“La separación” by Justin Flores - Grand Prize Winner, *Corner of Cherry & Lamar* photo contest.

See pages 8 & 9 inside for more contest photos and information on the upcoming Texas State Supreme Court hearing.
HAYS STREET BRIDGE RESTORATION GROUP
V.
CITY OF SAN ANTONIO
Texas Supreme Court
201 West 14th Street #104, Austin, TX
Call 210-228-0201 for more information
www.esperanzacentral.org

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VOZ VISION STATEMENT: La Voz de Esperanza speaks for many individuals, progressive voices who are inter-racial, multi-ethnic and multilingual. The range of voices and ideas that we promote is our hallmark. La Voz pays attention to local and global issues, with the knowledge that the major challenges we face today and in the future are global in nature and require that we work together for a better future. La Voz supports all individuals who fight to keep the faith of their ancestors; we lift up the voices of those who struggle against oppression and injustice, especially those who are suffering the consequences of the destructive policies of the United States government.

San Antonio Bus Ministry continues

Editor’s note: The June issue of La Voz featured stories of the bus ministry of La Voz de Esperanza assisting immigrants released from Texas detention centers who start their journeys to unfamiliar places where someone will sponsor their stay in the U.S. as they seek asylum. Stories like the one that follows will continue in the October issue of La Voz de Esperanza. Texas has the highest number of detention centers in the U.S. with more than 150.

As a military spouse, I was excited to move to San Antonio two years ago. The huge release of families to local churches in late 2016 showed me that, here, I had the chance to directly impact the lives of these deserving people. And it’s these immigrants’ stories that keep bringing me back to work at the bus station with the Interfaith Welcome Coalition.

Their stories come in many languages: Quiché, Spanish, Q’eqchi’ and Portuguese. They’re told by all kinds of people: mothers, children, workers, men and women. And they bring their stories from a wide array of countries: Guatemala, El Salvador, Honduras, Mexico, Brazil and Sudan, to name only a few. Recent national events have brought these families into the spotlight. Even so, most of the locals and tourists walking down St. Mary’s have no idea how the immigration and asylum issue really is to us here. A quiet river of their human suffering—and of human determination—flows through the San Antonio Greyhound bus station and international airport, day in and out, day after year. And though they’ve been through trauma and danger, they keep pressing forward. We have the honor of helping them a little along their way.

My family has sacrificed in the service of the United States, and I’ve seen in my husband’s years on active duty the blood, sweat and tears that go into defending our nation. These last two years, it’s been important to me that families like ours are fighting for something that’s still worth fighting. And what’s worth fighting for is a community that gives food to a young asylum-seeking mother, cough syrup to a sick migrant toddler, and words of respect and welcome to the persecuted stranger. With all of our efforts, our nation’s values would remain a set of good intentions. IWC’s ministry puts some of those best intentions into real action, spreading love where there is fear.

Erin Bill, Joint Base San Antonio

Chicano Movement Anniversaries
Marking 50 Years of Struggles

By Roberto Rodriguez

Editor’s note: La Voz de Esperanza offers this article as an entry to upcoming Chicano Movement anniversaries in San Antonio and across the Southwest. It is an excellent source for Mexican American Studies courses that are now “acceptable” in this state.

The next several years will see a number of 50-year commemorations of the events that helped to launch the historic Chicano Movement of the 1960s and 1970s. For some, the movement was a series of legal actions, strikes or huellitas, civil rights protests, and mass rallies and marches, all challenging the permanent dehumanization of Mexican peoples in the U.S. The movement was a levantamiento, an insurrection or a liberation movement. Whatever it was, it was generally outside of the national conversations on race, though for the right wing, it was simply “un-American.”

The movement was never unified in ideology or action—outside of "Brown Power"—though those that took part in the initial uprising (1968-1972) took part in what political scientists refer to as a “primary political movement” or the prevalence of a political consciousness. This eruption was the unleashing of pent-up anger, but also the unleashing of creative forces, resulting in the creation of many political, social, justice and cultural arts organizations, many of which survive to this day.

