A fair and accurate census is free of fear
La Voz de Esperanza
June 2019
Vol. 32 Issue 5

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Articles due by the 8th of each month

La Voz de Esperanza is a biweekly publication of the Esperanza Peace & Justice Center.

La Voz de Esperanza is a publication of the Esperanza Peace & Justice Center 922 San Pedro, San Antonio, TX 78212

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Return Policy Statements

We ask that articles be visionary, progressive, constructive & thought-provoking. Submissions must be limited & critical, not sexist, racist, homophobic, violent, or oppressive & may be edited for length.

* All letters in response to Esperanza activities or articles in La Voz de Esperanza are considered for publication. Letters with intent to slander individuals or groups will not be published.

LA VOZ de ESPERANZA • June 2019  Vol. 32 Issue 5•

“Each of us shares the duty of creating a better world”

Our María Antonietta Berzozal delivered the commencement address at Our Lady of the Assumption commencement ceremonies at Freeman Coliseum on Thursday, May 9, 2019 and received a well earned honorary doctorate degree. Growing up close to OLLU, Maria opted to wait to attend college in order to allow her sisters to attend first—a trait that exhibited her generosity towards others throughout her life. She earned her B.A. in political science from UTSA 20 years later that set her on a trajectory that included being the first Latina to be elected to City Council, serving from 1981 to 1991. She followed that with a run for San Antonio mayor in 1991 championing people before profit—people that were left behind. Indeed, Maria has continued her activism working to preserve develop San Antonio neighborhoods, speaking out on social justice issues, locally and internationally and advocating for environmental justice. We thank you, Maria for inspiring us and working with us and never giving up! ¡Felicitades from the Esperanza staff and buena gente! This issue of La Voz features an article written for us by Rogelio Saenz, professor at UTSA who is an expert on demography. He is prolific in writing articles about immigration, social justice, human rights and many more topics of sociological interest. We often reprint Dr. Saenz’s articles that have appeared in other periodicals far and wide. His article this month focuses on the 2020 census. The Trump administration’s efforts to add a question about citizenship is now before the Supreme Court and will be decided soon because Census forms start printing this summer. The addition of a citizenship question was supposedly brought about because of “concerns” related to the enforcement of the Voting Rights Act and the existence of voter fraud—(yet to be proven). After months of clamoring down on immigration from (Mexico and Central America, mostly) and mistreatment or separation of immigrant families by the present administration, does anyone believe that this new addition to the 2020 census is not yet another weapon to intimidate undocumented citizens and cut needed social services and representation of all people? This case will go before a Supreme Court that has been tampered with making the outcome of this decision questionable. Keep an eye and an ear out for news of this case as the days go by.

Another article that may appeal to Voz readers is Anacalypsa adacross Borders: A Traveling Thought Gallery by Susana Sharpe. This article is of special interest because it talks about the downtown where Gloria Anzaldúa would like to keep a illusory. Those drawings have now been exhibited around the world. Another article of interest is writer Pablo Mijares’ observations of the upcoming writers conference, the AWP, and how San Antonio is being viewed. Finally, personal stories and poems offer us a glimpse into the lives of others from whom we can learn lessons for ourselves. Happy spring!

—Gloria A. Ramírez, editor of La Voz de Esperanza

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VOZ VISION STATEMENT: La Voz de Esperanza speaks for many individuals, progressive voices who are Asian, Hispanic, African-American, multi-ethnic and multi-cultural. We are diverse in race, culture, religion, racism, misogyny, homophobia, classism, eco-earth, discrimination, sexism and political oppression. We are recapturing the powers of alliance, activism and healthy conflict in order to achieve interdependent economic, environmental, social and political justice. La Voz is a resource for peace, justice, human rights, providing a forum for creative, information, education and other creative works. La Voz provokes bold actions in response to local and global problems, with the knowledge that the many risks we take for the earth, our body, and the dignity of all people will result in profound change for the seven generations to come.

politics of the 2020 census

By Rogelio Saenz

How do you stop a locomotive from gaining speed and power?

