



Volume 17 Number 9  
A Bi-Cultural Publication  
September, 2022

# La Voz

Free  
Gratis



*Solamente el que carga el saco sabe lo que lleva a dentro*

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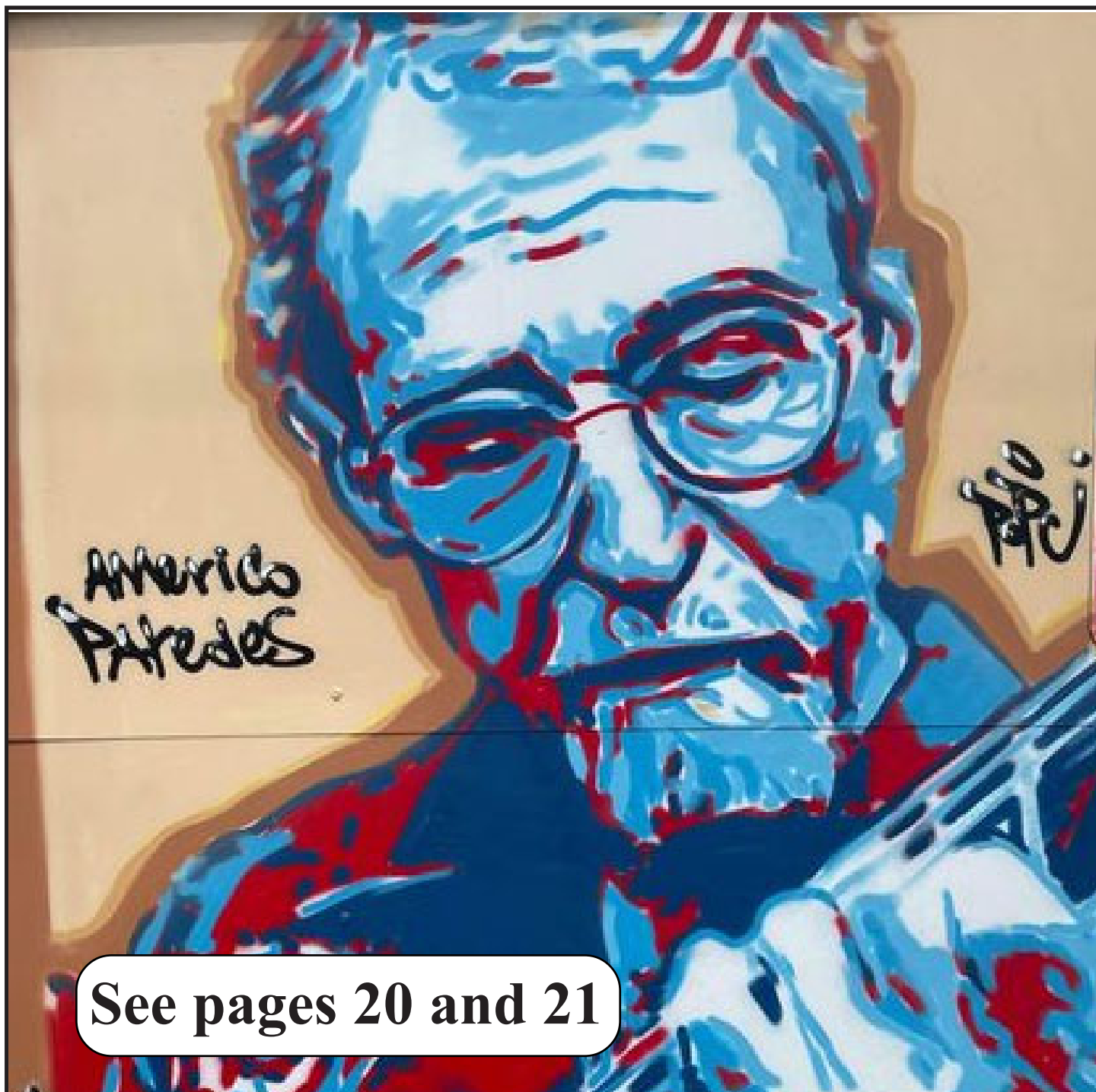
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## Susan Ledesma Woody to Run for School Board Again

Hello Friends and Community,

I have decided to run for re-election and resume serving our community as a school board trustee for **Del Valle ISD**. I hope that you will continue to support me in ensuring that our students have the best education, the top educational programs and that our **DVISD** staff has a work place they can be proud of. I also would like to continue using this role to provide services to our community outside of education. I look forward to continuing to serve you all. Please reach out for questions or concerns!  
#DVPROUD



## Yolanda Rodriguez- Escobar, PhD New Director

**Yolanda Rodriguez-Escobar, PhD!** An Assistant Professor of Social Work at Our Lady of the Lake University since 2009, she has been named the new director of the **Center for Mexican American Studies and Research**.



## JOVITA IDAR: The first Chicana to be on the US quarter

The **Jovita Idar Quarter** is the ninth coin in the **American Women Quarters™ Program**. **Jovita Idar** was a **Mexican-American** journalist, activist, teacher, and suffragist. She devoted her life to fighting against separatist ideologies and sought to create a better future for **Mexican-Americans**.

**Idar** was born on September 7, 1885, in **Laredo, Texas**. The daughter of a newspaper editor and a civil rights advocate, **Idar** was exposed to journalism and political activism at a very young age. Her ideas and practices were ahead of her time. She made it her mission to pursue civil rights for **Mexican-Americans** and believed education was the foundation for a better future. **Idar** wrote many news articles in various publications speaking out about racism and supporting the revolution in **Mexico**.

In 1911, she joined the **First Mexicanist Congress** in **Laredo** and organized **Mexican-American** activists. She and other women formed **La Liga Femenil Mexicanista**, or the League of Mexican Women, a political and charitable organization that sought to empower **Mexican-American** women. **Idar** was chosen as its first president.

**Jovita Idar** died in **San Antonio, Texas** on June 15, 1946. Throughout her life, she remained on the front lines of change and advocated fiercely for the rights of women and **Mexican-Americans**.

Photos and story are courtesy from the United States Mint.

# LATINO LEADERSHIP IN A MODERN ERA

by  
**Ernesto Nieto**  
President of the National Hispanic Institute

When founding the **National Hispanic Institute** in 1979 in **Austin**, the two core questions we were asked by our good friend and organizational consultant, **Andres Guerrero**, “what for and why now.” Simple to the point questions, difficult as heck to answer.

Back then, forty-fifty years back, Latino non-profits were mostly boren out of a civil rights, social justice mindset. Whatever the priorities of these organizations, the primary focus was serving the needs of under-served Latino population sectors or reacting to the abuses and practices that low income Latinos were being forced to endure by not having a voice that represented their concerns, needs, and interests.

So the challenge that **Guerrero** was raising was timely. **Gloria** and I had to determine whether or not **NHI** was going to join “la causa” as its main community calling, especially in its leadership work with high school age youth or pursue an entirely different community venture.

Our first conclusion was that **NHI** approach its work with an eye to the future, not the present or past. In other words our work had to take place in anticipation of changing conditions and trends, not on the current or past world. We also needed to decide in which way we could best serve the evolving Latino community in its preparation a modern-day world, whether confining our efforts to local communities or contemplating a national, perhaps an international agenda.

Evetually, our first decision was not to become a civil rights, social justice reform entity as the organization’s primary role, Honor and respect for those involved in those efforts, yes! Pursue the same journey or interpret the world around us through the social lenses of a fading past, maybe not!

The question of “what for” at least had a partial answer, though not completely. We still had to anwer the question of why an **NHI** now, why the urgency? Saying that the Latino community had to address a community leadership iinfrastrucuture weakened by the drain of the 1960’s civil rights era was an important reason but not enough. Clear to us in the early 1980’s was that US Latino community was poised to grow at what demographers not only described as “unprecedented rates,” but that it would mostly consist of young people.

**GDL** and I interpreted this demographic shift as a moment to make leadership training integral to the development of young Latinos, driven by an investor mindset of themselves, no longer seeing themselves as the nations “minority, at-risk, people of color,” but rather an untapped source of human potential with the mental toughness to make valuable contributions to US community life. The question of “why the urgency and purpose” had arrived to guide us in our mission. Four decades later, the work continues....

ernesto

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**(512) 944-4123**

# Pensamientos

Bienvenidos otra a **La Voz Newspaper!** Tenemos un ejemplar este mes que es muy interesante/ Para empezar temenos unas palabras de **Ernesto Nieto, Presidente del National Hispanic Institute.** El señor siempte tiene algo decir and it is always como quien dice, on point. Check it out, it's on page 2.

Nect we want to call to your attention to the letter from the **Raza Round Table.** It seems like we are constantly having to check up on our city council.

On page 6 is a short story on a group out of **Houston, Texas** called **Nuestra Palabra.** This group is into literature, writing and the spoken word. They have been around quite a while and were recently awarded a quarter of a million dollars to continue their work. A big congratulations to **Tony Diaz** who heads the group's work.

The 16th of September was not supposed to happen. The uprising was supposed to have taken place in December.

On pages 8 and 9 is a story not known to many. When most people think of the 16 of September, they think of **Father Miguel Hidalgo y Costilla**, the parish priest in **Dolores, Guanajuato** who

rang the church bell at 2:00 am to start the **Mexican**

**José Angel Gutiérrez** was a young 25 year old Chicano from **Crystal City, Texas** who taught us how not to be afraid!

