

La Voz

Volume 18 Number 5
May, 2023

Inside this Issue

Recordando a
Vickie de la Rosa

Remembering
David Alvérez

¿Por que El
Cinco de Mayo?

En palabras
hay poder



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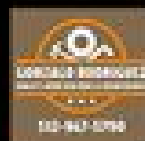
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PRODUCTION

Editor & Publisher
Alfredo Santos c/s

Managing Editors
Yleana Santos

Graphics
Juan Gallo

Distribution
Ana Valdez

Contributing Writers
Jose Onofre Gonzalez
Dr. Rogelio Sáenz

Email Address:
lavoztexas@gmail.com

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Pensamientos

Bienvenidos otra vez a *La Voz*. This month of May marks one year since the shooting in **Uvalde**. It is a tragedy that is going to be with us for many years to come. As one person put it, va ser una mancha negra asi com como le teco a **Dallas, Texas** cuando mataron al **Presidente Kennedy**. What compounds this tragedy is the refusal of elected officials to do anything meaningful such as make it more difficult obtain a weapon of war. So far this year there have been more than 160 mass shootings. What will it take to get the politicos to take action?

In light of all the shootings, it seems ludicrous to be celebrating **Cinco de Mayo**. I, for one find it extremely to take my mind off all the bad things that are happening around the country. Maybe it is just me. I don't know.

In this issue of **La Voz** I want to call to your attention the passing of **Vickie de la Rosa** from **Seguin, Texas**. She was a major community activists in **Seguin** who started many projects and programs while at the same working for the **Seguin Independent School District**. Read her story on Page 5 and I am sure you will agree she made contributions to that community that will be around for a long time to come.

Aldo passing away a man by the name of **David Alvirez**. I did not know him, but **Dr. Rogelio Sáenz** did and found it important to share his reflections. We agree with **Dr. Sáenz** that people who have been influential in one's life a public reflection and comment. Our last comment in this editorial is about the story on **Cinco de Mayo**. As you will discover, there are three questions we wanted to address.

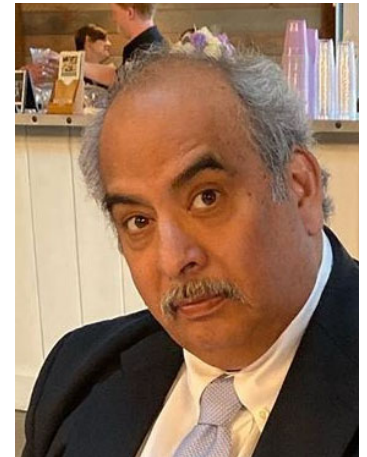
What is Cinco de Mayo?

Why do we celebrate it here in the United States of America?

Why should Black Americans celebrate this holiday?

We believe the story on pages 12 and 13 will be most interesting.

EDITORIAL



Alfredo Santos c/s
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of La Voz Newspapers

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Ysidro Macias Remembers Ray Padilla

In 1973, I moved to **Fresno** to found la **Universidad de Campesinos Libres, Inc. (UCLI)**, and recruited a recent Ph.D graduate from **Berkeley** to develop our unique curriculum, **Ray Padilla**. **Ray** had a brilliant and creative mind, we knew him as the **Chicano Spock**, and he went on to establish Bilingual Education for the state of **Michigan** amongst other accomplishments. Having met and interacted with many pesos(as) in the movimiento, **Ray** stands out as perhaps the most brilliant!

RAY PADILLA-Presente!

Dr. Raymond V. Padilla's life is an example of overcoming great adversity and poverty through education and following one's passion to the end in order to not just produce art but to be art. In his mid-20s, he decided not to become an artist who produces representational art but an artist who strives to be art, and in doing so he bet his future on learning how to master the art of the public good.