The commemoration of those foundational events will give educators the opportunity to teach history to the younger generations who know little of that historic era, outside of Cesar Chavez. It actually has the potential to create many teaching moments and to encourage students to relate to others, particularly amongst those most targeted by society during this extremely hostile climate.

Some historians will take a more expansive view and mark the mid-1960s through the 1970s as all being part of that primary process, a time in which Mexican peoples in the US finally exploded in fury, no longer willing to accept de jure and de facto segregation, discrimination and in general, a dehumanized status. Others will view this same era as the beginnings of at least 50 years of an ongoing political movement. And still others will see those same 50 years as a continuation of struggles against a perennially hostile climate. What began as a political eruption, particularly amongst those most targeted by society during this extremely hostile climate.

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Counterintuitively, the idea of a nation of Aztlán was not part of the land grant struggle, even though that part of the country was the only one actually up in arms regarding issues related to land. Also in 1965, the Brown Berets movement spread throughout the US Southwest. Well often seen as similar to the Black Panthers, this Chicano organization, while believing in self-defense, was never actually armed in the same manner as the Panthers.

That year, Rodolfo “Corky” Gonzales of the Crusade, wrote “Yo Soy Joaquín,” a poem that was made into a short film by Luis Valdez of the theatrical troupe Teatro Campesino, which itself was founded in 1965 as a theater arm of the United Farm Workers. The poem is credited with defining the idea of “Chicanoismo,” which is also arguably the poem that triggered the Flacoantico — Flower and song — in Xochitl In Cuicuil — or poetic expression of this movement. Corky and the Crusade, though, were more associated with being the primary exponents of revolutionary Chicano nationalism. Because the mainstream media, schools and government View US history through a black-white prism — as a continual tension between white and Black America — this will be the first time many will learn about these events or organizations that were founded during that era and that continue to survive, such as the Southwest Council of La Raza in 1968, that later became the National Council of La Raza (now UnidosUS), MALDEF, the Mexican American Legal Defense and Education Fund was also founded in 1968. FLOC, the Farm Labor Organizing Committee, was founded in the mid-60s.

During the incipient stages of the Chicano Movement, the Mexican American Youth Organization and the United Mexican American Students, were founded in Texas and California, respectively, in 1967. Both, along with several other student organizations, eventually merged to become MEChA. To be remembered as Chicano movement re-organization movements fought for political representation (MAPA) and civil rights, though they were more integrationist and assimilationist (LULAC and the AMERICAN GI FORUM), as opposed to the later more radical and militant Chicano organizations. Among the many movement organizations created at that time, CASA-HGT did not believe in borders and ATM believed in the right to self-determination, including the right to a separate nation. Anniversary celebrations can be inspiring and educational, but they can also fall into nostalgia (war stories) at which time, succeeding generations can feel disconnected from long-ago events. This is especially true now, since the Chicano movement challenged issues that have yet to be resolved, such as education, labor, human and immigration rights abuses. Furthermore, succeeding generations are now tackling issues that were not openly discussed or prioritized 50 years ago, such as gender and LGBT specific issues. This raises the question: How should these historic events be remembered?

Perhaps a memory project, akin to Denver’s Chicano Movement Legacy project is in order, but also to be remembered is that the recall of events will not by itself precipitate a new rebellion. The younger generations must find a connection or relevance to that earlier movement with today’s repressive environment. To be sure, the topic of memory and the Chicano movement is complex. One perspective holds that there was not one movement, but many, each with various perspectives and offspring. And thus, invariably, there will be many ways in which these anniversaries will be remembered and observed. Because the fight for Chicano civil and human rights did not actually begin in the 1960s, an additional question becomes: In what way was the Chicano Movement different than the previous generations? Arguably, at least 4 things distinguished this movement: mass protests, a language of rebellion and liberation (as opposed to a language of assimilation), a cultural renaissance and an incipient Indigenous consciousness. This movement precipitated an unprecedented backlash of law enforcement surveillance and violence against its participants. Its bold assertion of “Brown Power” and “Brown is Beautiful” also was not readily accepted even by many within the movement, many of whom who long ago, had been long eroded. But, the Chicano Movement Legacy project is in order, it can help us to understand the movement and how it can help us to understand the present.