**Revolution.** But you rarely hear about the woman who played a key role in this event. Read this story and surprise yourself. I was certainly surprised when I found out.

On pages 10 and 11, is the poster and a background story on **La Raza Unida Party** of some 50 years ago. Back in the 1970s many of us were idealist who wanted to change the world. **José Angel Gutiérrez** was a young 25 year old Chicano from **Crystal City, Texas** who taught us how not to be afraid! The decade of the 1970s was time filled with change and hope. It was also a time of struggle.

The farm workers led by **Cesar Chavez** in **California** were fighting for their lives and that of

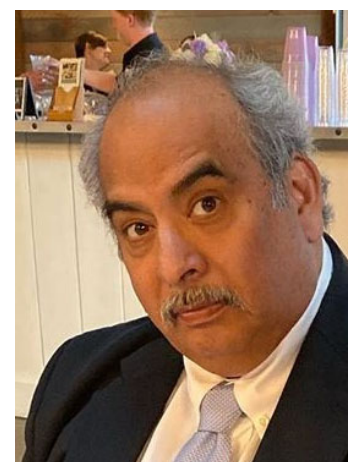
the union. For all those who participated *en el movimiento*, this up coming reunion at the **University of Texas at San Antonio** may in fact be our ultima adios given our age. No apologies, no regrets!

En las paginas 14 y 15 tenemos la historia de Juan y su maestra. To be sure, there is a Juan in every school. That is why we who have been school teachers should be mindful of who sits in our classroom. We have no idea if the kid in the corner may be the one who goes on become a doctor or the medial researcher who discovers the cure for cancer.

On page 20 we stop to remember **Dr. Américo Paredes.** Over the years I have heard so many stories from his former students about how he influenced them with his knowledge wit, music and his belief in them. Those who had the opportunity to interact with Dr. Paredes were indeed very fortunate.

If you enjoy reading **La Voz Newspaper**, if you like the kind of stories we produce, consider subscribing. Call **Alfredo Santos c/s** for details. 612-944-4123

## EDITORIAL



**Alfredo Santos c/s**  
Editor and Publisher  
of **La Voz Newspapers**

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M.A., M.B.A., M.Div., M.S., Ph.D.  
**Senior Pastor**



**9:00 a.m. English Mass in the Church**  
**10:00 a.m. Breakfast in the Parish Hall**  
**10:30 a.m. English Mass in the Chapel**  
**12:00 p.m. Misa en Español en la Iglesia**

**9322 FM 812 Austin, Texas 78719**  
**From Highway 183 going South, turn left onto FM 812**

**For more information: (512) 826-0280**  
**Welcome Home!**

## Raza Round Table Letter to the City of Austin

Gilbert Cortez Rivera

Austin

August 24, 2015

Mayor and Members of the City Council

City of Austin

P.O. 1088

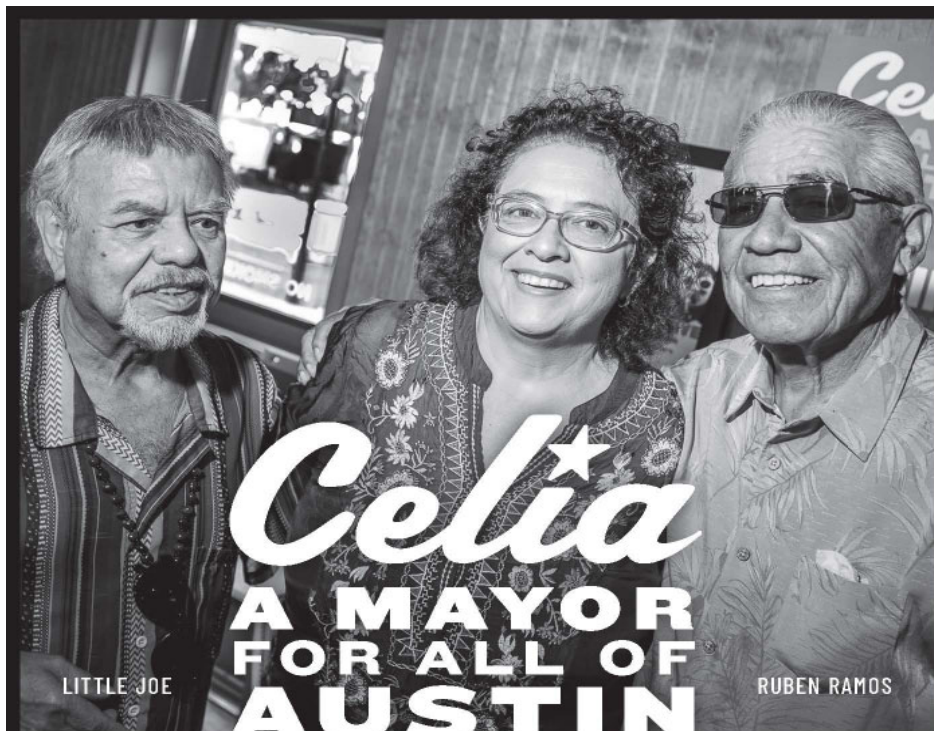
Austin, TX 78701

Dear Mayor Adler, Mayor Pro Tem Tovo and Members of the City Council:

We the members of the Raza Roundtable of Austin are concerned that several issues remain with the agreement created by City staff/developer for the use of 64 Rainey by the developer of the project at 70 Rainey and need to be addressed at the time of approval:

- 1) During the entire period of negotiations, including those with members of the previous Emma S. Barrientos Mexican American Cultural Center (ESBMACC) Advisory Board, the staff/developer disregarded the Mexican American community of Austin by failing to consult with it as a stakeholder in the plans that will affect the ESBMACC.
  - 2) We recommend that you direct staff to begin work immediately to complete a new Master Plan for the ESBMACC, to include both current and Phases 2 and 3 plus 58 Rainey and 64 Rainey in one final build-out plan.
  - 3) We understand that, in order to keep the funds allocated to the ESBMACC and 64 Rainey, you must specify that the funds the developer has offered for use of 64 Rainey as a staging area is dedicated to the MACC Master Plan, to include 64 and 58 Rainey, and its build-out. This would benefit all the parkland contiguous to the MACC and all the City of Austin. We recommend that you specify that any use beyond the initial two years for \$400,000 be calculated at then current fair market value. The parkland dedication fee of \$126,000 that was collected from the previous 70 Rainey Street developer should be added to these funds dedicated to the ESBMACC buildout.
  - 4) We recommend that you convert all three properties (58 and 64 Rainey and 600 River) immediately to dedicated parkland as stated in your second agenda item for Tuesday and not be contingent upon or delayed for use of 64 Rainey for construction staging.
  - 5) We recommend that you execute a license agreement with the developer to use 64 Rainey for his construction staging and for the developer to assume fiscal responsibility for the new configuration of the alley. The developer had planned to expand and construct the original configuration and the new one allows him the same benefits: it can serve as his parking garage ingress and egress and it provides the setback required for him to make the building enhancements he desires.
  - 6) We recommend that you task the developer only with returning 64 Rainey to its native state, i.e. level the property and plant grass, upon completion of the project rather than developing it as a pocket park.
  - 7) Finally, the proposed agreement may trigger MBE/WBE requirements and should be vetted for that.
- Thank you for considering our recommendations, and thank you to those of you who have talked with us to hear our concerns and recommendations about this proposal.

Sincerely,  
Raza Round Table of Austin:



**CeliaForAustin.com**

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POL ADV. PAID FOR BY CELIA FOR AUSTIN



# La Raza Unid Party Resolution



Austin City Hall  
Thursday, September 1, 2022 - Austin Texas

ABOVE: Thank you **Council Member Chito Vela**, for your service, your parents' service and the recognition that you extended to us in remembrance of the Party and an important point in our history when we started to dismantle the **Democratic Party** to make room for justice and democracy for us and others. The commemoration was done to coincide with the **National 50th Raza Unida Party Reunion** to be held at the **University of Texas, San Antonio** on September 15, 16 and 17, 2022.

**SAVE THE DATE!**

**HABLA VOTA**  
ACTION FUND

**CANDIDATE FORUM**  
Austin City Council, AISD & ACC  
Trustees & Bond Proposals

**SAT., SEPT. 24, 2022 9AM-4PM**  
SWKEY 6002 JAIN LN, AUSTIN, TX 78721 (COMMUNITY ROOM)

**DANIELA SILVA**

FOR AUSTIN CITY COUNCIL  
**DISTRICT 3**

**SILVA**

Paid Political Announcement by the candidate



## Nuestra Palabra Receives \$250,000 Grant From Houston Endowment.

**Tony Diaz**, the founder of **Nuestra Palabra** in **Houston, Texas** expressed his appreciation to all the writers, educators, volunteers,

visual artists, performers, sponsors, intellectuals, researchers, activists, journalists, and community members who have helped **Nuestra Palabra** to grow over the years.