Raymond was born in a small village in **Jalisco, Mexico**, the eighth of sixteen children. His mother, who was Texan, brought him to the **United States** while he was still young. He was a migrant field worker from the tender age of five and picked fruits and vegetables in the fields from pecans in **Texas** to cherries in **Michigan**. He attended elementary school in **Big Wells, Texas**, junior high school in **Austin, Texas**, and **Fremont High School** in **Michigan** where he graduated first in his class as valedictorian in 1964. **Raymond** attended **Oakland University** in **Michigan**, but had to drop out for a semester to save money as a butcher, when he was drafted into the **United States Army** and sent to **Vietnam**. During the **Vietnam** war, he served as a Movement Specialist, scheduling the movement of troops in and out of **Vietnam**, and was stationed at **Cam Ranh Bay**.

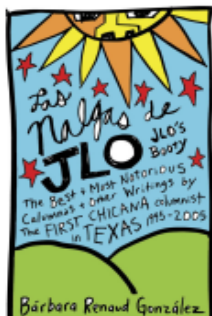
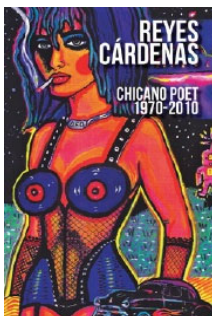
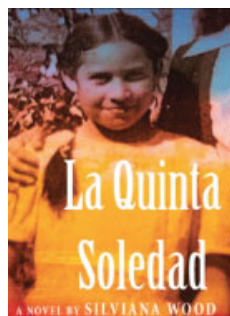
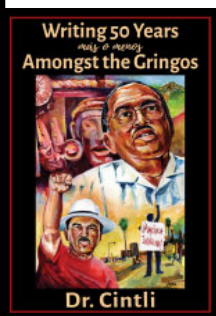
Upon returning from the **Vietnam** war, he attended the **University of Michigan** in **Ann Arbor** and graduated magna cum laude in 1970. While at the **University of Michigan**, **Raymond** met his future wife, **Mary Joan** from **Royal Oak, Michigan**, whom he married in 1971. Also while at **Michigan**, he and his friends lobbied for a position to be created within the university to recruit Hispanic students and provide the necessary assistance for their success. His efforts led to landing a position as the first Latino admissions counselor at the **University of Michigan**. He received a full scholarship from the **Ford Foundation** to attend the **University of California at Berkeley**, where he graduated with his M.A. and Ph.D in **Higher Education Administration**.

Dr. Padilla began his academic career at **Eastern Michigan University** in 1977 as an associate professor and **Director of Bilingual Bicultural Teacher Education Programs**. From 1982 to 2001, **Dr. Padilla** spent two decades as a professor in the **College of Education** at **Arizona State University** where he was also a former director of the **Hispanic Research Institute** and cofounder of the **Department of Chicana and Chicano Studies**. He spent the last decade of his career at the **University of Texas at San Antonio** as a professor in the **Department of Educational Leadership and Policy Studies**. Through his research and teaching, he has contributed to the fields of bilingual education, Chicana/o studies, higher education, and qualitative research methods.

During his later years and to come full circle with his younger years as a migrant farm worker, **Dr. Padilla** bought a ranch in **South Texas** with pecan trees where he enjoyed working outside with his tractor. Besides strumming acoustic guitar in his spare time, **Ray** had a lifelong interest in computers and tinkering with electronics. He built his first radio by hand in the 1950s followed by the **Altair 8800** microcomputer kit. He always kept up with the latest technology and in 2010 he create the first Mayan-based timekeeping app for the **Apple iPhone**, which later inspired his daughter to write iOS apps for banks. In the 1990s, he authored software for qualitative data analysis, which was used by universities and corporations around the world. He had a strong passion for learning and believed that books were the key to knowledge and advancement.

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Seguin Loses Major Community Activist

Victoria “Vickie” Betancourt De La Rosa, age 75 of Seguin, went on to be with our Heavenly Father on April 13, 2023. Vickie was born on December 19, 1947, in Crystal City, Texas, to Victoria (Perez) and Jose Betancourt-Chavez. She moved to Nuevo Laredo, Mexico, at the age of 3 until the age of 15. She traversed two countries in language, customs, traditions, and education and never skipped a beat. Vickie is preceded in death by her beloved mother, Victoria P. Betancourt, and father, José Betancourt-Chavez.

Vickie De La Rosa was a pillar in the Seguin community and beyond. She leaves a legacy of Faith, Hope, Love, Commitment, Service, and a lifetime of memories for those on earth to cherish, follow, and emulate.