The Latino population is that engine—the one that has propelled the U.S. population over the last several decades. Despite accounting for less than 4 percent of the nation’s population in 1970, Latinos would go on to account for almost two of every five of the 122.7 million persons added to the U.S. population between 1970 and 2017.

In Texas, while there were approximately 4.5 whites for every 1 Latino in 1970, Latinos are projected to outnumber whites by 2022.

Awesome numbers, indeed. The kinds of figures that make many whites and the largely white Republican Party very uneasy.

Republicans, especially in Texas, have used an arsenal of ploys to slow the Latino locomotive and stall the demographic destiny that looms near. Republicans have employed the specter of voter fraud nationally and locally to keep people of color and the poor away from the voting booth through the creation of confusion, fear, and threats. Voter ID laws and efforts to purge voter rolls have been commonly used. Republicans have also used gerrymandering tactics to draw ill-shaped maps to maintain their geographic destiny that looms near. Republicans have employed the Trump commission on voter fraud, and former Attorney General Jeff Sessions to devise a rationale for including the citizenship question in the upcoming census.

Ross tried to justify the inclusion of the citizenship item in order to assess voter fraud. Keep in mind that the last time citizenship was asked in a decennial census was in 1950. The citizenship question has been asked only of a sample of the U.S. population from the 1960 to 2000 censuses and has been part of the annual American Community Survey since 2001. The citizenship item has not been used in the decennial census—aside of its use solely in a sample—because of evidence showing that it deters non-citizens from participating in the census.

In fact, if Ross and his cronies are so concerned about assessing voter fraud, it can be done with data from the annual surveys of the American Community Survey. A lower court ruled against the inclusion of the citizenship item in the 2020 census and noted that Ross had acted “arbitrarily and capriciously” in deciding to add it to the census. With the Trump administration appealing the decision, the case is now before the Supreme Court, where it was recently heard and a decision will be made by the July 1 deadline when the Census Bureau will be printing the 2020 census.

The real reason for including the citizenship question is to scare off people who are not U.S. citizens and citizens who live in homes with non-citizens from participating in the census, resulting in a significantly higher than usual undercount of the U.S. population. In the process, people who are not counted do not figure into the allocation of U.S. House seats as well as in the distribution of federal funds.

Republicans will likely pursue even more draconian measures, as they have sought to eliminate the representation of noncitizens and children in the formation of political districts. The Evenwel v. Abbott case, which went all the way to the Supreme Court, sought to determine congressional districts on the basis of the number of persons 18 and older who are U.S. citizens only, rather than total population. The Supreme Court ruled against Evenwel in April 2016. It is only a matter of time that Republicans will try again.

As such, the citizenship question is part of the Republican subterfuge to minimize the political power of Latinos and other people of color and, in the process, to maintain white Republican dominance.

Are You a Citizen? The Trump Census Question on Trial by Chris Distefano and Bloomberg, April 29, 2019 (Fortune.com).
I got to see your life ebbing away from your body, little by little. Drip. Drip. Drip. By then it was too late. Too late to try and salvage any pieces of this shipwreck. Smashed against sharp, uneven rocks and relentless, oncoming waves.

What relationship could we ever build together now?

Tell me Dad.

What lost moments, unspoken thoughts, unspoken words could we share together now?

Tell me Dad.

Like Diego painted on Frida’s forehead, you were always on my mind. But we were out of time as the gotitas gained speed, leaving your cup less than half full. Drip. Drip. Drip. We were out of time to discover each other, to smile and sit in silence before one another. We were out of time to touch each other and say that we loved each other. Drip. Drip. Drip.

We were out of time for you to seek out my hand and hold it for another 44 years.

We were out of time for me to play the last game of hopscotch and get on my tiptoes to kiss you, eyes tightly closed.

We were out of time for me to tell you that the hole you left behind could be fixed with your bricks.

Your breath was getting choppier now. Your eyes were partly closed, your arms periodically twitching.

The gotitas were running faster now, leaving everything behind, unresolved… in your empty cup as I sat and waited and listened to that final drip… drip. drip. drip.