*"We are proud to recognize organizations driving social justice and racial equity across arts, culture, history, civic engagement, and education."* – **Ann Stern**, president and **CEO, Houston Endowment**

**Diaz** stated, *"In 1998, we told the world we existed. We told the world Latinos cared about literature. Our community had a story to tell. Our community wanted to connect to books. Our gente are intellectuals. There were many who said that this was not the case. There were many more who said they would join us."*

In April of 1998, **Nuestra Palabra: Latino Writers Having Their Say** began to meet in the party hall of **Chapultepec Restaurant** in **Montrose, in Houston**. As **Nuestra Palabra** enters new phase of its mission, the **Houston Endowment's** investment will be added to the investment of community cultural capital to cultivate a full-time staff, to enhance its multimedia broadcasts and more live events, and as it apply for more grants as it paves the way for more Latino arts nonprofits, Latino arts collectives, and Latino artists to navigate the formal nonprofit sector.

**Diaz** said, *"We will mark this moment with a special showcase celebrating Houston's community cultural capital during **Hispanic Heritage Month** Monday, October 3, 2022, 6 pm. at **The Alley Theatre**."* The event is free, but attendees must rsvp for tickets. **Nuestra Palabra** is also marking the 10-year anniversary of the 2012 **Librotraficante Caravan** which "smuggling" back into **Tucson** the books from the **Mexican American Studies** curriculum outlawed by **Arizona** legislators.

To contact **Nuestra Palabra**:  
<http://www.nuestrapalabra.org/>  
 (713) 867-8943  
[info@nuestrapalabra.org](mailto:info@nuestrapalabra.org)

# Nuestra Palabra



**ABOVE:** Students protesting the high school dress code that banned slacks for girls in Brooklyn, New York back in 1942.





## The Cuauhtli Colaborativa Returns from Oaxaca



From left to right front row: Julia Hernandez, Miriam Ortiz, Lizeth Lizarraga Dueñas, Dr. Luis Urrieta, Rosa Tupina Yaotonalcuauhtli, Patricia Nuñez, Cecilia Bermudez, Emilio Zamora. Top row: Sierra Alanna Romero, Ana Carrasco, Angela Valenzuela, Yadi Landaverde, and Luz Alvarez-Sims. Cecilia is the only person shown here who did not go to Oaxaca. Dr. Belinda Gomez and UC Davis professor Dr. Patricia Quijada also travelled with us to Oaxaca. The **Cuauhtli Colaborativa** is a group of educators from around the United States who went to Oaxaca this summer and that has returned energized to address Indigenous education in deep and meaningful ways.

## U.S. Postal Service Honors Mariachi, the Traditional Music of Mexico



## Southwest Texas Oral History Center

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Covering the Counties of:

Uvalde, Frio, Maverick, Val Verde, Kinney.

Take a look and listen to the Middle Rio Grande region of Texas through Oral History.

The 16<sup>th</sup> of September, el diez y seis de septiembre, celebrates the start of a revolt in 1810 that led to **Mexico's** independence from **Spain** in 1821. People who know about this event can usually tell you about **Father Miguel Hidalgo y Costilla**, the parish priest from **Dolores, Guanajuato** and how he rang the church bell to announce the time had come to rise up against Spanish rule.

What most people can't tell you is the story of **Doña Josefa Ortiz de Dominguez**, the woman who played a key role in helping to launch the revolt for which **Father Hidalgo** is given so much public credit. In addition, most people do not know that the 16<sup>th</sup> of September, was not supposed to have happened.

### A Little Background

Toward the end of the 18<sup>th</sup> century (1790-1800) a cultural movement called the **Age of Enlightenment** gained increasing popularity in **Europe** and **America**. One of the major ideas in this movement was the reform of society using the power of reason and the "advanced knowledge" of the sciences rather than relying on tradition, faith or revelation.

As far back as 1550, people were questioning the whole idea of why they needed to be ruled by kings and queens. They questioned the influence of the powerful **Roman Catholic Church** and why an intermediary was needed in order to have a relationship with God? They also questioned the idea of whether

the earth was really flat. This last point is important because it provided the basis for the notion of "heaven and hell" and thus the premise upon which **Catholic** ideology was built and used to control the faithful.

As the philosophers of the day offered their take on what life might look like without kings and queens, the **Industrial Revolution** made possible the more economical printing of books. People with inquisitive minds formed study groups and literary societies to read and discuss these "radical ideas," many of which were banned by the Catholic Church. Among those who were influenced by this movement were **Benjamin Franklin** and **Thomas Jefferson** in America, a priest in **Guanajuato** named **Miguel Hidalgo y Costilla** and the wife of a very highly placed Spanish official in **Querétaro** named **Doña Josefa Ortiz de Dominguez**.

### The Protagonists of the Revolt

**Father Hidalgo**, in addition to his duties as a parish priest, enjoyed intellectual engagement and had a passion for the poor. Born in 1753, he was sent at the age of 14 to **Valladolid** (now Morelia), **Michoacán** to study at the **Colegio de San Francisco Javier** with the **Jesuits**.

His education for the priesthood was traditional, with subjects in Latin, rhetoric and logic. Like many

# Doña Josefa Ortiz

## La Corregidora

priests in **Mexico**, he learned some Indian languages, such as **Nahuatl**, **Otomi** and **Tarascan** and he also studied Italian and French, which were not commonly studied in **Mexico** at this time.

He was considered cultured and clever, earning the nickname **El Zorro** (the fox) from those at his school. **Hidalgo's** knowledge of French allowed him to read the works of the **Enlightenment** that were current in **Europe** even though these ideas were forbidden at the time in **Mexico**.

### As corregidor, he was the official representative

**Doña Josefa**, was the wife of **Miguel Dominguez**, *corregidor* of the city of **Querétaro**. As *corregidor*, he was the official representative of the Spanish government with respect to administrative and judicial issues. She was born in **Valladolid** in 1768 and was educated at the prestigious **Colegio de las Vizcainas**, from which she graduated in 1791. In that same year she married **Miguel Domínguez**. The young couple went to live in **Querétaro**, where her husband exercised his functions. On both sides of her family, **Josefa** was of pure

Spanish ancestry. But this fact did not breed affection for the mother country. Like many members of the creole elite into which she was born, **Josefa** was highly antagonistic toward the *gachupines* (Spaniards born in **Spain**). **Josefa's** anti-Spanish attitude was also related to her intellectual development.

Both **Father Hidalgo** and **Doña Josefa** were members of the same literary society which met in several cities between and around **Querétaro**.

### A Time to Act



Doña Josefa Ortiz de Dominguez  
Expos. de don Miguel Dominguez, corregidor de Querétaro

In 1808, **Napoleon Bonaparte** had invaded **Spain**, and decided to impose his brother **José Bonaparte**, as king of **Spain** (1808 -1810). The people of **Spain** did not like this and talk of revolt was the topic to the day in cafes throughout the country. On this side of the ocean **Father**





# de Domínguez de Querétaro



**Miguel Hidalgo, Doña Josefa** and their literary friends decided now was the time to declare independence. **Venezuela** had already done so on April 19<sup>th</sup>, 1810, and people were becoming anxious in other countries as well.

The original plan was to take advantage of the mass movement of people during the month of December when they traveled to various cities and pueblos to celebrate **El Día de La Virgen de Guadalupe**. **Hidalgo** believed that moving weapons under this cover would reduce the chances of getting caught by the authorities.

But on September 14<sup>th</sup>, the plan had been uncovered. It is believed that the postman of **Querétaro**, who was a member of the literary group, was the one who betrayed

them. When the **Correidor Miguel Dominguez** found out his wife was involved in the planning of this revolt, he exploded in anger and ordered her locked in her room as he went in search of the others.

Confined to her room, **Doña Josefa**, managed to smuggle a note out with the help of a servant warning **Father Hidalgo** that they had been discovered. The horseman who rode the entire distance to **Dolores, Guanajuato** found **Father Hidalgo** late in the evening the next day. Upon reading the note from **Doña Josefa**, **Father Hidalgo** realized he had only two alternatives; either abandon their plans, or move faster and start the revolt immediately.

In the early hours of September 16, 1810, **Father Hidalgo**, rang the bell of his little church, and issued his *grito* calling everyone to fight for liberty and against the Spanish. This would be the beginning of the **War of Independence War**, which would last 10 years.

Two days later, after **Father Miguel Hidalgo** delivered the **Grito de Dolores** (the Cry from Dolores) his followers reached the city of **Celaya**, which joined the

revolution on (September 21), and then **Guanajuato** (September 28), **Zacatecas** (October 7) and **Valladolid** (October 17) The Spanish now realized this rebellion was growing quickly and had to be stopped. On October 19, 1810, in **Valladolid**, **Father Hidalgo** issued a decree freeing the slaves and on November 29, in **Guadalajara**, he extended it to all of **New Spain**.

**Father Hidalgo** would not live to see **Mexico** free. In an attempt to seek support for the revolution, he set out for the **United States**, but he was caught and taken prisoner at the Wells of **Baján (Norias de Baján)** near **Monclova, Coahuila**, on 21 March 1811. He was then sent to **Chihuahua**, where, on July 30, 1811 he was shot..

**Doña Josefa** paid dearly for helping to start the **War of Independence**. She was first confined to the **Santa Clara** convent in **Querétaro** and then transferred to **Mexico City** for trial. Her husband tried to defend her but he failed to secure even an acquittal. Found guilty, she was confined to another religious institution, the convent of **Santa Teresa**.

So outspoken was the **Corregidora** in denouncing her captors that she was transferred to yet another nunnery, **Santa Catalina de Siena**, where

discipline was stricter. She was not released until the war ended in 1821.