She is survived by her loving and caring husband of 54 years, Homer De La Rosa, her adoring daughters: Christine De La Rosa (Dante Mandala), Dr. Yvonne M. De La Rosa (Sulema J. Silva), Veronica Ann Ramirez (Adam) and her loving grandchildren.

Vickie met the love of her life Homer when they were children while visiting her Grandparents, Dora and Teodulo Perez, in Crystal City, Texas. They grew up together, and when she came to Crystal City High School, they started a beautiful friendship that turned into a relationship. They graduated in 1966, and both attended Southwest Texas Junior College in Uvalde, Texas, and then moved on to Southwest Texas State University, where she graduated in 1970.

They raised three daughters, who all made them extremely proud and will pick up the torch bravely and boldly that burned bright for 75 years to ensure the legacy continues. Vickie’s legacy began many generations before she walked her earthly journey. Her ancestors made sure to pour into her all she

needed to be a humble Servant of God, a true servant leader, the best wife, mother, grandmother, aunt, cousin, colleague, and friend.

She knew she was put on this earth to make a difference not only in the lives of her family but as well as the lives of everyone in the Seguin and surrounding communities. She always had an “I CAN” attitude, always a smile on her face, and a very infectious laugh. She did not shy away from doing the heart work, whether it was with Teatro De Artes De Juan Seguin (40+ years), Seguin Independent School District (37 years), Texas Lutheran College/University (10+ years), or any other affiliation she had within the community and around the State of Texas. She loved being an educator, whether it was in the arts, in the classroom, at Even Start, as an assistant principal, at SISD Central Office, or on a stage where she could share her love of the Mexican American culture.



Vickie was a loving and adoring Grandma and made sure to fill her grandchildren with all the secrets of love, kindness, humbleness, and the most important thing banding together as a family. She was there to pick them up from school, go to all their extracurricular activities, make delicious rice and carne picada,

fresh tortillas, and even tutored all her grandchildren in mathematics and physics. She shared a special bond with each grandchild and had some of the very best conversations on a one-to-one basis. She imparted into them to keep God in everything they do and to always reach their highest potential.

Vickie was instrumental in the formation of Teatro De Artes De Juan Seguin, a non-profit cultural arts organization that is a revered cultural, educational, and humanities institution in Seguin, Texas.

Teatro recently celebrated its 40th anniversary of serving Seguin and surrounding communities’ youth, adolescents, adults, and seniors through its three pillars of Community Based, Center Based,

and School-Based programming. She touched the lives of thousands. For all 40+ years, Vickie volunteered her services and expertise to Teatro in the following capacities: costume coordinator, Ballet Folklórico De La Rosa instructor, program coordinator, grant writer/administrator, executive director, and dedicated 41 years to serving all who sought knowledge in learning more about the Mexican American culture through all forms of art and humanities. She was instrumental in bringing artists, many programs, and many cultural experiences to the community of Seguin and beyond; this also includes private and public schools and universities. She cultivated the love of teaching in youth who now serve and served in many capacities within Teatro De Artes De Juan Seguin throughout the United States and abroad. She was also very instrumental in starting the “Grow Your Own” project within Teatro, which has developed fierce Mexican American arts administrators.

She served on many Boards of Directors for various organizations and was often asked by Texas Commission on the Arts to serve as Advisory Review Panelist. She was revered in the arts community throughout Texas and nationally and remained dedicated to the mission of Teatro: To promote a better understanding of the Mexican American culture through the teaching, study, practice, and performance of the arts.

DonationToTeatro In Memory Of Vickie. can be sent to Teatro De Artes 921 W. New Braunfels St. Seguin, TX. To learn more about the life well lived by Vickie De La Rosa please visit <https://everloved.com/life-of/victoria-de-la-rosa/>.

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Remembering

by Rogelio Sáenz

Dr. David Álvarez, a native son of Austin, passed away on December 27, 2022, at the age of 86. **David** has been on my mind for the last couple of months after I found out about his passing and in mid-April I was asked to say a few words about him and his work at the annual meeting of the **Population Association of America's** memorial remembering demographers who died in the last year. I was very honored to speak about **Professor Álvarez**.

