiapan, indigenous, a professor, and a Zapatista sympathizer. Despite the evidence of his unjust incarceration, the judicial authorities are delaying his liberation. In the words of one government official: *"If we free Patistán it will be a doubly bad sign: it will give evidence that the judicial system is a bunch of shit, and it will encourage the struggle to free the other prisoners. It is something that does not suit us from any perspective. It is better to wait until those who are making so much noise about this get tired."* But here we already know that the judicial system in Mexico is a bunch of shit and that those who fight for the freedom of the political prisoners will not tire...ever.

Leonard Peltier.- Has served 37 years in prison. His crime: belonging to the native Sioux Chippewa (Anishinabe-Lakota) people and struggling for the rights of native peoples in the American Union. He was taken prisoner in 1976 and sentenced to two consecutive life sentences (perhaps because his persecutors wanted to be sure he wouldn't get out dead or alive). He was accused of killing two agents of the FBI (Federal Bureau of Intelligence). The incident took place on Pine Ridge, sacred territory of the Sioux people, in South Dakota, USA, where there are uranium and carbon fields.

He was sentenced without any proof and despite over 10,000 pages of documentation evidencing his innocence. The FBI's accusation can be summarized like this: "Somebody has to pay." Robert Redford made a film about his case, a film which has never been shown in North American theaters. Meanwhile, the FBI "boys" and "girls," who come off so well in television mini-series, have killed 250 Lakota indigenous people. There isn't a single investigation of these crimes. This in a country built on the dispossession of the lands belonging to the native peoples of that part of the American continent.

Mumia Abu Jamal.- United States citizen. Prisoner for 30 years. His crime: being a journalist and an activist for those discriminated against because of their color, in the United States. He was initially sentenced to death, and is now serving a life sentence. The whites accused him of killing a white, he was judged by whites, sentenced by whites, he was to be executed by whites, and he is guarded by whites. This in a country built on the exploitation of the blood and sweat of the slaves brought from Africa who, of course, were not white.

Edward Poindexter and Mondo We Langa.- United States citizens. Their crime: fighting for the rights of the African American population in the United States. Victims of the Counter Intelligence Program (COINTELPRO) of the FBI, they were accused of killing a police officer in 1970 by blowing up a dynamite-filled suitcase. Despite the confession of the real culprit, the FBI manipulated and planted evidence against these two militants of the Black Panther organization. Various items of juridical evidence prove their innocence. They are still imprisoned in a country that values the integrity and impartiality of its juridical system.

Julian Paul Assange.- Originally from Australia and a citizen of the world. He is now a political refugee. His crime: to divulge to the world, among other things, the corruption of US foreign policy. Assange is currently pursued by the US and British governments, the two supposed defenders of justice and liberty.

Bradley Manning.- First class soldier in the US army. His crime: to release a video showing US soldiers killing Iraqi civilians from a helicopter. Among those killed are two journalists. He is also accused of having leaked documents about the barbaric US actions in Afghanistan and Iraq. The principal charge against Bradley Manning, which could lead to his execution, is that of "aiding the enemy," that is, aiding the world in knowing the truth. This in a country held together by the lie of a constant external threat (Muslims, Asians, Latinos, etc., that is, the entire world), and according to the recently revealed "intelligence operations" (really spying), US citizens are also a threat.

Antonio Guerrero Rodríguez, Fernando González Llort, Gerardo Hernández Nordelo, Ramón Labañino Salazar and René González Sehwerert.- The homeland of these five people is Cuba, the first free territory in the Americas. They are also known as “the five Cubans.” Their crime: to have leaked information about the plans of terrorist groups with bases in the United States. In June of 1998, Cuba gave the FBI a report obtained by the five Cubans, including hundreds of pages of documents, videos, and audios of terrorist activities in the US. Instead of dismantling the terrorist cells, the FBI detained the five Cubans who, in reality, had saved the lives of dozens of people, principally tourists, who would have been the target of the attacks. Antonio is an engineer, Fernando a diplomat, Gerardo a cartoonist, Ramón an economist, and René a pilot. They are prisoners for the crime of spying, even though during their trial the prosecutors themselves testified that the material they had obtained did not affect the national security of the United States, and that Cuba did not represent a threat. All this in the territory of they who say they are fighting international terrorism.

Maria Alyójjina, Yekaterina Stanislávovna Samutsévich y Nadezhda Tolokónnikova.- Russians, members of the punk rock group “Pussy Riot.” Their crime: denouncing the complicity of the top clergy of the Orthodox Church in the imposition of Vladimir Putin. They were arrested and taken prisoner for playing punk music in a church. The lyrics of the song asked the mother of god to throw Putin out of government. They were sentenced to two years in prison for “undermining the social order.” This in a country that prides itself on having liberated itself from “communist tyranny.”