Tricia Cortez

Bis: Tricia Cortez, a San Antonio native and alumna of Brackenridge HS and Princeton U was raised by a single mother. She is executive director of the Rio Grande Int’l. Study Center, an environmental nonprofit in Laredo, TX.

Never mind that the U.S. Constitution requires that everyone in the country, regardless of citizenship status, be counted. The ideal of democracy becomes collateral damage.

I use data from the 2017 American Community Survey to assess the impact of the representation of Latinos, whites, and the overall population across states if only U.S. citizens were to be represented. In this scenario, 21 states and the District of Columbia would experience population decreases of at least 5 percent. However, the biggest losers would be Texas along with California, Nevada, New Jersey, and New York with population reductions of at least 10 percent. California would lose 13 percent of its total with Texas coming in second with a 10.7 percent decline. Under the scenario of only citizens counted, Texas would lose slightly more than 3 million inhabitants, dropping from a total of 28.3 million residents to 25.3 million citizens.

If only citizens were represented, Latinos would be the big losers and whites the big winners. Thus, in the present situation where everyone is represented, Latinos account for 39.4 percent of the Texas population, with their percentage share dropping to 35.2 percent when only U.S. citizens are represented. In contrast, the percentage share of whites ascends from 41.9 percent to 46.1 percent, respectively. Texas A&M University geographer Dudley Poston estimates that if all persons who are not U.S. citizens participated in the 2020 census, Texas would gain three House seats, but the state would end up with only two new House seats if only half of all non-citizens participated in the census. There is also the little detail of lucrative federal funds Texas would forego.

The Republican powerbroker trio—Governor Greg Ab- bott, Lieutenant Governor Dan Patrick, and Attorney General Ken Paxton—do not defend the people of Texas from the dire consequences of losing a House seat and federal dollars if non-citizens do not participate in the census. It is clear that for them, party politics trumps representation of its populace.

In sum, the citizenship question is another effort to slow the Latino population engine and forestall the demographic reality. Regardless of the Supreme Court ruling, it is of utmost importance that we fight the power structure by being counted in the 2020 census and voting to support politicians who are looking out for our interests rather than those interests are more interested in cozying up to the guy in the White House.

Bis: Rogelio Sáenz is professor in the Department of Demogra- phy at the University of Texas at San Antonio.

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diversity, and beauty of Mexico and its people, including those of Mexican descent here in San Antonio, once part of Mexico.

At the 2018 AWP Conference, 847—or 53 percent—of a total of 1,591 presenters were white, compared to 143 Latinx and Latino presenters, or about nine percent of all presenters. If next year’s statistics are comparable, it will be more disturbing, given the backdrop of San Antonio’s demographics. Clearly, AWP must heighten its outreach efforts if its annual gathering is to accurately represent the diverse and ever broadening communities of authors. How can any organization credibly claim to serve its constituents’ needs and interests if segments of that constituency are routinely underrepresented in its programming? Conference planning must be a big tent, a big table—a bigness that welcomes and inspires the sort of “insightful dialogue” AWP notes as a hallmark of its annual meeting. Given its location, the 2020 conference affords AWP a remarkable opportunity to develop ties to communities of color, or, most concerningly, human labor, belie the strength, which are slapped on Mexico’s exports, be they produce, culture, or, most concerningly, human labor, belie the strength, which are sometimes predictable, sometimes surprising, and always violent, have impure blood.) It angers me because I see many young people of Mexican descent internalize shame. How else to explain the toxic less-than mentality that manifests itself in ways that are sometimes predictable, sometimes surprising, and always painful? For example, San Antonio is home to one of the country’s largest MLK marches—the largest, by some estimates. This is a beautiful, inspiring fact. However, this raza-majority city’s annual observance of civil-rights icon César Chávez is, by comparison, a far smaller event. The self-silencing, together with a willful neglect that is systemic, makes stories, essays, and poems about the lives of Chicanas and Chicanos all the more important, now more than ever.