**Doña Josefa's** opposition to unjust authority was not limited to European imperialism. Though defiant of Spanish royal authority, she was proud of her Spanish blood and bitterly condemned **Guadalupe Victoria, Mexico's** first president, when he expelled all Spaniards from **Mexico**.

Earlier on she had contemptuously refused to be a lady of honor in the court of the puffed up adventurer, **Iturbide**, who grandiosely styled himself **Agustín I, Emperor of Mexico**. She also refused to accept any remuneration for the services she had rendered the liberation movement.

**Josefa Ortiz de Domínguez** died in 1829, at the age of 61. She was first buried at **Santa Catalina** but her remains were later shipped to her home city of **Querétaro**.

There the state congress declared her *benemérita* (meritorious). She was also honored in **Mexico City**, where a statue stands in a plaza that bears her name. For her independent spirit, for the subtle but decisive influence she exercised on her husband, and for her hatred of all forms of oppression, **Josefa Ortiz de Domínguez** was as much a symbol of Mexican emancipation as any of her male colleagues in the freedom struggle.



# 50th Anniversary NATIONAL RAZA UNIDA PARTY

2022

1972



1974 "La Raza"

Amado Mauricio Portia, Jr.

**University of Texas Downtown Campus  
San Antonio, Texas September 15-17, 2022**

*"La Lucha Sigue"*



Austin City Councilman Jose "Chito" Vela introduced a resolution that was passed recognizing and honoring La Raza Unida Party for its 50th Anniverdary. Below is the resolution.

Be it known that

Whereas, The Raza Unida Party was established on January 17, 1970, at a meeting of 300 Mexican Americans in Crystal City, Texas, beginning an eight-year quest to bring greater economic, social, and political self-determination to Mexican Americans in the state, especially in South Texas, where they held little or no power in many local or county jurisdictions despite often being the majority of the population; and

Whereas, The Raza Unida Party's platform championed workers' rights, bilingual education and improved health care, supporting farm workers, students, and the working class; and

Whereas, The Raza Unida Party had significant electoral victories in South Texas, winning school board, city and county offices and even getting 6% of the vote in the 1972 Texas gubernatorial election; and

Whereas, The Raza Unida Party inspired Mexican American political, cultural and artistic developments throughout Texas, including Juarez-Lincoln University in Austin, a Mexican American institution of higher learning; and

Whereas, The Austin City Council acknowledges the 50th Anniversary of the founding of the Raza Unida Party and its contributions to Texas.

Now, Therefore, I, Steve Adler, Mayor of the City of Austin, Texas, declare September 1st, 2022 as Raza Unida Party Day



# A Brief History of *La Raza Unida Party* in Texas

The **Raza Unida Party** was established on January 17, 1970, at a meeting of 300 **Mexican Americans** at **Campestre Hall** in **Crystal City, Texas**. **José Ángel Gutiérrez** and **Mario Compean**, who had helped found **MAYO** (the **Mexican American Youth Organization**) in 1967, were two of its principal organizers.

In December 1969, at the first and only national **MAYO** meeting, Chicano activists had endorsed the formation of a third party, an idea that **Gutiérrez** had proposed in establishing **MAYO**. After **RUP** filed for party status in **Zavala, La Salle, and Dimmit** counties in January 1970, it began its eight-year quest to bring greater economic, social, and political self-determination to **Mexican Americans** in the state, especially in **South Texas**, where they held little or no power in many local or county jurisdictions although they were often in the majority.

Membership in the party was open to anyone who was committed to **RUP's** goals. The party fielded candidates for nonpartisan city council and school board races the following April in **Crystal City, Cotulla, and Carrizo Springs** and won a total of fifteen seats, including two city council majorities, two school board majorities, and two mayoralties.

In October 1971, **RUP** held its state convention in **San Antonio** and voted to organize at the state level over the objections of **Gutiérrez**, who believed that the party should strengthen its rural

standing rather than expend its energy on a state party. **Compean** rallied enough support for a state organization on the grounds that it would give a boost to the Chicano movement in **Texas** and repeat the success it had attained in **Crystal City** throughout **Texas**.

With the state party apparatus in place, **RUP** sought a candidate for the 1972 gubernatorial election, first calling upon such well-known **Democrats** as state senator **Carlos Truan, Hector Garcia** (founder of the **American G.I. Forum**), and state senator **Joe Bernal**.

All refused to run for the position. The party finally found a candidate in **Ramsey Muñiz**, a lawyer and administrator with the **Waco Model Cities Program**. **Alma Canales** of **Edinburg**, who had been a farmworker and journalism student at **Pan American University**, became the **RUP** candidate for lieutenant governor, although at twenty-four she was

too young to take the office constitutionally. Her presence on the **RUP** slate was considered a sign that women had a crucial role in the party.

Although they seemed an unusual match, the two resembled many of the **RUP** rank and file, who were young and university educated. Like others in the party, they had also been members of **MAYO**. Besides **Muñiz** and **Canales**, **RUP** ran candidates for nine other state offices, including member of the **Railroad Commission**, state treasurer, and member of the **State Board of Education**. **RUP**

candidates also ran for local posts in **Hidalgo, Starr, Victoria, McLennan**, and other counties.

The party, which had spread to many other states, held its first national conference in **El Paso** on September 1-4, 1972. About half of the estimated 1,500 participants were women, and a large number



of elderly people also attended. The delegates formed the **Congreso de Aztlán** to run the national party and elected **Gutiérrez** as **RUP** national chairman. Despite his standing as the party's chief political candidate, **Muñiz** was not much heeded. As a result, he left the gathering early to campaign in the governor's race.

The **RUP** platform that **Muñiz** put before voters, while emphasizing **Mexican-American** community control, bilingual education, and women's and workers' rights, bore similarity to the values espoused by the liberal faction of the state **Democratic** party, which supported **Frances (Sissy) Farenthold** for the party's gubernatorial nomination.

In spite of this, **Muñiz** did not receive strong support from liberals. Ultimately, even **Farenthold** endorsed **Dolph Briscoe**, to whom she had lost the nomination, although she had once referred to him as "a bowl of pablum." **Muñiz** won 6 percent (214,149) of the votes in the November election, thus reducing **Briscoe's** margin of victory so that the race was the first in the twentieth century in which a **Texas** governor was elected with less than a majority. **Muñiz** won heavily in some **South Texas** counties and had a decent turnout in large cities. Over the next two years **RUP** solidified its **South Texas** rural base and racked up more nonpartisan victories in the **Winter Garden Region**. It also achieved political successes in **Kyle** and **Lockhart**. Its urban support, though quite strong among university activists and barrio youth and politicians, remained small. This ultimately hurt the party's future, since many Hispanics lived in the state's major urban areas and their support of **RUP** was necessary for the party to have a larger political impact.

In 1974, **RUP** was ready for another try at the governor's race, with **Muñiz** once again its candidate. The party also ran a slate of fourteen men and two women for state representative from **Lubbock, Houston, San Antonio, Austin, Falfurrias, Crystal City**, and other cities. As in the 1972 election, the **RUP** campaign literature emphasized the party's **Chicano** foundation; but it also asserted a desire to "ensure democracy for [the] many, not the few" and the need to preserve "human and natural resources."

In addition, it called for the prosecution of industrial polluters. In his announcement for the governor's race on January 16, 1974, **Muñiz** sought to maximize the party's appeal to a broader spectrum of the state's voters, stressing **RUP's** ideas for new modes of transportation, improved funding of public education, better medical care, and solutions to urban problems.

But **RUP** did not fare well in the 1974 general election. **Muñiz** got only 190,000 votes and posed no real threat to **Briscoe's** reelection. In addition, none of the sixteen candidates for the state House garnered enough support to win. The party's sole real victories were in **Crystal City**, where cofounder **Gutiérrez** was elected as **Zavala County Judge** and the party successfully defended its dominance of other county offices. Nonetheless, by its numerous victories in **South Texas**, **RUP** had achieved **Mexican-American** political dominance in some cities and altered the state's political life.

Several **Mexican-American** women were significant participants at the state and national level. **Evey Chapa**, for instance, ensured that **RUP's** state executive committee provide for a female member; **Virginia Múzquiz** headed the **RUP** nationally from 1972 to 1974.

## Sources:

Raza Unida Party Collection, Benson Latin American Collection, University of Texas at Austin.



# En la comunidad



ABOVE: At Mexic-Arte Museum in Austin with (L-R) Sylvia Orozco, Gilberto Cardenas, Mary Jane Garza, Juan Tejeda, Rick Hernandez and Raul Valdez.



ABOVE: The men and women who fought to keep the name of the Pan Am Neighborhood Park. From left to right: Peggy Vasquez, Bertha Rendon Delgado, Anna Maciel, Marcos de Leon and Elisa Rendon Montoya.

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## Geronimo Rodriguez on Television

I was recently interviewed by the **CBS Sunday Morning** show for the 50th anniversary of the **CAMP** program (College Assistance Migrant Program) at **St. Edward's University**.

It was 36 years ago, mom and dad drove me, my brothers and sister to **Austin** in August of 1986. They rented a room in the early morning at the **Bel-Air** motel and we all took showers before I got dropped at **St. Edward's University** for **CAMP** orientation.