Gabriel Pombo da Silva.- Anarchist born everywhere and nowhere. He has been in 20 different prisons over almost 30 years in Spain and Germany. His crime: being a person of principle. To his persecutors he said: There is nothing more deplorable than a satisfied slave... an individual disposed of memory and dignity... it is preferable to be taken to the scaffolds for having rebelled than living 100 years of “conditional freedom,” conditioned by the fears and lies that they have sold us, indoctrinated in us...” Regarding his condition as a political prisoner, he has been clear: “I am certain that for me (as for many others) the possibility of getting out of prison for reasons based on their laws is impossible...because their legality requires my renunciation of my political identity... And obviously whoever renounces their own political identity not only betrays himself but all those who have come before him in this long march for dignity and freedom. There is nothing heroic nor “martyr-like” (the cemetery is already full of those) in this perspective. I believe it sincerely and with all of my heart and that is why I am willing to accept “paying my tax” for being honest with myself and what I think and feel...”

(...)

Why do I tell you about these political prisoners, so different and distant from each other? Because for the Zapatistas, freedom is not the patrimony of a creed, an ideology, a political position, or a race. In the videos you will see what we are talking about and this will help you listen, which is

how one begins to understand. These consist of about 15 minutes that will help you to peer into the many worlds that exist in this world.

Like these men and women, hundreds of political prisoners have been invited to the Little Zapatista School. We have sent all of them a letter much like the one I annex here. We hope they have received them, as well as the books and audios and videos where we tell our story. We hope that they accept our invitation, not because we think we could teach them anything, but so that they know what it is we call freedom here.

Here it is:

ZAPATISTA ARMY OF NATIONAL LIBERATION.

MEXICO.

May of 2013.

For: _____

From: The Zapatista women, men, kids, and elderly.

Regarding: Special invitation to participate in the Little Zapatista School.

Compañer@:

We send you a greeting from all of the children, old people, women, and men of the Zapatista Army of National Liberation.

We write you because we want to extend to you a special invitation to participate in the Little Zapatista School, “Freedom According to the Zapatistas.”

We know that perhaps it will be impossible for you to participate personally on this occasion. But we know well that the day will come when the doors of the prisons will open for those who, like you, have been taken prisoner by injustice-made-government. And those same doors will remain open long enough so that the bankers and their helpers can go in.

In the meantime, we will see about a way to get you the materials. These consist of texts with the words of our Zapatista compañeras and compañeros, in their great majority Mayan indigenous people, in which they tell their own story of struggle. It is a story surely similar to yours, full of the continuous ups and downs that make up the struggle for freedom, the pain that fills it, the hope that overflows it, and that persistent stubbornness that, like you, doesn't give in, doesn't give up, and doesn't sell out.

Perhaps these won't get to you just now. It is very probable that your jailers and prosecutors will confiscate the material, alleging that the package contains dangerous material. Because merely the world “freedom,” when it is lived from below and to the left, is one of the many horrors that fill the nightmares of those who are above at the cost of pain for everyone else.

In any case we wait here for your attendance, sooner or later. Because if our resolve is for freedom, one of our distinguishing characteristics is patience.

Vale. Cheers and let liberty be what it should be, that is, the patrimony of humanity.

In the name of all of the Zapatistas of the EZLN,

Subcomandante Insurgente Moisés.
Subcomandante Insurgente Marcos.

Mexico, May of 2013.

(end of the invitation letter to the political prisoners)

(...)

Well then, now you know a few more of those invited to participate in the Little School with you.

Don't be scared of them. They aren't criminals; that designation belongs to those who keep them prisoner.

Vale. Cheers and may you find freedom the only way possible, that is, with all of them.

(To be continued...)

From the mountains of the Mexican Southeast.

Subcomandante Insurgente Marcos.

Mexico, June of 2013.

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/classmates-ii-still-missing-the-political-prisoners/>]



Classmates III. Those who were not, are not, and will not be... invited Zapatista National Liberation Army

June 2013.

To the adherents of the Sixth in Mexico and the world:

To the students of the Zapatista Little School:

Compañeros, compañeroas, and compañeras:

The following people won't be your classmates in the little school, because we didn't invite them:

The legislators who made up the Peace and Reconciliation Commission (COCOPA) in 1996-1997. It would, however, have been beneficial for them to realize that they had not been mistaken in their initiative for the constitutional recognition of indigenous rights and culture, which was betrayed by all of the political parties, as well as the legislature, the executive, and the judiciary.

The current legislators of COCOPA. Although it would have helped them to discover where the door to reactivate dialogue with the EZLN is located.

The presidents of the registered political parties (PRI, PAN, PRD, PVEM, PT, MC and NA). Because we don't have enough antacids to alleviate the outrage it would cause them to see the evidence of what can be done, not only without the political parties, but despite them.