...a world where many worlds can fit

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The Chicano Movement, through its mass protests, generally asserted a class or worker’s consciousness, but also a mestizeo and an Indigenousity as part of its character and organizing principles. Additionally, the language of the movement was beyond integration, justice and equality; it was revolution, insurrection, liberation, reparations and nationhood.

In the realm of cultural consciousness, it differed from previous generations that had either assimilated or asserted Mexican pride. This pride was dis- tinctly Chico and Chica (and now, additionally Chicano). This included being proud of being Mexican and mestizo, and yet it had a tinge of a romantic Indigenousity; as in ancient Aztec (along with Aztlan), Maya and Olmec cultures. Only later did an actual decolonial Indigenous consciousness become a part of this movement; that is, in its emphasis on the rights of living and diverse Indigenous peoples and communities — particularly those on whose lands we live — as opposed to those in museums or from faraway lands. Through ceremonial Danza and related groups, many became a part of re-indigenization movements, while for others, it occurred as a result of direct connections with other Indigenous peoples and movements on this continent.

From where I write this in Southern Mexico, amid a history of hundreds of years of Indigenous anti-colonial struggles, there is another view of the Chicano Movement, as a continuation of thousands of years of maiz culture(s) and part of that same 500 years of Indigenous resistance. Perhaps the better question to end with is: How will it be different hereafter? Akin to Zapatismo — which accepts and aligns with all revolutionary struggles worldwide, regardless of race, gender, ethnicities and nationalities — perhaps by ensuring that many worlds are possible, especially within their own movement.

Bio: Roberto Rodriguez is an associate professor in Mexican American Studies at the University of Arizona and can be reached at Xocolum@gmail.com. Printed with permission of the author. Original article can be found at: bit.ly/butntout_chicano_move.
However, I ended up taking some much needed rest and re-
of trying to influence the limitation of Trump getting us into a
tive determination. The one thing that has remained constant for me is that resisting
Trump is absolutely urgent for the preservation of anything resembling human decency, much less human survival. . . . I will be working constructively as part of the Indivisible movement with a focus on what I perceive as the most crucial, urgent, and immediate issue at hand in regard to preventing Trump from destroying the world, and this is the nuclear issue. (p. 12)

However, I ended up taking some much needed rest and re-
cuperation for the next six months from my various political
activities. I lost heart and became discouraged at the prospect of
influencing the limitation of Trump taking us into a nuclear war,
and the only thing that made me feel any better about the whole situation is the prospect of impeachment. As much as I think that Trump is psycho-
logically not competent to be president and should be removed by the 25th Amendment
4, I do not believe that this will ever happen since it requires the vote of the vice president, and I do not think that Mike Pence would ever agree to this. This means that the only (nonviolent) way to get rid of Trump before his 4-year term comes to an end (I don’t even want to think about the prospect of eight years of Trump and I don’t advocate violence), is to try to impeach him. I initially thought that there was very little chance of removing Trump from office by impeachment, because a two-thirds majority vote in the House of Representatives is needed, a two-thirds majority is needed in the Senate, which means that probably at least sixteen Republics in the Senate would have to vote for impeachment even if the Democrats were somehow to manage to obtain slim majorities in the House of Representatives and Senate after the November, 2018 midterm election. I thought there was virtually no way that 16 Republicans in the Senate would ever vote to remove Trump from office, unless Mueller came up with foolproof evidence that Trump was directly involved in betraying the United States to Russia, which would amount to treason. Soon after Trump’s recent Russian summit with Putin, there was widespread adverse reaction to Trump all over the country, including some Republicans and conservatives, regarding how Trump sabotaged the United States intelligence report of Russian interference in the 2016 presidential election by giving credence and respect to Putin’s claim that Russia was not at all involved in this interference. Trump ostensibly put Putin’s claim above the United States intelligence report, which he descendingly dismissed. For about a week, people were starting to angrily demand to impeach Trump, referring to him as the “traitor in chief,” though nearly 70% of republicans approved of his Russian summit [6][7]. When I first saw this 70% statistic, I felt discouraged, but as I thought more about it, the wheels of the mathemati-
cian in me started to turn. Let’s think very positive for the moment and assume that the Democrats win a majority or close to a majority in both the House and Senate in the 2018 midterm elections, and that Trump is actu-
ally impeached in the House. Let’s also assume that the roughly 100% - 70% - 30% of Republicans who disagreed of Trump’s Russian summit are representative in the Senate, and that this 30% become increasingly concerned about how Trump is betraying our country. This is not too unrealistic to imagine, as Trump will likely have a second Russian summit meeting with Putin in 2019, accepting Putin’s invitation to meet in Moscow, after Putin rejected Trump’s offer to meet in Washington D.C. [8]. If the senate were to end up with 50 Democrats and 50 Republicans, this translates into 15 Republicans who were distraught about Trump betraying his country, and perhaps it is not totally inconceivable that these 15 Republicans could vote to remove Trump from office. Add one or two more Republicans who by that time may change their al-
legiance—and in that belief, historically, we could experience the first time a U.S. President is removed from office.