David Álvarez was a sociologist and demographer who received his Ph.D. in sociology from the **University of Texas at Austin** in 1971. His academic career took him to the **University of New Mexico, Pan American University** (now **University of Texas-Rio Grande Valley**), and the **University of Texas at San Antonio**. He had a long and distinguished career as a scholar and administrator across these three **Hispanic-Serving Institutions (HSIs)**.

Throughout his career, **Professor Álvarez** had the reputation as an excellent researcher, instructor, and administrator with high standards and a strong sense of social justice—a very intelligent person with a soft soul. Indeed, **Professor Álvarez** was decades ahead of the times in using empirical research to do the good work related to social justice and in the promotion of student success before these were on the radar screen of academicians and administrators.

I had the great fortune of meeting **Dean Álvarez** in the late 1970s and early 1980s when he was **Dean of the School of Social Sciences at Pan American University** and I was an undergraduate student there majoring in sociology and social work. I first heard him speak as a guest lecture in a sociology course that I was taking. **Dean Álvarez** made a strong impression on me and my classmates with his



profound knowledge and passion that he brought to the classroom and his lecture. I recall that he spoke about his research, the research of an important article that **Rodolfo Alvarez** had recently published titled "The Psychohistorical and Socioeconomic Development of the Chicano Community," and it was either here or in a different venue that I heard **Dean Álvarez** talk about the research and expert testimony he was doing in the *Doe v. Plyler* case, which involved the state of **Texas** denying education to undocumented students in its public schools. The case went all the way to the **Supreme Court**, which ruled that undocumented students had the right to be educated in public schools. **Dean Álvarez's** research and testimony were instrumental in the favorable outcome of the case.

Professor Álvarez played a critical role in the conceptualization and definition of the Mexican American population in the early 1970s as the **U.S. Census Bureau** was trying to develop a

Dr. David Alvírez

universal operationalization of Latinos that improved on the **Bureau's** use of defining our community as people of "Spanish language" or "Spanish surname," depending on one's state of residence. **Professor Alvírez** co-authored with fellow Latino demographers, **Jose Hernandez** and **Leo Estrada**, an important article titled "Census Data and the Problem of Conceptually Defining the Mexican American Population" which appeared in *Social Science Quarterly* in 1973. In the 1970s, **Professor Alvírez** served on the national **Advisory Committee on Population Statistics**.

Professor Alvírez also published other important pioneering work on the **Mexican American** population. For example, **Professor Alvírez** published one of the earliest works that focused on **Mexican American** fertility, stemming from his doctoral dissertation, in an article titled "The Effects of Formal Church Affiliation and Religiosity on the Fertility Patterns of Mexican-American Catholics" which appeared in *Demography* in 1973. In the mid-1970s, **Professor Alvírez** also published with **Dudley Poston** and **Marta Tienda** seminal research using census data to document the cost that **Mexican American** workers paid for being **Mexican American**, works that were published in *Social Science Quarterly* in 1973 and 1976. Moreover, in 1981 he also published one of the earliest works on the **Mexican American** family in a book chapter which he co-authored with **Frank Bean**.

Professor Alvírez did not suffer fools gladly. This was apparent in his research and expert testimony in the *Doe v. Plyler* case. **Professor Estevan Flores**, who taught at **Pan American University** as a doctoral student from **UT-Austin** (where **Dr. Alvírez** had received his Ph.D.) and as an assistant professor, recalls **Dean Alvírez's** testimony in this case, as **Professor Flores** was involved in the case with attorneys in **Houston** and invited **Dean Alvírez**

to review research and provide expert testimony. **Professor Flores** remembers:

Dr. Alvírez testified and provided a social science critique of the **State of Texas' Criterion Inc.** report on the number of undocumented children likely enrolled in **Texas** schools. In court he [**Dr. Alvírez**] said he would have given the document a D- if it had been submitted to him in class. He then explained the faulty bases of the report. His work was important to the [Texas undocumented] children as we went on to win the **Houston** case...including the **U.S. Supreme Court**.