The chairmen of the legislature committees and the coordinators of the parliamentary factions. Although it would have been good for them to see what even their counter-reform of the indigenous law could not prevent.

The Secretary of National Defense, the Secretary of the Navy, the Center for Research and National Security (CISEN), the Attorney General (PGR), the National Security Commission, the Secretary of Social Development, and the Supreme Court of Justice of the Nation. Although they would have been able to confirm their intelligence reports, which tell them that the standard of living in the Zapatista indigenous communities has risen significantly despite their counterinsurgent efforts, their support for paramilitary groups, and their policing approach to a just and legitimate struggle. Beyond that, they could have confirmed first hand

the persistence of that which they have tried so hard to destroy: indigenous autonomy.

The North American State Department, the CIA, the FBI. Although it would have helped them understand their repeated failures...and those yet to come.

The various espionage agencies languishing in boredom in San Cristóbal de Las Casas, Chiapas, where their only occupation is to encourage the raging gossip among the local [*Coleta*] NGOs.

The Boss,¹ who really gives orders to all of them, and to whom they bow and flatter. Although he would have shuddered to see that his recurrent nightmare has become a reality.

They have never been, nor are, nor will be our guests.

Rather, they have been, are, and will be our persecutors, those who search for a way to destroy us, to break us, to buy us, to force us to surrender.

They will always be spying on us, watching us, and cursing us, as they are now, as they were yesterday, and as they have been for 10, 20, 30, 500 years.

We are not inviting them not only because curriculum doesn't include groups with no learning capacity, or so as not to encourage the 'bullying' to which they would be subjected by the other students (I know, what a shame), or because we have better ways to waste our time.

We are not inviting them because, just as we will not stop resisting and struggling, neither will they stop despising us, trying to exploit us, repress us, to strip us of what is ours, and to make us disappear.

And just as we will never learn the language of money, they will never learn to respect that which is different.

Above all, we are not inviting them because they, and he who commands them, will never understand why, instead of dying, we live.

-*-

And so, oh well, you can't count among your classmates such 'illustrious' people. And therefore you won't appear in the written media, or on the radio, or on television, and there won't be roundtables, debate, or brainy analysis. That is, as they say, the air will be clean. And the land, which birthed us and nurtured our growth, will appreciate the dignified step that walks upon it: yours.

Vale. Health and freedom, the step of those below is welcome here, as is their heart.

From the mountains of the Mexican Southeast.

SupMarcos.

Mexico June 2013

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/the-classmates-iii-those-who-were-not-are-not-and-will-not-be-invited/>]

Notes

1. Translator's note: The Caracoles, literally "shells" or "spirals" were announced in 2003 as the homes of the Juntas de Buen Gobierno, or Good Government Councils. When the EZLN first announced their existence they were described, in addition to being the seats of the self-government system, as "doors to enter into the communities" and "windows to see in and out."

Classmates IV. Our teachers will not be present. *Zapatista National Liberation Army*

June 2013.

To the adherents of the Sexta in Mexico and in the world:
To the students of the Little Zapatista School:

Compañeros, compañeroas, compañeras:

The truth is that I think you will find, in your classmates at the little school, something of the best of this world.

But you will also miss, once you are in these lands of resistance, the presence of others who are and have been very important for us as Zapatistas. They are those who have always accompanied us, guided us, and taught us with

their example, but who are not, just like many others in every corner of the world, from the EZLN. Some are part of the Sexta, some part of the National Indigenous Congress, and many more have built their own "houses" (organizations) but nevertheless walk the same path that we do. All of them are, in some way or another, participants in our advancements, as great or modest as these may be.

Only we are responsible for our errors and failures, which have not been small or few, .

We tell you this because perhaps you have asked yourself how or by whom we were taught to resist, to struggle, to persevere.

And most importantly, perhaps you will ask yourself why, at the little school, the native peoples of Mexico and the world—particularly those of Latin America—will not be at your side as fellow students.

The answer is simple: because they are and have been our teachers.

Thus those who came first, whose blood and pain built the modern world, the originary peoples, will not be present.

Neither the indigenous peoples nor their most representative organizations will be your classmates.

We didn't invite them to the little school

Perhaps you are asking yourselves if we have gone crazy, or if this is some kind of dirty trick—politician-style—to supplant the Indian peoples and present ourselves as THE indigenous people par excellence.

But no, we simply didn't invite them because we have nothing to teach them.

Could we teach the Indian peoples what it means to be treated as a stranger in these lands that were ours long before the world would begin that twisted telling of history from above, and where they imposed, in our skies, foreign flags?

Could we teach them what it means to be the object of ridicule for our clothing, our language, our culture?

Could we teach them what it means to be exploited, dispossessed, repressed, and disdained for entire centuries?