Of course, this rosy picture that I have just painted is assum-
ing that virtually all Democrats in the House vote for impeach-
ment, and absolutely all Democrats (and Independents) in the Senate vote to remove Trump from office. However, the stark reality is that Trump supporters are apparently, at least thus far, more pleased with the economy doing well—thanks to Trump’s lowering taxes for the wealthy as well as his reducing or elimi-
inating environmental and safety regulations for wealthy corpora-
tions—they are concerned about the growing evidence that Trump is betraying the United States; less than 2 weeks after the Russian summit, Trump’s approval rating has actually climbed to 45%, which includes an astounding 88% of Republican vot-
ers [9]. On the other hand, I cannot help but feel stimulated and inspired by the idealistic billionaire philanthropist and environ-
mentalist Tom Steyer, who has founded, funded, and promoted the Need to Impeach Movement with investments of millions of dollars of his own money, and that is one of the reasons for the enormous efforts of the Free Speech for People organization, inclusive of their very recent book on the grounds for Impeaching Trump that will be available in August, 2018. [10]: (Note: The book on Impeaching Trump is entitled The Constitution Demands It: The Case for the Impeachment of Donald Trump, by Ron Fein, John Bonifaz, and Ben Clements, with a foreword by John Nichols, and will be available in August, 2018.)

It also gives me hope hearing about the progress that special prosecutor Robert Mueller is making in his investigations of Russian ties to leading associates of Trump, with the possibility of actually tying Trump to the Russian conspiracy, which could finally be solid grounds for impeachment. In addition, Trump’s lawyer, Michael Cohen, motivated by the approved Department of Justice on his的土地 and confiscation of his materials, recently conveyed that he is willing to testify that Trump knew about the meeting between his son Donald Jr. and Russian representatives during his campaign, to find “dirt” on Hillary Clinton [11]. Will Trump fire Mueller or the head of the Depart-
ment of Justice, Rod Rosenstein, before he actually begins to investigate who could lead to grounds for impeachment? Quite possibly, but then perhaps he will have gone too far and a Democratic Congression-
ally House majority could impeach him for obstruction of justice. But impeachment is tricky business, as explained in excellent detailed fashion by Laurence Tribe and Joshua Matz in their book To End a Presidency: The Power of Impeachment:

1) no United States president has ever been removed from office by impeachment (Andrew Johnson came very close, missing it by one vote in the senate in 1868);
2) an unsuccessful impeachment (meaning being impeached in the House but not voted to be removed from office in the Senate) can result in worse consequences in regard to the paralyzing actions of an out-of-control President who no longer fears impeachment;
3) unprecedented havoc, tumult, and violence can result from a successful impeachment, as the President’s supporters can revolt against the President’s removal, and employ military tactics to do so. Tribe and Matz are very effective in their argument, which on the surface is non-committal to our actions or our activities in regard to impeaching Trump, seeing both sides of the issue in impressive historical precedent and political analysis; and, incidentally, one of their chapters has the same title as this essay: To Impeach or Not to Impeach. But they certainly share my revulsion of what we now have as an excuse for a United States President [5], [12]. However, Tribe and Matz conclude their book advocating for restraint, timeliness, and careful consideration about whether or not the pros outweigh the cons to initiate the impeachment process. True to their form, Tribe and Matz do not actually come out and say that it is not yet warranted to undertake impeachment proceedings against Trump, but I have no doubt that this is what they think. And their argument was extremely effective and had great impact on me, to the extent that I tem-
porarily decided to not go ahead with my plans to offer another political support/discussion group in my local Maine community, perhaps he will have gone too far and a Democratic Congression-
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ally House majority could impeach him for obstruction of justice.
Hays Street Bridge Restoration Group v. City Of San Antonio

Yaneth Flores

In a photo contest sponsored by the Esperanza, community members highlighted the beauty of the Hays St. Bridge from the corner of Cherry and Lamar Streets—an endangered view in our city. The contest was conducted to bring attention to the area in dispute that will be the subject of a hearing before the Texas Supreme Court. For background and history of the Hays St. Bridge, the Hays St. Bridge Restoration Group and the land at the corner of Cherry and Lamar check the July/Aug 2018 issue of La Voz de Esperanza.

A park that has yet to be—803 N. Cherry—is under threat of becoming another luxury apartment complex. The City of San Antonio gave Alamo Beer owner, Eugene Simor, this land in an unethical backroom deal. Since then, Simor has partnered with Mitch Meyer in a project dubbed “The Bridge” Apartments that will block the view of the Hays St. Bridge from the corner of Cherry and Lamar St. The view would then be open to only those who can afford to pay for it.

“The Bridge” Apartments will become yet another overpriced eyesore in our city—one more luxury apartment complex competing to rent units at prices San Antonio cannot afford. This will be at the cost of our history, our community, and our neighborhoods. A project that has had millions of dollars in city incentives, “The Bridge” Apartments will add to the ongoing gentrification of San Antonio’s Eastside, pushing out lifelong residents.

A six-year-plus legal battle, the Hays St. Bridge Restoration Group awaits a Texas Supreme Court hearing on Thursday, September 13th, where they will challenge the City on the illegal sale of 803 N. Cherry. The Group, along with the Hays St. Bridge Community coalition, will be making their way to Austin in support of our public spaces. June Bratcher, of Daisy Charters and Shuttles, has generously donated a bus to take community members from San Antonio to the State’s Supreme Court. It is crucial that community members attend the hearing. Call 210.228.0201 or email organizing@esperanzacenter.org to go with us to Austin! We need to show the court we want to keep #privatehandsoffpubliclands in San Anto!
The eight impeachable offenses referred to are listed as follows...

1. Obstructing Justice;
2. Violating the Emoluments Clause of the U.S. Constitution;
3. Conspiring with Others to Commit Crimes Against the United States, and Attempting to Conceal Those Violations;
4. Advocating Violence and Undermining Equal Protection Under the Law;
5. Abusing the Pardon Power;
6. Engaging in Conduct that Grossly Endangers the Peace and Security of the United States;
7. Directing Law Enforcement to Investigate and Prosecute Political Adversaries for Improper and Unjustifiable Purposes;
8. Undermining the Freedom of the Press;
9. plus one more

9th impeachable offense listed on the Free Speech for People website: Cruel and Unconstitutional Separation of Children and Their Families.

Note: Offenses continue to add up as La Voz goes to press.