Professor Flores also recalls the time that **Dean Alvírez** invited him to co-teach a course on the 1980 Experimental Census. **Professor Flores** remembers being honored but also apprehensive to teach the course with this important demographer when he, himself, was still finishing his dissertation. Despite his passing hesitancy, **Professor Flores** recollects:

But I accepted the request, how could I refuse, and we team-taught the course. **Dr. Alvírez** always, almost seamlessly, came into any discussion I had in the course that was strictly demographic and much more his area than mine. I was so grateful for his gentle yet erudite additions.

Professor Flores also recalls that a graduate student in one of his classes red-baited him, accusing him of being a communist, apparently because **Professor Flores** had the class read a chapter by **Karl Marx**. The student's complaint reached **Dean Alvírez**, who met with **Professor Flores** about the matter. Subsequently, **Dean Alvírez** met with the university president and the matter was closed.

were so few Latina/o administrators, he was an exceptionally successful administrator who mentored others to pursue careers as professors and administrators. Two Latino sociology faculty members at **Pan American University** would go on to hold major administrative posts: **Dr. Rinaldo Z. Juarez**, who would go on to serve as president at **Texas A&M University-Kingsville**, and **Dr. Manuel Lopez**, who would go on to hold an upper administration position at **Minnesota State Colleges** and Universities. In **Dean Alvírez's** memorial, **Dr. Juarez** wrote:

Your contributions to higher education are legendary and the successes of your students and those whom you mentored in the ranks of higher education administration shall continue to carry your torch. You taught us about the importance of Integrity, Honesty, and Leadership in the midst of tough challenges, and most of all, to keep calm and look for solutions to the challenges. You taught us the importance of taking care of the less fortunate and to look for creative ways to help our students that needed that extra attention to allow them to succeed."Profe" you will be missed and *mil gracias por tu amistad*.

Needless to say, **Dean Alvírez** also touched my life. Like him, I am a sociologist and demographer, served as department head and dean, and am currently on the national **Census Scientific Advisory Committee**. Indeed, **Dean Alvírez** served as a role model to me and to so many others. I also recall the time that I was overwhelm

Professor Flores notes that **Dean Alvírez** was an informal mentor to him. He mentions that "I observed how he used his logic and knowledge to make decisions given constraints of his position. I hoped that I would one day be able to do the same." **Professor Flores** further adds "I learned a lot from a man who was truly a scholar and a gentleman."

Dean Alvírez cared deeply about his students, faculty, and staff. Further, at a time when there ed with academic obligations, work, and a social work internship in my last semester at **Pan American University**, when I realized that I could no longer devote the time that was necessary for me to finish an elective course on technical report writing. I spoke with **Dean Alvírez** about the problem I was having as the professor would not allow me drop the course because the course-drop date had passed. **Dean Alvírez** spoke to the professor who was in another School, but the professor would not budge. Yet, after I did drop the course, I did receive a drop-pass, relieving my worries as I was applying for graduate school. Undoubtedly, **Dean Alvírez's** intervention on my behalf likely played a role in the professor's change of heart.

David Alvírez was an important pioneering Latino scholar, administrator, and mentor, who touched so many lives. He was known to have a soft soul with a mission for social justice. His spirit and ideals live on with us. **David Alvírez**, ¡Presente! *Que en paz descanses.*

Rogelio Sáenz is a sociologist and demographer in the Department of Demography at the University of Texas at San Antonio.



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Uvalde, Texas - One year Later

This month will make one year since the **Uvalde Massacre** took place on May 24th, 2022. To be sure it is a tragedy that will remain with us for many years. What has changed since the shooting? For one, the **Uvalde County District Attorney** has still not released a final report of the event. Why was she charged with heading up the investigation is a good question in and of itself. She says she is waiting on the **Texas Department of Public Safety**. There has been so much in the way of stalling and cover up. I think we all know why there was a reluctance to release the audio portion of the event. We continue to wait.