What could we teach to the brothers of the Yaqui tribe and the Mayo Yoreme about the theft of natural resources and what its necessary resistance means?

What could we teach to the Kumiai, the Cucapá, the Kikapú, the Pame, about what it is to be persecuted almost to extermination and nevertheless persist?

What could we teach to the Nahua, whose lands have been invaded by mining companies and corrupt government officials but who, without regard for the persecution and death that they suffer, continue their struggle to throw out those invaders who come under the flag of money?

What could we teach to the Mazahua and the Ñahñu about how it feels to be ridiculed for their dress, their color, their way of speaking, and instead of being shamed, paint the wind with sound and color?

What could we teach the Wixaritari about the destruction and dispossession of culture under the banner of "progress," or about resisting under the guidance of their elders?

What could we teach to the Coca, the Me'hpaa, or the Teneke about not surrendering?

What could we teach to the Amuzgo about fighting for their rights?

What could we teach to the Maya about the violent imposition, theft, and criminalization by a foreign culture subjugating their original one?

What could we teach to the Purépecha about the value of the life in indigenous culture?

What could we teach to the Popoluca, Zapoteco, Mixteco, Cuicateco, Chinanteco, and Chatino about what it means to keep fighting even though everything is against them?

What could we teach to the Rarámuri about a quiet hunger and an invincible dignity?

And in the greatly pained Latin America:

Could we teach anything to one of our older brothers, the Mapuche people, about what it means to resist the continuous war of dispossession and extermination? About how to survive a long list of lies, aggressions, and ridicule painted all of the colors of the politicians above?

What could we, the Zapatistas, the smallest of them all, teach any of the originary peoples of Mexico, of the Americas, of the world?

What are they going to learn from us?

To resist?

Their very existence demonstrates that they should give classes in the great school that is the world, not receive them.

So no, we didn't not invite the originary peoples to the little school for the simple reason that, in our history, we have been the clumsy students of these giants.

Of course we will send them the materials. But...

Are we going to teach them what it is to live in a community, to feel what it is to have another culture, another language, another way?

To struggle?

To imagine and create resistances?

Unthinkable.

In any case, we the Zapatistas still have much to learn from the Indian peoples.

So they will come after, and we will go learn from them.

And when the special gathering with them takes place [*the Seminar Tata Juan Chávez Alonso scheduled for August 17-18*], our best sounds will be played, the most vivid and diverse colors will adorn their path, and our heart will open once again to embrace them, our older brothers, the biggest and the best.

Because to honor those who teach is to honor the earth.

They will come to our homes, and with them we will share food and memory.

We will lift them above us.

Standing on our shoulders, they will rise even higher.

And we will ask them what they see.

We will ask them to use their eyes to teach us to look further, wider, deeper, higher.

To give us their word and let us drink from it.

To help us grow and be better.

We have always and will always offer them our greatest embrace.

So, our teachers will not be at the little school.

But don't be sad. We are sure that these peoples, who have resisted until now every possible kind of attack, will know how to be generous and, when the time comes, will open their hearts to you, as we do now.

Because they taught us not to look at the noise that deafens and blinds.

Because they taught us not to listen to the colors of trickery and money.

Because they taught us to look at them and look at ourselves, to listen to them and listen to ourselves.

Because they taught us that to be indigenous was to have dignity as a home and a destiny.

Because they taught us not to fall but to rise up.

Because they who taught us the value of being the color of the earth.

Because they taught us not to be scared.

Because they taught us that to live, we must die.

Vale. Cheers, and silence so as to listen to the step that comes from deepest point of the world that the world is and has been.

From the mountains of the Mexican Southeast.

SupMarcos.

Mexico, June 2013

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/classmates-iv-our-teachers-will-not-be-present/>]

Classmates V. The students. *Zapatista National Liberation Army*

June 2013.

To the adherents of the Sexta in Mexico and in the world:

To the Little Zapatista School invitees:

Compañeros, compañeroas, compañeras:

Here we are posting some data to give you an idea of the type of plebes...err, that is, people, who will be your classmates, or *compañeros* in study, at the Little Zapatista School. Here you go:

.-Invitations sent: about 3,000.

.-Invitations accepted: about 2500.

.-Not yet responded: about 500.

.-Invitations rejected: 1.

.-Of those who have already completed the registration form, a bit more than half are men and a bit fewer than half are women (*that is to say, we men are winning – note from SupMarcos contributing “a gender perspective” as they say*), in addition to an indefinite number who identify themselves as others [otr@s].

.-There are 1500 students who will attend the little school in the communities during the scheduled dates in August 2013. More than half are men (*ahem, ahem*), less than half are women, and nine identify as “others” [otr@s].