A few weeks ago, walking along Dolorosa Street (listen to the poetic sorrow in that name!), I saw a young man wearing a t-shirt emblazoned with the “Hecho en Mexico” logo. We smiled knowingly at each other. The shirt speaks to a historically informed ethnic pride that counters the bigoted narrative about all things and people Mexican. It also tells the world that we are here to stay, to be a big tent, a big table—a bigness that welcomes and inspires the world in Anzaldúa’s creative process—a deep connection between words and images. According to Juliannie Gilland, director of the Benson Collection, “Art is a component and an important manifestation of Anzaldúa’s spirituality. In Borderlands, her seminal text, she talks about the sacrifices that are offered to art objects. In Western art, these rites consist of the museum, the cult of virtuosity, and the preservation of certain power structures. In contrast, ‘tribal’ cultures create spaces for art in the home and other settings, tending to art objects as though they were living entities.” Photographs of the interior of Anzaldúa’s home show that she surrounded herself with art objects and altars. In her curatorial work at the Benson Collection, Gilland became intrigued by how Anzaldúa used visual expression to think, to write, and to teach. She turned to a series of transparencies that Anzaldúa used at workshops and lectures, which the author referred to as “gigs.” This led to the exhibition Between Word and Image: A Gloria Anzaldúa Thought Gallery, which opened at the Benson in May 2015. The exhibition also included audio from some of Anzaldúa’s talks. In her introduction to the exhibition, Gilland wrote the following: “A self-described ‘Chicana, tejana, working-class, dyke-feminist poet, writer-theorist,’ Gloria Anzaldúa also saw herself as a nepantlera, one who navigates a liminal space between worlds, identities, and ways of knowing. Just as fluid movement between English, Spanish, and Nahuatl was central to Anzaldúa’s teaching and writing, so too was the interplay between words and images an essential element of her self-expression. These vivid documents provide an intimate view into Anzaldúa’s creative process and demonstrate the centrality of imagination and visibility to the author’s theories of knowledge and consciousness.” Since March of 2016, the Anzaldúa exhibit has traveled to
from Latin America and a mapping project. Anzaldúa’s transparencies served as a stimulus for a group of photographers—"Nepantleras fotografiando"—who created and exhibited their work. Last year the exhibition’s visual component transferred from the Vienna public library were displayed to accompany the exhibition’s theme.

Reflecting on the project’s impact, Melgarejo says she was pleased “to be able to contextualize Gloria Anzaldúa’s work not only in academic ways but together with the outcomes of the children’s workshop and the photography workshop within the Latinx community in Vienna. The public library was the perfect space for this. On a historical level, I think it was great to be able to contextualize her knowledge, which is (almost) violently ignored in the German-speaking context.”

Next Stop, Colby College, Waterville, Maine

In summer 2016, Rebecca Hey-Colón, assistant professor of Spanish at Colby College, spent two weeks working with the Gloria Evangelina Anzaldúa Papers in the Benson’s Rare Books and Manuscripts Reading Room. “The richness of the materials I encountered amazed me. It also made me realize that most of the people in my small liberal arts college in Maine had likely not had the chance to experience this archive firsthand,” she said. Hey-Colón’s enthusiasm was such that she was able to arrange for an installation of Between Word and Image at the college library in March 2017, as well as a lecture by Julianna Ginzberg. “It was especially significant for me to arrange for this visit of Anzaldúa’s materials, given that she herself had come to the college in 1991 to give a lecture titled ‘Post-Colonial Stress: Intellectual Bashing of the Cultural Other,’” said Hey-Colón.

“Many who have read Anzaldúa for years did not know she was also a very visual thinker,” she continued. “Having the chance to see her drawings has been a thought-provoking experience for them. The exhibit was also integrated into classes in Latin Studies housed in the Spanish Department, as well as courses in the Art Department, and in the Women’s, Gender, and Sexualities Studies Program.”
The exhibition at Colby, remarks Gilland, is “a mark of how accessible that questions of identity, migrations, and memory offer to a cross section of audiences: “It has been wonderful to see how this travelling exhibition has really taken on a life and energy of its own, drawing with work of Vienna-based artists inspired by her. The artifacts will be on display there on other occasions in future years. Thus, Anzaldúa’s iconographic work will impact the German and German migrant community on a long-term basis.”