I recall what my grandmother would say to us when we embarked on our migrant work, "cuidanse"-take care of each other. This is what **CAMP** did for me, my brother **Albert Rodriguez** and my sister **Mari Rodriguez Cortez**, and other members of our community who went to **St. Ed's**. I became the first in our family to graduate from high school, college, and went on to law school. All of us went on to become teachers, attorneys, professors and so many other careers. I am grateful and choose to pay it forward in many ways including a career in healthcare, serving and as a Trustee on the **Austin ISD Board of Trustees** and recently as a new Trustee at **St. Edward's University**. Thank you Mom and Dad!!!






# En la comunidad

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# The Touch of a Teacher

## How a little time in the life of a child can make all the difference in the world

Most **Texas** schools are now in session for the 2022-2023 academic year. Most students will begin the term with new clothes and all the nervousness that comes from advancing to the next grade. But not all the children will begin the new school year at the same time. Those that have spent the summer up North with their parents who work in the agricultural fields will not be arriving until mid September or even October.

The story you are about to read concerns one of these students. It was written by his fifth grade teacher. If you are a teacher, you may have had a student like **Juan Garza** in your class. Or maybe you knew a student like him when you were going to school.

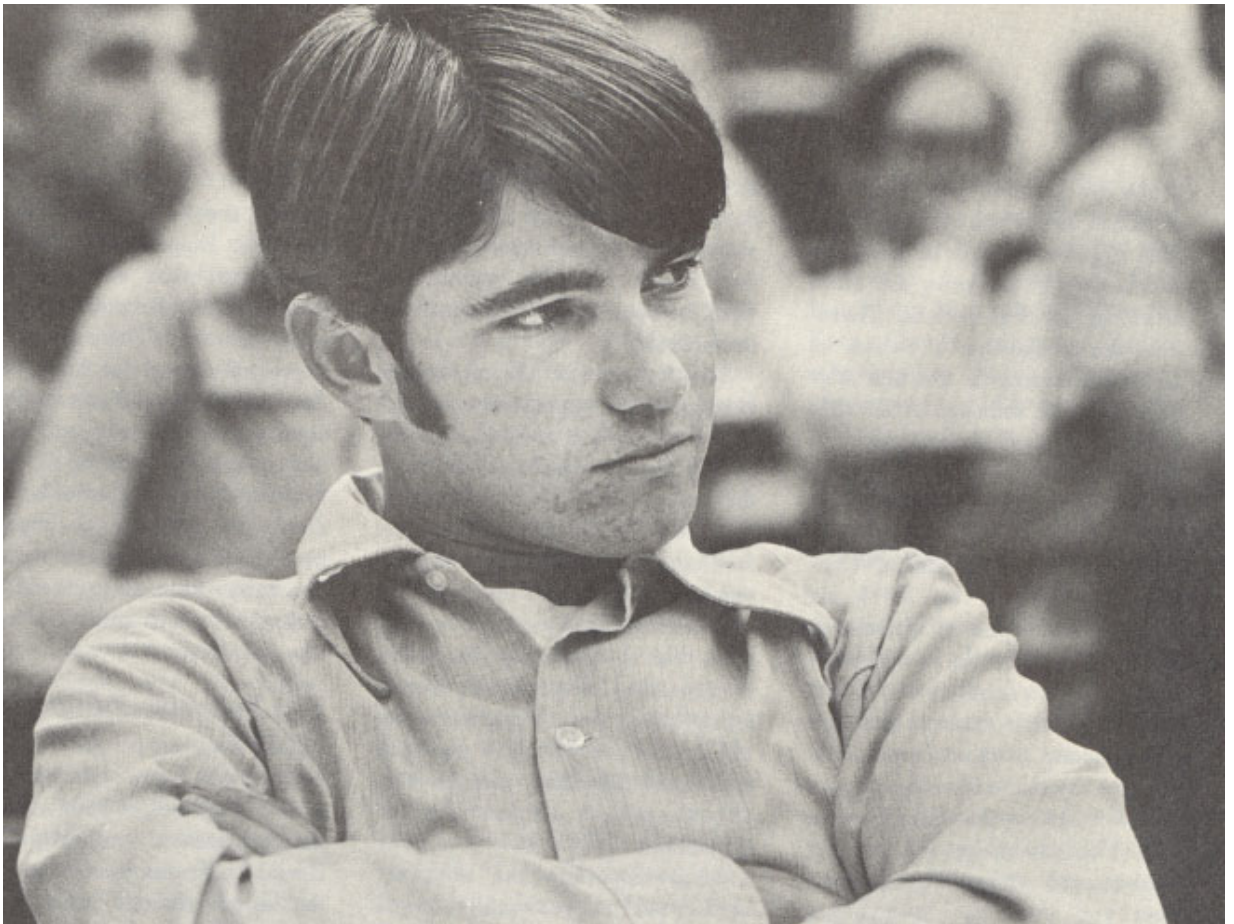
**Juan's** letter came today and now that I have read it, I will place it in my cedar chest with the other things that are important in my life. The letter started out with: *"I wanted you to be the first to know."*

I smiled as I read the words he had written and my heart swelled with a pride that I have no right to feel. I have not seen **Juan Garza** since he was a student in my class some 17 years ago. It was early in my teaching career. I had only been teaching two years but from the first day that he stepped into my classroom, I disliked **Juan**.

Teachers are not supposed to have favorites in a class, but most especially they are not to show a dislike for a particular child. I thought I was quite capable of handling my personal feelings along that line until **Juan** walked into my class.

I'm sorry to say it, but **Juan Garza** was one student I disliked. First of all he was dirty. Not just occasionally, but all of the time. Second, he smelled. He smelled like the crops he and his family were picking. And of course the smell varied with whatever was being harvested. His hair hung low over his ears and he actually had to hold it out of his eyes as he worked on assignments in class.

By the end of the first week of school, I knew he was hopelessly behind all the others. And not only was he behind, but he was also just plain slow. As each day passed, I began to withdraw from him. While I didn't actually ridicule the boy, my attitude was obviously apparent to the rest of the class for he quickly became the class goat, the outcast, the unlovable, the unloved.



He knew I didn't like him but he didn't know why. He also knew that other teachers in the school didn't like him either. As the days rolled on we made it through the fall festival, Halloween and Thanksgiving. By the time the Christmas season arrived I knew **Juan** was going to have to repeat the entire school year.

**To justify holding him back, I went to his cumulative folder from time to time.**

To justify holding him back, I went to his cumulative folder from time to time. He had very low grades for the first four years

but no grade failures. How he made it. I do not know. I closed my mind to the personal remarks that had been written by other teachers over the years. Remarks like:

**1st grade** - Juan shows promise but has a poor situation at home.

**2nd grade** - Juan could do better, but his mother is terminally ill. He receives little help at home.

**3rd grade** - Juan is a pleasant boy, but misses too many days of school. Mother passed away at the end of the school year.



**4th grade** - Very slow but well behaved. Shows some talent for art. Father often Believed to be working in California.

Well they passed him four times, but he will certainly repeat the fifth grade. "Do him good," I said to myself.

The day before the holidays arrived we had a school Christmas party. Teachers always get gifts, but for some reason this party seemed bigger and more elaborate than ever. There wasn't a student who hadn't brought me a gift. And each unwrapping brought squeals of delight as the students tried to guess who it was from.

### Juan's gift wasn't the last one I picked up . . .

Juan's gift wasn't the last one I picked up. In fact, it was somewhere in the middle of the pile. It's wrapping was accomplished with a brown paper bag. For decorations he had colored Christmas trees and bells all around it and used masking tape to hold it together. The tag said: For **Miss Johnson** from **Juan**.

The class was completely silent as I began to unwrap **Juan's** gift. As I removed the last bit of masking tape, two items fell out and onto my lap. One was a gaudy rhinestone bracelet with several stones missing. The second item was a bottle of dime store cologne that was half empty. I could hear the snickering and whispers of the other children. At first I was embarrassed. Then I thought no. . . there is no reason for me to be embarrassed.

### I looked at Juan and said "Isn't this lovely?"

I looked at **Juan** and said "Isn't this lovely?" I placed the bracelet on my wrist and asked him to help me fasten the clasp. There were a few oohs and aahs as I dabbed the cologne behind my ears. I continued to open gifts until I reached the bottom of the pile. We drank our refreshments and played games until the bell rang signaling the end of school for the holidays. Everyone gathered their belongings and filed out of the room with shouts of Merry Christmas. Everyone except **Juan**. He stayed behind.

With just us in the room, **Juan** walked

toward my desk clutching his books. "You smell just like my mom," he said softly. "Her bracelet looks real pretty on you too. I'm glad you like it." Then he quickly left the room.

I locked the door to my classroom, sat down at my desk and wept quietly. When the tears stopped I resolved to make up for the way in which I had been treating **Juan**. For months I had deliberately deprived him of a teacher who truly cared.

Beginning in January, I stayed after school every afternoon with **Juan**. We did extra problems in math. We did extra work in reading and spelling. Slowly but surely, he started to improve. By April, he was really moving along. Even the other students noticed that something was very different about **Juan**. Only once did I panic when he missed several days of school. It turned out that had to go work in the fields.

When the school year ended **Juan** had one of the highest averages in the class. And even though I knew he would be leaving for **California** to work in the strawberry fields, I believed that he had found a new confidence and outlook on who and what he could be.