Of these 1,500 students, more than 60 are children younger than 12 years of age. Of these 60 plus children, 19 are younger than four years old. Note the following statistic: for every one girl that is coming, there are two boys coming. *That is to say, among the minors we are also winning – another commentary from “a gender perspective” by Supmarcos.*

Of the more than 1400 adults that are coming to the communities, more than 200 are over 50 years old.

.-Around 200 people will attend the course at CIDECI in San Cristóbal de Las Casas, Chiapas in August 2013.

.-More than 200 people will take the [little school] course via videoconference.

.-More than 130 people have asked for the materials because they cannot attend the course in the communities.

.-More than 500 people have asked to register for the course for next December-January. Note: if you did not receive an

invitation it was because of the lack of available space, but you will be invited. Simply send an email to the webpage, and if we missed you this time around, we will put you on the list for the next course.

.-There will be students from 5 continents. Some of the countries of origin of the students in the course, *Freedom according to the Zapatistas*, include: Argentina, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Ecuador, the United States of America, Honduras, Nicaragua, Panama, Peru, Puerto Rico, Dominican Republic, Uruguay, Venezuela, Germany, Austria, Belgium, Denmark, Slovenia, the Spanish State, France, Greece, Holland, Italy, the Basque Country, United Kingdom, Switzerland, Sweden, South Korea, India, Iran, Sri Lanka, Australia, New Zealand, South Africa, and the Canary Islands.

The furthest point of origin of students is Sri Lanka, which is more than 17 thousand kilometers from Zapatista territory. Then follows India (more than 15 thousand kilometers away), Australia (more than 13 thousand kilometers away), and new Zealand (more than 11 thousand kilometers away).

.-The oldest students are more than 90 years old.

.- The youngest students will be 11 months old in August 2013. And they are, *of course* [original in English], male. Their names are Brian and Eduardo.

.-Among the little school students, at least 34 have PhDs in diverse areas including: Philosophy, Sociology, History, Anthropology, Literature, Political Science, Physics, Mathematics, Psychology, Economy, Urban Studies, and Theology.

.-More than 50 students are professors and researchers in universities.

.-Several students have won *Mortal Kombat* video game tournaments. We aren't including their names or nicknames in order to protect the innocent (that is to say, the men, as here we are also the majority. Amen).

.-The following are some of the institutions of higher learning where some of the *compas* who are now students in the Zapatista little school study or previously studied, work or previously worked as researchers and professors:

Escuela Normal Superior.

Universidad Nacional Autónoma de México, México.

Facultad Latinoamericana de Ciencias Sociales, México.

Escuela Nacional de Antropología e Historia, México.

Universidad Nicolaíta de Michoacán, México.

Universidad Autónoma de Puebla, México.

Universidad de Ciencias y Artes de Chiapas, México.

Centro de Estudios de México y Centroamérica, México.

Universidad Autónoma Metropolitana, México.

Instituto Nacional de Antropología e Historia, México.

Universidad Iberoamericana, México.

Universidad Autónoma de Chiapas, México.

Instituto Tecnológico de Monterrey (TEC-Monterrey), México.

Universidad Autónoma de Sonora, México.

Universidad de Chapingo, México.

Universidad de la Tierra Chiapas, México.

Universidad de la Tierra Oaxaca, México.

Universidad Autónoma de la Ciudad de México (UACM), México.

Universidad Autónoma de Zacatecas (UAZ), México.

Universidad Autónoma de Aguascalientes (UAA), México.

Instituto Politécnico Nacional (IPN), México.

Escuela Superior de Guerra, México.

Instituto Maurer, México.

University of Cambridge, England.

University of Oxford, England.

École Nationale de Science Politique, París, France.

Universidad de las Naciones Unidas, de la UNESCO.

University of California, Berkeley, USA.

Stanford University, California, USA.

University of Chicago, USA.

University of Maryland, USA.

Columbia University, New York, USA.

Yale University, USA.

National Humanity Center, North Carolina, USA.

Université de Toulouse, France.

Universidad Nacional Mayor de San Marcos de Lima, Peru.

State University of New York at Binghamton: Fernand Braudel Centre, USA.

Centro 'Juan Marinello' de La Habana, Cuba.

Columbia's Institute for Scholars at Reid Hal, París. France.

Universidad de Antioquia, Colombia.

Claremont Graduate University, California, USA.

City University of New York, USA.
 Smith University, USA.
 Mount Holyoke College, USA.
 University of Massachusetts Amherst, USA.
 New Hampshire University, USA.
 Humanities Research Institute of the University of California, USA.
 Drew University, USA.
 Harvard University, USA.
 Univerza V Ljubljana, Eslovenia.
 University of California Riverside, USA.
 University of Utah, USA.
 Universidad de La Habana, Cuba.
 CIMI, Brasilia, Brazil.
 University of Edimburgo, Great Britain.
 McGill University, Canada.
 Duke University, USA.
 École des Hautes Études en Sciences Sociales, Paris, France.
 University of New Mexico, USA.
 Universidade Federal do Rio de Janeiro, Brazil.
 Université Paris- Sorbonne, France.
 Universidad del País Vasco, Basque Country.
 Universidad de la Laguna, Canarias.