**Anzaldúa in Augsburg**

At its most recent stop, in late March 2017, *A(n)m undo* *V* oices opened in two locations in Augsburg, Germany. Its installation at the Public Library of Augsburg from March 27 to March 29 coincided with the international conference “Beyond Borders: Literaturas y culturas transfronteireras mexicanas y chicanas,” organized by professors Dr. Romana Radwidmmer and Dr. Han-no Ehrlicher from the University of Augsburg. A longer exhibition ran from March 28 to April 30 at the Kulturcafe Neruda.

Radwidmmer is assistant professor in Spanish Literatures, University of Augsburg. She wrote about Anzaldúa in Augsburg: “The exhibition openings were accompanied by an artistic program: a trans-border literary reading and music with local artists but also with Chicana writers like Norma E. Cantú. Both locations ensured a direct and diverse communication with community life in Augsburg. In the aftermath, the exhibited imprints of Anzaldúa’s drawings were given to the Kulturcafe Neruda, an artist, migrant-friendly space directed by Turkish-German artist Fikret Yakaboylu. The artifacts will be on display there on other occasions in future years. Thus, Anzaldúa’s iconographic work will impact the German and German migrant community on a long-term basis.”

*A(n)m undo* *V* oices was curated in Augsburg by visual artists Höchli and Melgarejo Weinandt, and was funded by the Kurt-Bosch-Stiftung.

**Next on the Itinerary**

According to Giuliana Gilland, the Anzaldúa exhibit’s travelling days are not over. An exhibition is planned for fall 2017 at the Benemérita Universidad Autónoma de Puebla (BUAP). An art space in Chiapas is another future venue. In 2018, the VBKÖ will present an exhibition combining Anzaldúa’s drawings with work of Vienna-based artists inspired by her. Gilland remarks on Anzaldúa’s accessibility to a cross section of audiences: “It has been wonderful to see how this traveling exhibition has really taken on a life and energy of its own, with diverse venues around the globe continuing to want to show the work and engage with the archive. I think it really speaks to the appeal of Anzaldúa’s thought and practice for both scholarly and creative communities, and the deep resonance that questions of identity, migrations, and memory offer for us all.

**Bio:** Susanna Sharpe is the communications coordinator at LLI-LAS Benson and the editor of Portal. She is grateful to Giuliana Gilland and to all of the other curators mentioned in the article for their assistance on this piece.

See Nota y Mas on page 15 for information on the upcoming 2019 Mando Zardo Conference, Planetary Citizenship: Anzaldúa Thought across Communities, Histories and Cultures.

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**A Poem Found in Tennessee**

I found a poem buried in Tennessee inside were scraps of words, ripe old phrases about our southern mountaineers, voices from the hills, hillbilly women white trash the 400-year untold history of class in America my own country Hillbillyland: what the movies did to the mountains what the mountains did to the movies the United States of Appalachia: how southern mountaineers brought independence, culture, & enlightenment to America Appalachian reckoning! Appalachian spring selected readings from southern Appalachia reading Appalachia from left to right they’ll take away your project: a chronicle feud Hatfields, McCoys social change in Appalachia the Kentucky cycle night comes to the Cumberlands: a depressed area death & dying in Central Appalachia: changing attitudes & practices yesterday’s people: life in contemporary Appalachia hillbilly elegy: a family & culture in crisis oh, mercy, oh, mercy what you are getting wrong about Appalachia what you have wrung (the last drop) from Appalachia you have wrung Appalachia inside out you have wrung Appalachia you rang, Appalachia? power & powerlessness: quiescence & rebellion in an Appalachian valley Forgive me, HarperCollins, Forgive me, HarperCollins, Forgive me, Imagine Entertainment.

Forgive me, Jeff Bezos. Forgive me, Amazon—smile, okay?

Forgive me, a sin-eater.

Forgive me. I ate the words that were in the jar and which you were probably saving for the bank in order to grow interest, what consumer appetite for more, more . . . please, sir, can we have more of Appalachia?

Forgive me. I scarred the scraps of words like tiny bits of potato, corn, carrot. Some bits tasty, satisfying. Others worm-ridden, rancid. A meal from scraps. Fighting back in Appalachia: traditions of resistance & change.