By Marisela Barrera

Our local nonprofit media does not represent me. I’ve had it up to my gills with British accents on the radio and the Tricentennial (300) stories in print. How about you? I feel at a loss to accomplish anything significant to resist Trump’s destructive policies and actions, this had the effect of making me feel at a loss to accomplish anything significant to resist Trump’s program of devastation to our country, with the exception of working toward impeachment. In this present political United States climate, I feel that I have no choice but to stake my own territory and speak up loud and clear that the Trump presidency should not be “normalized.” My call for impeachment is a statement in support of the moral integrity of the United States, as I feel that if impeachment proceedings were at least seriously undertaken in the Congressional House, a message would be conveyed that a good portion of our country shares the outrage with much of the rest of the world of having Donald Trump as the President of the United States.

My first new Impeaching Trump Through Political Diversity group meeting was small but dynamic, and I will be holding a second group meeting after the Free Speech for People book on the grounds for Impeaching Trump is available [10], [16]. In the meantime I have ordered eight copies of this book, as I plan on distributing the book to friends and associates who I feel may benefit from it, and I have a prominent IMPEACH TRUMP sign on my car. This all feels so much better to me than just sitting down and “doing nothing” while our ex-President and “leader” continues to change the rules and “do his thing” with much of the rest of the world of our country shares the outrage.

One of the first songs to play on Radio Esperanza was “Mi San Antonio Querido” by Las Tesoros de San Antonio, of course. Clay Leander was instrumental in launching Radio Esperanza from the start. In 2004, actions across the country called for diverse representation on the airwaves. The Esperanza Peace & Justice Center, along with social justice nonprofits, organized locally.

One of the songs the Esperanza Peace & Justice Center coalition launched Radio Esperanza from the start. In 2004, actions across the country called for diverse representation on the airwaves. The Esperanza Peace & Justice Center, along with social justice nonprofits, organized locally. Graciela Sanchez, Esperanza Executive Director, describes San Antonio’s FCC Broadcast Localism Task Force hearings of 2004:

“Jolene Garcia was working with the Esperanza on environmental justice issues. Together, we organized with people across the nation like Hannah Sassaman of Prometheus Radio, who worked out of the Esperanza during the actions. We organized the San Antonio working-class progressive community and filled city council chambers to capacity. We were up at midnight to stand in line so we could be the first ones to speak.”

From the FCC website’s definition of broadcast localism: “Broadcast radio and television are distinctly local media. They are licensed to local communities, and the Federal Communications Commission (FCC) has long required broadcasters to serve the needs and interests of the communities to which they are licensed. Congress has also required that the FCC assign broadcast stations to communities around the country to assure widespread service, and the Commission has given priority to assuring local service as part of this requirement. Broadcast “localism” encompasses these requirements.

Broadcast localism became increasingly important in communities like San Antonio where corporations like Clear Channel took over the airwaves and programmed outside of communities where they broadcast. Corporative stations were not responsive to local audiences and the FCC Localism Task Force was formed. Over 500 San Antonio activists attended.

In response to the 2004 FCC hearings in San Antonio and around the country, the Federal Communications Commission was forced to open low-power radio airwaves in 2013, an open-call that has since remained open.

The Esperanza, in partnership with the Martinez Street Women’s Center, applied for a frequency. Low-power radio progressives across the nation took notice. Clay Leander remembered us from 2004 and helped the Esperanza and Martinez Street acquire our shared FCC license this year. Clay writes in a recent email message: “You [the Esperanza] were one of the very folks who inspired me back in 2003/2004 with your great organizing for the FCC hearings. Someone put me in touch with you, and we got in touch with several organizations and gave the FCC unresisted voices at 50 watts in central San Antonio. We are female-driven hyper-local, y puño San Antonio, with plans to reach 100 watts very soon! Ay, I’ll never forget the six hours leading up to our launch. I called up every community center and go-to-guy, was on the phone with Clay Leander from Common Frequency out of Davis, California, connecting our transmitter to our antenna; I was downloading content to a Samsung tablet for our temporary playlist.