.- Some of those who are now students in the Zapatista little school have their writings translated into: German, Catalan, Chinese, Korean, Spanish, French, Galician, Greek, English, Italian, Polish, Portuguese, Romanian, Russian, and Turkish.

.-The following are some of the video game consuls where some of our invincible *compas* have confirmed their supremacy with the combo “*mega-super-duper-hyper fatality-machoman*” (Yeah! None of this *angry birds* and other girl stuff): the video games from the neighborhood store, Atari, Sega, Xbox, GameCube, Gameboy, Xbox360, PSP, PS1, PS3, PS4, PS5...huh?...there is no PS5?...ok, ok, ok, typo. I'll continue: PSVita, Nintendo 64, Wii, WiiU, Nintendo 3DS.

.-More than 100 students are actors, actresses, directors, musicians, painters, cartoonists, photographers, cultural promoters, writers, editors, politicians, lawyers, union and community organizers.

In general, after analyzing the data with the most pre-modern intelligence equipment, we can say that an undetermined number of people that will attend the little school – we'll need to see them to count them – are dirty, ugly, and bad.

Without regard for their age, creed, color, weight, brains, or sex, they have conducted themselves, throughout the entirety of their lives, with absolute irresponsibility in the face of Power in all of its forms. They have been repudiated in their respective social circles for their stubborn non-conformity; they have scandalized decent folk and behavioral norms; they have reiterated their rebellion and their passion for freedom despite rumors to the contrary; and they have fought according to their conscience rather than according to the latest fashion. In sum, they have not sold out, they have not given up, they have not surrendered.

I am telling you this so that later you don't complain that you are criticized for keeping “bad company.”

Oh, and of course, the vast majority of the people who are coming to participate as students are men, women, boys, girls, elderly, and youth who have something extraordinary that we, the Zapatistas appreciate: they are our *compas*.

And I haven't included everyone, because there is always some infiltrator who comes to see if we

are really giving military training instead of teaching what is in our hearts.

Vale. Cheers and welcome to the generous heart that opens its windows to us.

From the mountains of the Mexican Southeast.

SupMarcos.

Mexico, June 2013

P.S. OF CELEBRATION. – To celebrate that, for the first time in the almost 20 years of Zapatista public life, we men have outdone the women...huh?...ok, we have outdone them only in quantity...for now...what? Of course I didn't cheat! I'm incapable... and the numbers were calculated by a woman from the support team...huh? No, the support team is not majority women...or is it?...Okay well, that's not the subject, the point, or the issue here.

Moving on: To celebrate this fact that confirms the superio...uhm?...ok, ok, ok, to celebrate the fact that the gender equality scoreboard is in our favor, we have instituted the prize “THE DUCKS SHOOTING AT THE RIFLES,” which can only be won by boys...uhm?...okay, okay, okay...by boys AND girls who are under a certain chronological age (because I saw the list and there are a number of people who are of infantile *mental* age). The prize will consist of a voucher that the boys...ok, the girls too...can redeem with one of the male teachers...okay, okay, or female teachers of the little school. With this voucher they can punish their mothers...what? And their fathers too? But it's always the moms that dole out the punishment! And this is a “get one

free” pass for revenge of sorts, a kind of “what comes around goes around”, or “you asked for it...” Okay, the dads too...but only in extenuating circumstances...okay, okay, okay, without extenuating circumstances...And so the male teacher...or the female teacher, will punish the moms of the children who win the prize. Why? For misbehaving. Yes, even though they haven’t misbehaved, because sometimes we get punished even though we haven’t misbehaved... sometimes they even give us injections, even though we are innocent. The boys that is, because the girls are always guilty. Huh? Stop interrupting me, I need to finish this and send it.

To win the prize, the children have to select one of the following responses with regard to the video below called “Little Carlos Lettuce and the Drama of the Little Balloon [globe].” The question is:

Whose fault was it that Little Carlos Lettuce lost his little Balloon?

- a).- The little balloon [globe], that is, neoliberal globalization.
- b).- Women in general.
- c).- Television and the bad governments.

The boy who responds correctly (without copying and without asking for help from anyone) will receive a voucher for “THE DUCKS SHOOTING AT THE RIFLES,” valid only in Zapatista territory and only one time during the period between August 12-17, 2013 (Good Government Council Permit #696969). For the girls, regardless of what answer they give, they will receive a knock on the head...Nah just kidding, nobody’s going to get a knock on the head. But in place of a voucher, they will receive a poster-sized statistical graph, where they can see that that we boys are the majority...yes, to help them in their “gender training,” as they say.