I continued to teach and never again heard from **Juan** . . . until seven years later. He wrote me a letter from **Watsonville, California** that started out:

Dear Miss Johnson,

*I wanted you to be the first to know, I will be graduating from high school next month, second in my class.*

Very truly yours,

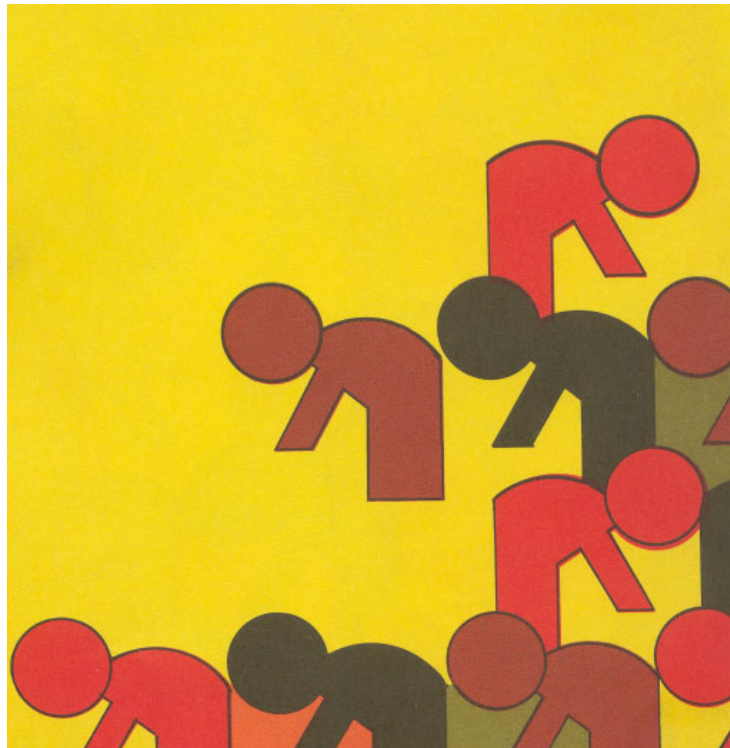
Juan Garza.

What a surprise. I sent him a card of congratulations and a small pen and pencil gift. **Juan Garza**, I wondered what he would do after graduation?

Four years later, **Juan's** second letter came. It had a postmark from **Ann Arbor, Michigan**:

Dear Miss Johnson,

*I wanted you to be the first to know that I was informed I'll be graduating first in my class. The University has*



*not been easy. Although I received a small scholarship from the farmworker's union, I had to work part-time all four years to help cover the costs. But I loved every minute of it.*

Very truly yours,

Juan P. Garza

**Juan** is graduating from college? I thought back for a moment at how quickly the years had passed and the fact that he still remembered me. I also recalled that Christmas party. I decided to send him a nice pair of sterling silver monogram cuff links and a card. I was so very proud of him. The **University of Michigan at Ann**

**Arbor** is one of the best schools in the world. He was doing good, very good!

Today, I received **Juan's** third letter with a postmark from the **Boston** area. Like his other letters he started it with:

Dear Miss Johnson,

*I wanted you to be the first to know, that as of this writing I am now Juan P. Garza, M.D.. How about that! Harvard was hard but I have no regrets. I will be returning to California to do a residency at UCLA and work on pesticide issues as they effect farmworkers.*

*And I am going to be married in July . . . the 27th, to be exact. I wanted to ask you if you could come and sit where Mom would sit if she were here. I'll have no family present as Dad died last year. It would mean a lot to me. I can send you the plane tickets.*

Very truly yours,

Juan

I'm not sure what kind of gift one sends to a doctor upon completion of medical school. I'll have to think about it for a moment. But my note cannot wait.

Dear Juan,

*Congratulations. You did it by yourself in spite of those like me, and not because of me. This day has come for you. God Bless you. I'll be at that wedding with great joy.*

Very truly yours,

Miss Johnson

We know there is a **Juan Garza** in every school in America. We know there are students who cry out for teachers who truly care. Look carefully and you might be able to find a **Juan Garza** in your school. But an equally important question is whether or not there is a **Miss Johnson** in every school. Where are the **Miss Johnsons**? Just a little time, a little more caring, that's all some children need.

# La Raza Unida Party lives on .....

by Alicia Perez-Hodge

You've heard of the **Raza Unida Party** but have you heard of the **Partido Nacional de La Raza Unida**? While **La Raza Unida Party** is having its 50th year reunion in **San Antonio** on September 15-17, 2022 (For more information go to [razaunidapartyreunion.org](http://razaunidapartyreunion.org)) **el Partido Nacional de La Raza Unida** is having its **2<sup>nd</sup> Annual Congreso** in **Denver, Colorado** on September 16 and 17<sup>th</sup> 2022.

So what are the similarities and differences between the two organizations. Well, it's all good for **La Raza** because today organizations are focused on continuing the legacy of political advocacy for Latinos. While most of us are familiar with the **Raza Unida Party**, the late 1960's and early 1970's were years that brought synergy to a national movement to mobilize Chicanos into a political force that demanded a seat at the table and a voice in determining our own futures.

Today there is a resurgence of political advocacy and a strong desire to assure Chicano voices are heard at the highest levels of government. I sat down with **Dr. Ernesto Todd Mireles**, one of the leaders of the **Partido Nacional de la Raza Unida** to discuss how the current **Partido de la Raza Unida** is related to the **Raza Unida Party** of the 1970's, what are the goals of the **Partido Nacional** and what can we expect in the future from their organizing

efforts. The following are the questions and responses from my conversation with **Dr. Mireles**.

**Alicia:** How is the **Partido Nacional de la Raza Unida**

our aspirations to advance the political strength and power of Chicanos is the same. Lots of history books don't talk about **La Raza Unida Party** past 1970 but the reality is the **Partido** continued on for decades. It took a turn away

resurgence of organizing to harness the political power that will only grow as our population increases.

The other thing I believe we have in common is that our people now are experiencing the same prejudice, discrimination and hate that was experiences by Chicanos 50 years ago.

The xenophobia and negativity toward Latinos, especially immigrants, has hit a nerve in **La Raza's** consciousness that calls for action and mobilization of political action in defense of our rights as United States Citizens and for human rights of all our brothers and sisters that come to the US in search of a better life.

A way we are different is that the **Partido Nacional de la Raza Unida** is a different generation. Most of our members are between the ages of 30 and 40. We have great respect for those that came before us and we have a commitment to carry on the fight for social justice and equity in representation in all areas of governance.

**Alicia:** What do you hope to accomplish with the resurgence of **La Raza Unida Party**?

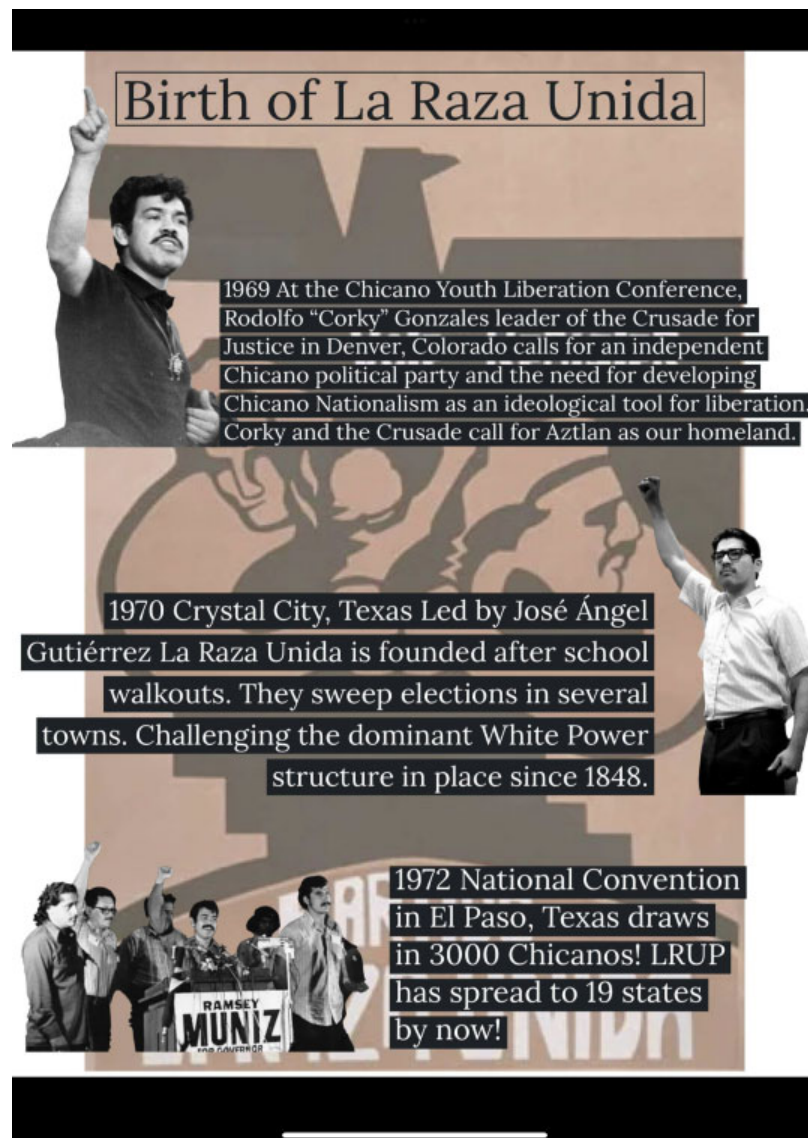
**Dr. Mireles:** **El Partido Nacional de la Raza Unida's** goal is to

utilize our numbers to create a political force to be reckoned with. We want to create political synergy that will influence public policies that address the needs of **La Raza**. Develop a body politic that will exercise its vote to elect individuals that represent the social, cultural and economic needs of our community.