My final word. Revenge is delicious so sweet, so cold.

—Rachel Jennings
I grew up in Monterrey about three hours south of the Texas border raised by my grandmother, while my mother was a U.S. born citizen resettled in Corpus Christi. Born in Laredo, her family – like many others – would come north to work at the turn of the last century, a pattern that was altered by the great depression of 1929. During the following ten years, the US government saw Mexican labor as a burden on the economy and implemented a Repatriation program by which hundreds of thousands of families including their US-born children ended up in Mexico. She grew up and got married in Mexico until she decided to return to Texas, claiming her U.S. citizenship, where coincidentally, she met and married another repatriado born in Chicago but raised in Guadalajara.

Despite inherent limitations in Monterrey, our standard of living would float up every other week when a ten dollar check arrived by certified mail from across the border. U.S. remittances after all are a key factor in the Mexican economy and our working class “colonia” wasn’t the exception. At least for a few days our grandmother turned our barrio life into a first-world quality existence. After paying off everything she had bought on credit, Guela Pepa would spend the rest on food only common in middle class tables or diets. I’m talking about steak, fresh fruit, salads, licuados, cake, ice cream and hot cakes, along with the customary northern Mexican dishes. We were poor, but we never went hungry. I do not remember it being a specific time of the month when the check would arrive, but Guela would make it a special day. Just in case, she was ready with a tall, ice cold glass of lemonade and a big tip for the mailman when she was asked to sign for the certified mail. Thinking back, I bet the entire circle of her close friends would in one way or another find out or even benefit from the periodic stipend. It was customary to sign for the certified mail. Thinking back, I bet the entire colonia for women to share food with their out or even benefit from the periodic stipend. It was customary to sign for the certified mail. Thinking back, I bet the entire colonia for women to share food with their...
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Amnesty International 0127 Call Arthur @ 210.213.5919.
Bexar Co. Green Party Call 210. 471.1791 | bcs@bexargreens.org
Celebration Circle meets Sundays 11am @ St. Mary’s, 1518 S. Alamo.
Meditation: Wednesdays, 7-30pm, Friends Meeting House, 7025 Vaudine Rd.
210. 533.6677.
DIGNITY SA Mass, 5-30pm. Sundays 7:30am @ St. Paul’s Episcopal Church, 1018 E. Grayson St. @ 210.340.2230
Adult Wellness Support Group of PRIDE Center meets 4th Mondays, 7pm @ Lions Field, 2809 Broadway | 210.213.5919.

Adult Support Services & Sunday school 10:30am, Proyecto Hospitalidad Liturgy meets Saturdays | 210.460.8448.
NOW SA Prof. Bldg @ 6:45pm, 3rd Thursdays | 210.538.7191.
NowSAreach@gmail.com

NOW SA meets 3rd Wednesdays. Fuerza Unida meets Sundays @ 10am, 710 New Laredo Hwy.
LULAC Oregillo meets @ Pride Ctr. 1903 McCullough 0161, Metropolitan Prof. Blvd @ 6:45pm, 3rd Thursdays | info@lulu2198.org
NOW SA meets 3rd Wednesdays. See FB | nowsaforinfo | 210. 802.9068
nwsaareach@gmail.com
Fox Chris, SA meets monthly on Saturdays @ 10am, 611 East Myrtle | 210.460.8448
Proyecto Hospitalidad Liturgy meets Thursdays, 7pm, 325 Courtland.
Metropolitan Community Church meets Sundays 10am, 2003 Ruiz. Call 210.653.7755
Shambhala Buddhist Meditation Center meets Tuesdays @ 7pm & Sundays @ 9am @ 1837 E. Hildebrand Ave. | 210.222.9303.
S.N.A.P. (Survivors Network of those Abused by Priests) Contact Barbara at 210.725.8329.
Voce: A Multicultural Voice for All at @ 9:30am 257 E. Hildebrand Ave.
San Antonio Baptist Church, 506 Bushnell Ave. @ 210.726.3597.
San Antonio Methodist Farmer’s Market @ 9am 611 East Myrtle | 210.472.3597.