Note: moms, dads, and tutors: no fair whispering the answers (none of this “it’s C honey, choose C”), nor can you

exchange that voucher for one that will get you out of eating that pumpkin soup.

And so it’s been said.

For gender equality, scoreboard 2-1 in favor of us guys, that is, the real machos.

El SupMarcos.

Aviation Pilot Studies and Correspondence Synchronized Swimming (aha, that’s why there is a Zapatista Air Force) and graduate, with top academic honors, of the Machist Institute of Apology Research (English acronym MIAR), located in the mountains of southeastern Mexico, the last bastion of resistance against women in the worldwide world. The above name (me) currently teaches at that prestigious institute, the seminar, “the problem began when our mother Eve manipulated our father Adam...” Registration open, space unlimited. The MIAR motto is “We will regain control, be it only of the remote control,” or “Really woman you carry a knife.” huh? Our anthem? You would be right to think that it is “What has this woman done for you,” by Gilberto Parra Paz, interpreted by Pedro Infante in the movie of the same name. Ok then! Sing or I’ll blow the house down! *Ajú!*

I testify...huh?...but it’s raining!...okay, okay, okay...after I wash my clothes, I testify...hahaha, I didn’t say that I was going to wash them with them still on, if not what good is the rain? hmm...I’ll just bathe in it and that way I’ll save soap...

Huh? As you can imagine, I hide...but they find me. *Arroz con leche. Haiga cosa. Arriba el norti, ji jiñor!*

Now for real. I testify.

Yomero [me for real].

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/classmates-v-the-students/>]



Solidarity with the Yaqui Tribe. CCRI-CG of the Zapatista National Liberation Army and the National Indigenous Congress

To the Yaqui Tribe,

To the people of Mexico,

To the national and international adherents of the Sixth,

To the governments of Mexico and of the world.

As the Indigenous Peoples, Nations, and Tribes that make up the National Indigenous Congress, we together send our word from Zapatista rebel territory in the mountains of southeastern Mexico. With it we send a fraternal greeting of strength and solidarity to the members of the Yaqui Tribe and to its Government and Traditional Guard, hoping that you are all well.

We salute the Yaqui Tribe's historic capacity to defend its existence and territory, as well as its most recent mobilization over the last 40 days in the establishment of a resistance camp around the International Highway in Vicam, principal headquarters of the Yaqui Tribe. This resistance against the government's intended theft of water via the "Independence Aqueduct" affects not only the Yaqui people but the entire south of Sonora. The Yaqui Tribe has followed all available and necessary legal paths to stop this theft, but its victories in this arena have not been respected by the government. Their struggle, *compañeros*, is ours. We, like you, believe that the earth is our mother and that the water that runs through her veins is not for sale. The life it gives us is a right, not something that the bad government or the business owners have granted us.

We demand the immediate cancellation of the arrest warrants and false accusations against members of the Yaqui Tribe, and we condemn the criminalization of their

struggle. To the political party-based bad governments we say that the Yaqui River is the historical carrier of the ancestral continuity of Yaqui culture and territory, and we reiterate, on behalf of the National Indigenous Congress, that a slight against any of us is a slight against all of us. We will respond accordingly to any attempt to repress this dignified struggle or any other.

Finally, we make a call to the international community and to our brothers and sisters of the International Sixth to be alert to the events in Yaqui territory and to join in solidarity with the Yaqui Tribe and its demands.

Sincerely,

June 7, 2013

From the Zapatista *Caracol* number 2, Resistance and
Rebellion for Humanity,

in Oventic, Chiapas

Never Again a Mexico Without Us

Revolutionary Indigenous Clandestine Committee—General
Command of the EZLN

National Indigenous Congress

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/communique-from-the-ccri-cg-of-the-ezln-and-the-national-indigenous-congress-in-solidarity-with-the-yaqui-tribe/>]

New Little School Dates, Information about the Videoconferences and a few other things. Zapatista National Liberation Army

July 2013.

For: The compañeras and compañeros of the Sixth and the Zapatista Little School students.

From: Subcomandante Insurgente Moisés.

Compañeras and compañeros.

Here I am sending you some information about the Zapatista Little School.

First: We want to communicate with those *compañer@s*—men, women, children, and elders—who did not get a spot in this first round of the Zapatista Little School.

The Zapatista peoples did what they could to make more spots available, and opened space for 1700 students; these spots once again filled up quickly. In other words, they created 200 more spots, and those next in line on the waiting list have already been informed they can come.

Nevertheless there are many more people who want to come. We are writing to tell them not to be sad anymore, or mad, or pissed off because there wasn't any more space.