**Alicia:** What can we expect from **El Partido Nacional de la Raza Unida**?

**Dr. Mireles:** Well one thing you can expect is longevity and fidelity to the advancement of opportunities and political power of our people. **Chicano Revolutionary Nationalism** is the guiding ideology of **El Partido Nacional de la Raza Unida**. We are dedicated to creating an environment where our Raza is empowered to demand equal justice and is insured every opportunity to advance their education, financial status and political power. You can expect strong advocacy for Latinos and a fierce fight against prejudice, discrimination and the injustices that aim to oppress our people. Ya Basta! We will also find ways to combat climate change, insure that our people have access to clean water, health care, safe barrios, good child care and nutritional food. Stay tuned there is much more to come. Viva La Raza!

For more information on El Partido Nacional de la Raza Unida: [www.razaunidaparty.org](http://www.razaunidaparty.org)



related to the **Raza Unida** established in 1970?

**Dr. Mireles:** It is the same party and not the same party. Certainly

from the mainstream electoral politics but it has always been in existence. The tremendous growth of the Latino population in the United States demands the



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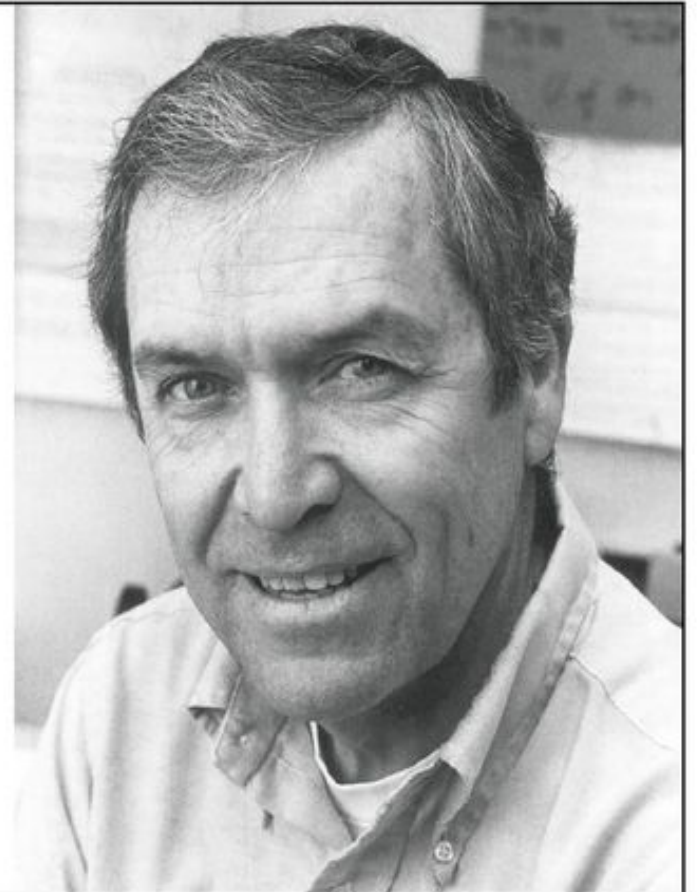
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**October 24 - November 4, 2022**  
**Election Day November 8, 2022**

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El Concilio Mexican-American Democrats  
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 La Prensa News Paper  
 Honorable Commissioner, Marcos De Leon

# We Will Never forget What Happened on May 24th, 2022



**UNITED** FOR **UVALDE**



**August 23<sup>rd</sup>, 2022 – Uvalde City Council meeting:**

***“My name is Kimberley Rubio. I am Lexi’s mom. Burying my daughter was the hardest thing I have ever done. Her final resting place Hillcrest Cemetery, is a place of solace. As such, it is important to me that her gravesite appropriately represent her. I come to you today to request a standing headstone which is currently prohibited by the city. You have a copy of more or less what I want and I urge you to honor my request. It has also been brought to my attention that some community members oppose my request. To that I say if your child wasn’t murdered in her 4<sup>th</sup> grade classroom, your opposition doesn’t count!”***

# Américo Paredes:

## This month in Border History

**Américo Paredes** was born in **Brownsville, Texas**. He was a musician, scholar, and folklorist. Born to **Justo Paredes**, a rancher, and **Clotilde Manzano-Vidal**, he was named **Américo** by his mother after the Italian navigator, **Amerigo Vespucci**, as “*the result of a promise to an aunt and her Italian sailor husband.*”

Growing up bilingual, **Paredes** had an ear for the cadences and rhythms of both Spanish and English, whether written, spoken, or sung. As a youngster, he wrote poetry, played guitar, and sang occasionally. He was educated in the **Brownsville** school system and graduated from high school in 1934. That same year, he began working at the **Brownsville Herald**, first as a cub reporter and later as a proofreader in both Spanish and English, earning \$11.40 per week. In 1936 **Paredes** completed his associate’s degree from **Brownsville Junior College** and two years later he began to publish poetry in **San Antonio’s** Spanish-language newspaper, **La Prensa**.

In 1937 he published his first book, a volume of poetry entitled **Cantos de adolescencia**. While hosting a radio program in **Brownsville** in 1939, **Paredes** invited locally-known singer, **Chelo Silva** (who later became known as “La Reina de los Boleros”) to perform. They later married but divorced when the couple drifted apart during **Paredes’s** tour of duty in the

**United States Army**. They had a son.

In 1940 **Paredes** went to work for **Pan American Airways** as a civilian war worker. In 1941, however, he had enlisted in the **United States Army** and was sent to the **Pacific Theater**, where the army made use of his literary skills, assigning him to write and edit **Stars and Stripes**. After the war, he covered the Japanese war crimes trials. He also edited **Armed Forces** magazine. While stationed in **Japan**, he met and married **Amelia Nagamine** on May 28, 1948.

**Paredes** returned to the **United States** in 1950 and also returned to college, this time enrolling at the **University of Texas at Austin**. By 1956 he had completed a bachelor’s (1951, summa cum laude), a master’s (1953), and a doctorate (1956) degree. He was the first **Mexican-American** to receive a Ph.D. at the **University of Texas**.

After acquiring his doctorate, he accepted a teaching job at the **University of Texas at El Paso**, and within a year he was offered a tenure-track professorship at **UT Austin**. He was first appointed to the **Department of English**, but in 1969 he accepted an additional appointment in the **Department of Anthropology**. As a teacher, he often integrated music into his classroom. Rather than sticking to



the standard lecture format, he often played his guitar and sang in class.

In 1958 the **University of Texas Press** published his dissertation as a book, **With His Pistol in His Hand: A Border Ballad and Its Hero**. The subject was **Gregorio Cortez Lira** (or simply known as **Gregorio Cortez**), a Tejano hero of a well-known border *corrido*. The book garnered immediate acclaim for **Paredes** and helped to establish his reputation as a folklorist.

Beginning in 1958, **Paredes** published a series of articles on the musical form of the *corrido*. Although the *corrido* was long thought to be of solely Mexican invention, **Paredes** demonstrated that, in fact, the *corrido* originated along the Texas-Mexican border. The earliest extant *corrido*, “*El*

*Corrido de Kiansis*” (“The Ballad of Kansas”) actually originated in **Texas**. Its subject is ostensibly a cattle drive, but the *corrido* also subtly explores the relationship between Anglo and Mexican cowboys.

**Paredes’s** early work as a poet and novelist helped to spark the **Chicano** literary movement, influencing writers such as **Tomás Rivera** and **Rolando Hinojosa-Smith**. **Paredes** published a number of important books and articles, including **Folktales of Mexico** (1970), and **A Texas Mexican Cancionero: Folksongs of the Lower Border** (1976). His later works included **George Washington Gómez: A Mexicotexan Novel** (1990), a novel he had actually written years earlier as a reporter, and **Between Two Worlds** (1991), which influenced another generation of Mexican-American writers.