N.C. is set for June 8th and 9th Sunday, Friday evening, June 7, 2019, will be held in Columbia, MO and the Poor People’s Campaign and the Poor People’s Campaign will focus on the culture and art of class. Call 210.503.5663 or email voceesocialdarante@gmail.com

Notas Y Más June 2019

The Mission Marquez Plaza Farmer & Artist Market provides live music, food trucks, fun family activities and more! The markets are brought to you every 3rd Saturday by the City of San Antonio World Heritage Office and the Mission Marquez Plaza at 3100 Roosevelt Ave. The next date is June 15th, 10am to 2pm. See: www.missionmarquez.com/EVENTS/ Farmers-Artists-Markets.

The Julian Samora Research Institute (JSRI) is calling for papers and panels for a conference celebrating its 30th anniversary as a Latino-focused research institute. The conference theme is “Latina/os and the Renewal of U.S. Democracy.” The JSRI Conference will be held October 31 to November 2 in Marriott East Lansing, MI. For more call 517.432.1317 or check jsri.msu.edu.

Pachuca de Palabras: A Westside Book Festival sponsored by ecohele books is set for September 28 from 6-10pm at Plaza Guadalupe, 1312 El Paso. Contact Gianna at: ecohelebooks@gmail.com.

Send items for Notas y Más to: lavoz@esperanzacenter.org

The nation’s first and longest running Latino film festival returns this summer with the 41st edition of CineFestival, Frontera in Focus presented by the Guadalupe Cultural Arts Center taking place July 11-14, 2019 at the Guadalupe Theater and Rosedale Park. For a schedule at: www.guadalupeculturalarts.org/ cf. schedule/ EVA, Ecos y Voces del Arte at 3412 S. Flores will offer a Youth Summer Program Creating & Learning, for ages 6-14, from June 11 to August 10th, Monday thru Thursday from 10am to 2pm. The classes will be lead by master artist, Veronica Castillo and will focus on the culture and art of clay. Call 210.503.5663 or email voceesocialdarante@gmail.com

Gene Elder, 1949-2019

San Antonio artist and LGBTQ civil rights activist, Gene Elder, passed into spirit on April 28th at the age of 69. His colorful and controversial (for conservatives!) life was filled with artistic productions, performances and paraphernalia that became the Guadalupe Freedom’s archives documenting San Antonio’s LGBTQ community. His personal history spanned the days of the AIDS epidemic, the icon: San Antonio County, the development of the Blue Star Arts Complex, Convent and constant harassment of the SA City Council in support of LGBTQ rights. Rest in Peace and Power, Gene Elder!

Photo by Michelle Friesenhahn

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...I realized that we did not have any textbook or education on this. This was the next step in our liberation.”

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The Texas Historical Commission invites you to the... 

Lydia Mendoza Historical Marker Dedication
Saturday June 1st - 2pm to 4pm
San Fernando Cemetery #2
746 Castroville Road, San Antonio TX

Followed by an Esperanza-sponsored event:

Lydia Mendoza’s 103rd Birthday Celebration
Saturday June 1st– 5pm to 7pm
Rinconcito de Esperanza
922 Colorado St. San Antonio TX 78201
Call 210.228.0201 for info

Cabañuelas
Book Reading & Signing with
Norma E. Cantú
Saturday, June 22 • 6pm
Esperanza
922 San Pedro Ave
SA TX
Books will be available for purchase.
Call the Esperanza at 210.228.0201.

Don’t Count the Tortillas
THE ART OF TEXAS MEXICAN COOKING
PLÁTICA + COOKING DEMO
Friday, June 21st • 7pm-9pm
Esperanza, 922 San Pedro Ave., SA, TX 78212
call 210.228.0201 for more info • esperanzacenter.org
Chef Adán Medrano talks about his new cookbook “Don’t Count the Tortillas” offering over 100 recipes, including newly created dishes using native ingredients, traditional techniques, and innovations in casero (home-style) Mexican American cooking in Texas. Q&A after food demo. Books will be available for purchase!