But there is something that has been taking place in **Uvalde** this past year. In part because of the stalling, cover up and refusal to keep the community informed and on top of things, those parents who have come out to the school board meetings, city council meetings and other events have grown as community activists. I remember going to the early school board meetings and watching how the parents were polite, obedient, some what nervous when addressing the school board members. Over the course of the past 12 months I have seen them grow and mature. They now come with prepared remarks which they read with a strong voice when they are at the podium. They are no longer as polite when they find a speaker is wasting everyone's time with comments that are not relevant to subject at hand. And they voice their objections and disgust in loud bursts when they feel it is necessary.

The parents who have been following the events both locally and at the state level are not the same ones who buried their children one year ago. While as a group they may not have been as civically involved in the community as some would have liked, they have stepped up and are no longer willing to let BS pass as the truth. They come to **Austin, Texas** to testify before legislators and anyone who will listen. They travel to **Washington, D. C.** and roam the halls of Congress seeking particular Senators or Congressmen to talk to.

This past year has in a strange way provided these parents with an education that could never have obtained in college. They have learned and developed as organizers, tacticians, speakers. While I do not personally know any of them, I am very proud that they have stepped up to challenge of holding various people accountable for their actions or non-actions, as the case may be. In the coming months or even years, these activists will continue to grow and mature. They will make connections and friends from around the country. And as some of them have said or inferred, they are never going to quit. The memory of their children will always be present. The pain of not being able to watch them grow up is a daily reminder that giving up is not an option. To be continued . . .

PODER, GAVA, Workers Defense, Texas Civil Rights Project, Travis County Democratic Party, AFL-CIO Central Labor Council, Austin Tejano Democrats urge you to vote for real police oversight May 6 (early voting Ap. 24 to May 2):

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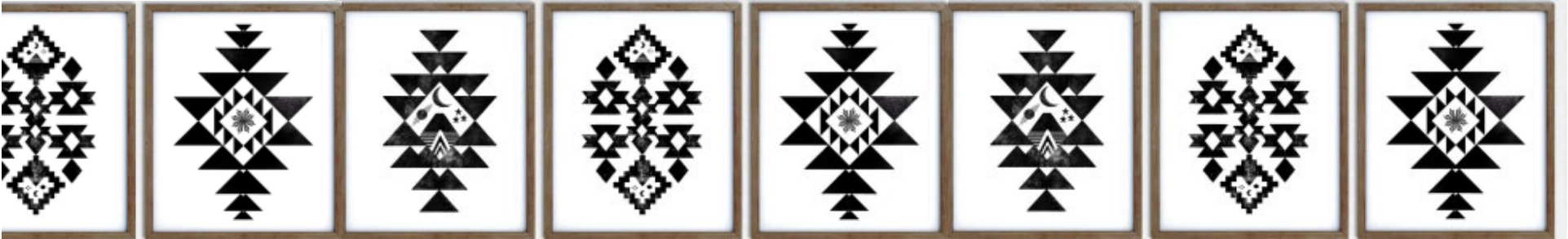
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Why Should African Americans Celebrate Cinco de Mayo?

Three Questions

What is Cinco de Mayo?

Why do we celebrate it here in the United States of America?

Why should Black Americans celebrate this holiday?

In a nutshell, **Cinco de Mayo** is about an event that took place in **Mexico** in 1862. On this date, the 5th of May, a rag tag army of Mexicans, led by a general who was born in **Texas**, defeated the most powerful army in the world in the small town of **Puebla**. The French, who had come to **Mexico** to “collect” on an overdue debt and were so shocked that a bunch of Mexicans hiding behind rocks and trees could inflict so much damage, that they were forced to retreat and regroup. The French came back and not only took **Puebla**, but all of **Mexico** and ruled the country for several years. That is the basic story.

Next question – Why is **Cinco de Mayo** celebrated in the **United States of America**? According to **Dr. David E. Hayes-Bautista** in a paper published by the **UCLA Center for the Study of Latino Health and Culture** about the origin of **Cinco de Mayo** in the United States, the modern American focus on



that day first started in **California** in the 1860s. **Bautista** writes, “*Far up in the gold country town of Columbia (now Columbia State Park) Mexican miners were so overjoyed at the news that they spontaneously fired off rifles shots and fireworks, sang patriotic songs and made impromptu speeches.*”

The 2007 **UCLA** paper notes that “*The holiday, which has been celebrated in California continuously since 1863, is virtually ignored in Mexico. Cinco de Mayo is important to California because it was invented here,*” said **Hayes-Bautista**, who is the director of the center. “*It provides a collective identity for all Latinos, whether they were born here in California or immigrated from Mexico, Central America or South America. It binds them together in an identity — it is as*

important to Latinos as the Alamo is to Anglo-Texans.”