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If you’ve caught us on-air, you might have heard:

- Writer, Barbara Renaud Gonzalez, on her new book, “The Boy Made of Lightning” about voting rights advocate and hometown hero, Willie Velasquez;
- Jaime Zapata sharing her life as a trans teen girl;
- Kim Corbin and Daniel Jackson from Jump-Start Performance Co. talking teatro;
- An archival recording of Gloria Anzaldúa at the Esperanza in 1998;
- Rita Vidaurre, La Calandria, talking at La Casa de Cuentos in 2008;
- Natasha Treviño from the Macondo Writers Workshop;
- Love stories from the Westside in the play, “Always and Forever,”
- The intergalactic personality known as “Sophia The Clown,” aka Holly Nañez;
- An interview by Valentina Barrera-Ibarra with Parkland High School’s Jaclyn Corin;
- Or “V & Z,” an 8th grade podcast with Valentina Barrera-Ibarra and Zuñita Wason-Carrington with back-to-school tips.

If you haven’t been listening, tune in to 101.5 LPFM when you’re driving inside Loop 410. We are low-power, so geography plays a factor in our broadcast. Our current FCC license allows us to operate at about 50 watts, but with certain variables. Are you downtown and indoors? Probably can’t hear us. Are you in the Deco District driving down a low tree-lined street? Maybe you can listen, but maybe not. We’re getting ready to expand our reach to 100 watts. I can’t tell you for sure if you’ll be able to listen indoors at that point, but I’ll check.

I’ve spent hours driving the streets of San Antonio while listening to Radio Bilingüe’s rock en español tening to Radio Esperanza. I cranked it to full when I first heard it, not always) by “Linea Abierta” via Radio Bilingüe. New times provocative perspective on global events. The Esperanza gives a voice to empower Latinos and other underserved communities, providing a unique and some-

We are one of only three Radio Bilingüe affiliates in the state of Texas. Additional Radio Esperanza affiliations include Democracy Now! and Radio Project’s “Making Contact.” That highlights vital grassroots voices each week. We’ve aired programs about racism, elder care, and immigration. Radio Bilingüe is the leading Latinx public radio network and content producer for the nation’s public broadcasting system and the only Spanish-language national news and information service for public broadcasting. Even though their mission is “to serve as a voice to empower Latinos and other underserved communities,” their programs were not broadcast in San Antonio, a Latino majority city, until Radio Esperanza’s broadcast this summer. Radio Bilingüe founder Hugo Morales, a MacArthur “Genius” Fellow, was in San Antonio during the Guadalupe’s Conjunto Festival. These live concerts are now on rotation.

Democracy Now! produces a daily, global, independent news hour hosted by award-winning journalists Amy Goodman and Juan González. On Democracy Now!, you’ll hear a diversity of voices speaking for themselves, providing a unique and sometimes provocative perspective on global events. The Esperanza sponsored Amy Goodman’s first visit to San Antonio in 2006. Since then, we’ve been advocating for local radio broadcast. None dared to broadcast, including San Antonio’s “community radio.” Twelve years later, Radio Esperanza is proud to broadcast a daily Democracy Now! Monday through Friday at 5 p.m.

Through our affiliations, we are able to amplify San Antonio voices on a national level. When Radio Bilingüe called looking for a San Antonio contact to talk about Texas elections, we put them in contact with Sophia Sepulveda with the progressive organization, Our Revolution Texas. Our programming is not an exact science at this point, but you’ll hear a new Democracy Now! at 5 p.m., followed (usually, but not always) by “Linea Abierta” via Radio Bilingüe. New content is added daily, with many local voices on the air via interviews, podcasts, and music.

Stay tuned for exact program times as we transition to regular programming.

GET INVOLVED!

We follow a vision of media equity for those of us ignored by mainstream commercial and nonprofit media organizations. We provide a platform for local news, music, podcasts, and programs produced and presented by women, people of color, the lesbian, gay, trans and queer community, the working class and the poor.

SUBMIT! Radio Esperanza accepts original music, literary recordings, and ideas for interviews. Send your press releases to radio@esperanzacenter.org.