The *compañeras* and *compañeros* who are the Little School teachers have decided that there will be another class at the end of the year, in December of 2013, and also one in January of 2014. More specifically:

The dates for the second round of the Little School will be:

Registration: December 23-24, 2013.

Classes: December 25-29, 2013.

Return: December 30, 2013.

They also decided to remember and celebrate the January 1, 1994 Zapatista uprising, so for those who want to stay for the 20th anniversary festivities, there will be a party December 31 and January 1.

After that, there still won't be rest, because it has also been decided that after the festivities, the work—that is, the Little School—will continue:

Dates for the third round of the Little School:

Anniversary party: December 31, 2013 – January 1, 2014.

Registration: January 1-2, 2014.

Classes: January 3-7, 2014.

Return: January 8, 2014, everyone back to their corner of the earth.

PAY CAREFUL ATTENTION TO THIS POINT: In order to request an invitation and registration code for the second and third rounds of the Little School, even if you have already asked for one via the webpage or by email, you must send your request to the following email (you can send it as of today):

escuelitazapDicEne13_14@ezln.org.mx

We are doing it this way so that we can organize things adequately and so that you receive a timely response.

Second: Remember that the parties for the 10-year anniversary of the *caracoles* and the Good Government Councils are open to all. These parties will begin August 8 and continue the 9th and 10th. On the 9th and 10th there will be a concert and presentations by artistic groups from various parts of Mexico and the world. There will also be a concert in CIDECI on August 11 on registration day. We will send out the program soon.

Third: We want to remind those who are coming to the first round of the Little School in August of this year that:

-Registration, to which you should bring your ID and registration code, will be August 10 and 11, 2013 in CIDECI, San Cristóbal de Las Casas, Chiapas, Mexico.

-You should bring \$100.00 (one hundred Mexican pesos), which covers the cost of the study packet. It consists of 4 textbooks and 2 DVDs (20 pesos per book and 10 pesos per DVD).

-When you register, you will receive your nametag and student study packet, and you will be told which *caracol* you are going to. If you have a vehicle you will given directions to your *caracol* and informed when a caravan with a guide vehicle will be leaving. If you don't have a vehicle, you will be told which bus or truck you can ride in as part of the caravan. If you are taking your own vehicle, you can leave it in the *caracol* during your class and we will take care of it.

-The departure to the *caracoles* is the 11th. If it gets late on the 11th and the buses are still filling up, there will be an early departure on the 12th.

-Classes start August 12 and finish the 16th; August 17 will be the return trip, and the buses will leave you in CIDECI, San Cristóbal de Las Casas, Chiapas. There you can stay for the Seminar "Tata Juan Chávez Alonso" given by various originary peoples from our country.

-Travel times:

The farthest *caracoles* are La Realidad and Roberto Barrios. Traveling in caravan and without stopping, getting lost, or breaking down, the trip will take 8-9 hours.

The next farthest is La Garrucha. Traveling in caravan and without stopping, the trip will take 5-6 hours.

Then follows: The *caracol* of Morelia, traveling in caravan and without stopping, the trip will take 4-5 hours.

And lastly: The *caracol* of Oventik, traveling in caravan the trip will take one and a half to two hours.

All caravans will leave from CIDECI, San Cristóbal de Las Casas, Chiapas, Mexico.

Another day I will send you the hourly schedules for the classes, but before that SupMarcos has to tell you how all of this is going to work.

Fourth: We also want to tell our *compañer@s* of the Sixth that if they can't be at the Little School this August, there is still a way to participate, because we are going to transmit special classes by videoconference, with a special team of Zapatista *compas* who are going to explain everything and respond to your questions via "chat."

In this process we will have the support of the *compas* from Koman Ilel and other independent media.

We will tell you more about this in a specific letter. But I will let you know now that the videoconference days will be August 12, 13, 14, 15, and 16. There will be at least two different schedules, one so that people in the Americas can participate in the evening, and another some hours later so that people from other continents can also participate in the

evening. We did it this way thinking that in the evening you will arrive home from work and can take the class, or you can take it during the day if you work at night.

In order to take the class via videoconference, you will need to have a code or password. This password is only given to those who are invited and have asked to take the class via videoconference. If you want to take the class by videoconference and you don't have an invitation, please ask for one at the following email address:

video@ezln.org.mx

You will then be sent the password to enter the internet conference. Also, for any *compas* who are organizing videoconference sessions where they are, they should send us the names of those who they will be inviting. This is so that we have an idea of who is taking the course via videoconference.

That is what we wanted to tell you, compañer@s of the Sixth.

Subcomandante Insurgente Moisés.

Mexico, July of 2013.

Translation by El Kilombo Intergaláctico.

[<http://www.elkilombo.org/new-little-school-dates-information-about-the-videoconferences-and-a-few-other-things/>]