**Paredes** was also an activist. As a professor, he pushed for the founding of the **Center for Intercultural Studies of Folklore and Ethnomusicology** in 1967. He lobbied for and in 1970, along with **George I. Sánchez**, cofounded **UT Austin’s Center for Mexican-American Studies**. Once the center was created, **Paredes** continued to promote and bring mainstream acceptance to the field of **Mexican-American Studies**. Through his teaching and writing, he challenged the portrayal of **Mexican**

**Americans’** role in **Texas** history by authors such as **Walter Prescott Webb** and **J. Frank Dobie**.

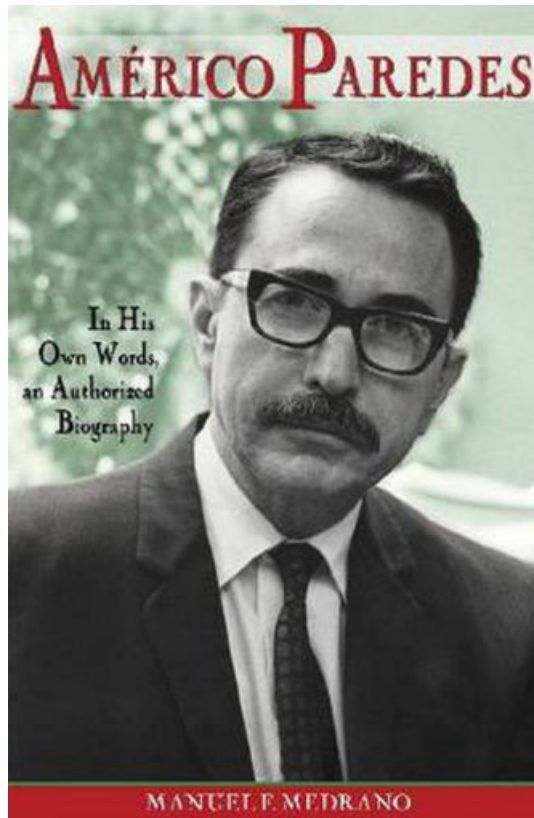
Music and folklore were intertwined in **Paredes’s** career as both a scholar and teacher. As a scholar, he collected stories and jokes from the **Texas-Mexico** border and from northern **Mexico**, and he trained generations of folklorists in **UT’s Anthropology** and **English** departments. In recognition of his contributions to folklore, literature, and cultural studies, he received numerous honors and awards, including a **Guggenheim Fellowship** in 1962 and the **Charles Frankel Prize** from the **National Endowment for the Humanities** in 1989. In 1990 **Paredes** received the **Orden del Aguila Azteca**, **Mexico’s** highest honor given to citizens of other countries. In 1998 the **Austin Independent School District** invited him to break ground for the **Américo Paredes Middle School**, named in his honor.

**Paredes** died of pneumonia at the age of eighty-three on May 5, 1999, in **Austin, Texas**. His wife **Amelia** died later that year. They were survived by **Américo Paredes, Jr.**, (his son with **Chelo Silva**) and by their three children: **Alan**, **Vicente**, and **Julia**. In 2008 **Américo Paredes** was an inaugural inductee into the **Austin Music Memorial** <https://www.facebook.com/groups/downontherio>.

From **TSHA’s Handbook of Texas**



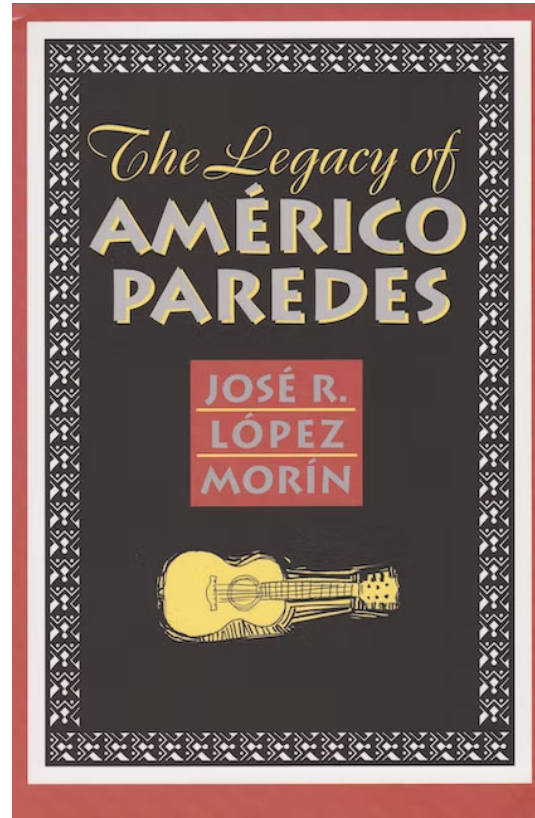
# Libros para el otoño



**Américo Paredes** (1915–1999) was a folklorist, scholar, and professor at the **University of Texas at Austin** who is widely acknowledged as one of the founding scholars of **Chicano Studies**.

He was a brilliant teacher and prolific writer who championed the preservation of border culture and history. With the publication of **“With His Pistol in His Hand”: A Border Ballad and Its Hero** in 1958, **Paredes** soon emerged as a challenger to the status quo. He was a co-founder in 1970 of the **Center for Mexican American Studies** at the **University of Texas at Austin** and is credited with introducing the concept of **Greater Mexico**. **Paredes** became a scholar of scholars, guiding many students to become academic leaders.

*“Medrano’s biography offers an inspiring and necessary must-read for anyone claiming to have more than just a passing interest in studying the history and cultures of the American Southwest where Mexican Americans have a continuing and growing, important presence.”*—Texas Books in Review



**Américo Paredes** (1915–99) is one of the seminal figures in **Mexican American** studies. With this first book-length biography of **Paredes**, author **José R. López Morín** offers fresh insight into the life and work of this influential scholar, as well as the close relationship between his experience and his thought.

**Morín** shows how Mexican literary traditions—particularly the performance contexts of oral “literature”—shaped **Paredes’s** understanding of his people and his critique of Anglo scholars’ portrayal of **Mexican American** history, character, and cultural expressions.

Although he surveys all of **Paredes’s** work, **Morín** focuses most heavily on his masterpiece, **With a Pistol in His Hand**. It is in this book that **Morín** sees **Paredes’s** innovative interdisciplinary approach most effectively expressed. Dealing as he did with a people at the intersection of cultures, **Paredes** considered the intersection of disciplines a necessary locus for clear understanding. **Morín** traces the evolution of **Paredes’s** thought and his battles to create a legiti-



**Gregorio Cortez Lira**, a ranchhand of Mexican parentage, was virtually unknown until one summer day in 1901 when he and a **Texas** sheriff, pistols in hand, blazed away at each other after a misunderstanding. The sheriff was killed and **Gregorio** fled immediately, realizing that in practice there was one law for Anglo-Texans, another for Texas-Mexicans. The chase, capture, and imprisonment of **Cortez** are high drama that cannot easily be forgotten. Even today, in the cantinas along both sides of the **Rio Grande**, Mexicans sing the praises of the great “sheriff-killer” in the ballad which they call *“El Corrido de Gregorio Cortez.”*

**Américo Paredes** tells the story of **Cortez**, the man and the legend, in vivid, fascinating detail in **“With His Pistol in His Hand.”** which also presents a unique study of a ballad in the making. Deftly woven into the story are interpretations of the Border country, its history, its people, and their folkways.

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Learn proverbs well and  
good speech will come naturally  
Aprende bien los refranes y  
la elocuencia vendra de forma natural

Lessons From The Beet Fields

The best part about thinning the beet fields in the state of Idaho in my youth was working alongside a fellow itinerant and master raconteur, Monterrey. I knew I'd never win, but I loved trading proverbs with him. Mostly I listened because he was much older and wiser. I knew that Idaho and Monterrey would expand my horizons beyond any book, at this point in my life... and they did. From Idaho I learned about the wider world, and from Monterrey I learned that you find wisdom in the strangest places. Without any trace of self pity, he would at times proclaim: ' todos tenenos cerebro...no todos tenemos la chansita' (we all have brains...we don't all have the opportunity).



Monterrey was the only name I knew him by, and Lare (Laredo) was the only name he knew me by. I believe there had to be a longstanding tradition among the itinerants at the labor camp to address each other this way. Monterrey himself did not relish familiarity " *'Las malas companias hechan a perder las buenas costumbres'*, " he would say (bad associations spoil useful habits). Fortunately I presented no threat. He tolerated me.

I told him one morning, while we were thinning our rows, how much I appreciated his ready rapport and sayings. I asked him how he had come to own so many proverbs and truisms.

He eyed me with a cautious look, then said that a hardscrabble life of destitution and his own reckless, curious spirit led him down the wrong path 'sin rienda ni arrendador' (without rein nor trainer). He added that life had given him a pretty fair shake, considering his obstinacy and gallivanting ways. I am done with 'buscandole ruido al chicharron' (looking for noise in the pork rind/stirring trouble). *"At this stage,"* he ruminated, *"I eat well, I sleep well and I provide for my family back home. All I have to do now is stick to what I know best, the fields... 'zapatero, a tu zapato' "* ( shoemaker, stick to your last...last='horma'/mold).

*"You Lare, on the other hand, must chase your 'chansita' down, grab her by the neck, and never let go. Stay hungry and the world will be your oyster. ' Tu hambre es la mejor salsa' "* (your hunger is the best sauce).

*"If you don't want to thin beet fields in the future, you'll need to thin a few more beet fields now."* One more lesson from Monterrey!

Jose Onofre Gonzalez

August 2022

Word Power

En las palabras  
hay poder

No one can ever argue in the name of education, that it is better to know less than it is to know more. Being bilingual or trilingual or multilingual is about being educated in the 21st century. We look forward to bringing our readers various word lists in each issue of *La Voz*.

Nadie puede averiguar en el nombre de la educación que es mejor saber menos que saber más. Siendo bilingüe o trilingüe es parte de ser educado en el siglo 21. Esperamos traer cada mes a nuestros lectores de *La Voz* una lista de palabras en español con sus equivalentes en inglés.

teacher	maestro
classroom	aula
school	escuela
principal	principal
books	libros
bell	campana
chalk board	pizarra
pencil	lápiz
pen	pluma
paper	papel
lunch	almuerzo
bus	autobús escolar
tardy	tardío
hope	esperanza
waiting	espera





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