LISTEN! See our listening list on the Esperanza’s website.


¡Adelante con Radio Esperanza!

DONATE! To keep us afloat and to help us grow!

CALL! While you drive inside Loop 410 in San Antonio tune in to 101.5 LPFM and tell us where you are listening from! DONATE! To keep us afloat and to help us grow!

LO S C O U R T S

An exhibit on the Alazan-Apache Courts

Please join the Westside Preservation Alliance and the Esperanza Peace & Justice Center for the opening of the new exhibit Los Courts, which documents the history of the Alazan-Apache Courts, San Antonio’s oldest and largest public housing development.

Sponsored in part by the San Antonio Housing Authority and City Council District 5, the exhibit highlights the Alazan-Apache Courts’ origins during the Great Depression and the vitally important role they play in providing housing in the Westside. The celebration will include refreshments y convivencia.

For more information, please call the Esperanza at 210-228-0201 or visit our website at esperanzacenter.org.

Published September 2018
**Notes Y Más**

**September 2018**

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**Domesticas Unidas** offers **Entrenamiento del Cuidado**, a taller presentado por enfermeras profesionales con equipo moderno que te prepararán para atender bien a tus pacientes cada sábado del mes de septiembre: 1, 8, 15, 22 y 29 de 10am hasta las 6pm en 702 Donaldson Ave. Llame a Araceli, 210.310.6071 o Israrena, 956.245.2657 o mande correo a domesticasunidas12@gmail.com o visite www.domesticasunidas.org

**Domesticas Unidas** offers **Patient Care Training**, a workshop with professional nurses and up-to-date equipment at 702 Donaldson Ave. every Saturday in September: 1, 8, 15, 22 and 29 from 10am to 6pm. Call Araceli at 210.310.6071 or Israrena at 956.245.2657. Or email domesticasunidas12@gmail.com or check www.domesticasunidas.org

**A Fall Health Fair for Families** will be held on Saturday, September 8 from 9:30am - 12pm at the YWCA at 503 Castroviejo Rd. with additional parking at the Las Palmas Library. The Fair will include a variety of health screenings, health information and resources.

Una **Feria de Salud para Familias** se llevará a cabo el sábado, 8 de septiembre de 9:30am - 12pm en el YWCA en 503 Castroviejo Rd. Habrá estacionamiento adicional en la Biblioteca de Las Palmas. La Feria ofrece una variedad de exámenes, información y recursos sobre la salud.

**Face Your Fears: A Memoir-Writing Workshop** with Ana Castillo is being offered by Gemini Ink on September 29 from 10:00 am - 1:00 pm at Trinity University Holt Center, Room 206. Those interested must submit a 1-page writing sample to anacastilloworkshops@gmail.com by September 21. Cost: $115/ non-members $135. See geminiink.org

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**Monigot Child won in the category of the Most Inspirational Novel, and Field Mice: Memoirs of a Migrant Child (Children’s Edition) won in the category of the Most Inspirational Book for Young Adults. The books relate her true, young life experiences as a migrant in the 1950s-1960s. Her next book, Paths of Pearl: After The Migrant Years is coming soon! Her books are available on Amazon.**

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**Start your 2018 tax-deductible donations to Esperanza today!**

[Image of donation form]

1. I would like to donate $_____ each month by automatic bank withdrawal.
2. I would like to send $_____ each month.
3. Enclosed is a donation of $_____.
   - $1000
   - $500
   - $250
   - $100
   - $50
   - $25
   - $10
   - $5
   - $1

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**For more news, call 210-228-0201 or email: esperanza@esperanzacenter.org**

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More anuncios inside this issue!

29th Annual Peace Market/Mercado de Paz
Fri. & Sat. Nov. 23 & 24
10 am - 6 pm and
Sun. Nov. 25
12pm - 6pm
@ Esperanza, 922 San Pedro Ave.

APPLICATIONS DUE SEPT. 17!
bit.ly/PeaceMarket2018
Call 210.228.0201
or come by Esperanza!

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电话: 210.228.0201