The paper by **Hayes-Bautista** and co-author **Cynthia L. Chamberlin**, the center’s historian, appeared in *the Southern*

California Quarterly and is titled “Cinco de Mayo’s First Seventy-Five Years in Alta California: From Spontaneous Behavior to Sedimented Memory, 1862 to 1937.”

Los Angeles, California has had an annual **Cinco de Mayo** celebration for the past 138 years. In **Tucson, Arizona**, school board minutes state: “*A new holiday was inaugurated in 1910, two days being given off May 5 and 6 for the Mexican celebration “Cinco de Mayo.”*”

In the May 1, 1913 issue of **La Prensa**, a Spanish Language weekly in **San Antonio, Texas**, a picture of



General Ignacio Zaragoza is on the cover, and a poem about him can be found on the literary page along with an interview with a veteran of the battle. In the following week’s edition, the newspaper gave a summary of celebrations held in **Waco** and **Austin**. In **Houston, Texas**, Mexicanos were celebrating **Cinco de Mayo** as early as 1935.

Why should Black Americans celebrate Cinco de Mayo?

Now for the last question, why should **Black Americans** celebrate an incident that took place in **Mexico**? To answer this question properly we have to go into a little more detail. Let us start with why the **French**

had sailed across the **Atlantic** to collect on a debt. Recall that **Mexico** had lost almost half its territory to the **United States** in the **Mexican American War 1846-1848**.

Afterwards, internal politics, personalities and conflicts put further stress on the country. Three costly years of civil war over the implementation of the **Mexican Constitution of 1857** had just ended. The Constitution’s defenders, the **Liberals**,

defeated the **Conservative** opposition, with both sides taking expensive loans. Once in power, the **Liberal** government faced a severe fiscal crisis.

On July 17, 1861 **President Benito Juárez** ordered the suspension of foreign debt payments for a period of two years, citing the great financial difficulties of the country and promising to continue repayment after this moratorium.



President Benito Juárez

In response, **Great Britain, Spain** and **France** signed a tripartite agreement and sent military forces to take the customhouse in the port of **Veracruz** as a means of securing repayment. By January, 1862, all three nations landed troops outside **Veracruz**.

The intention was to force **Mexico** into negotiations. Unfortunately, not all the parties were concerned solely with debt repayment. **Napoleon III** sought to establish a monarchy in **Mexico** to restore **French**

¿Por qué la raza negra debe celebrar el Cinco de Mayo?

influence in the Western hemisphere. This idea was not new. As early as 1844, the French Minister to **Mexico** drew up plans for the invasion and imposition of a **French** prince. **Napoleon's** goals were further encouraged by **Conservative** exiles, who saw a monarchy as a means of preserving their privileges, and the support of the surviving **Conservative** opposition. When it became clear that the **French** had no intention of leaving **Mexico** after successful debt negotiations, the tripartite agreement was dissolved and the **British** and **Spanish** forces withdrew from **Mexico**.

The United States with **Abraham Lincoln** as President, was in the midst of the **Civil War**. But he and his administration were following the events in **Mexico** with great concern. Given the secession of the South, European intervention in **Mexico** might have led to a more active **French** role in the **American Civil War**. **Napoleon III** had sympathies toward the **Confederacy** and the creation of a hostile **French** puppet state would affect **Northern** foreign policy and wartime strategy. Though the **United States** took steps to organize a peaceful mediation, the Administration remained

worried about antagonizing the **French**. Thus, the **United States** took no active role in aiding **Mexico**, even refusing to sell arms for its defense.

The **French** army then marched on the capital. With only the moral support of the Latin American nations, **Mexico** confronted the possible destruction of its national sovereignty and its absorption into the **French** colonial empire. The **French** forces were experienced, trained and well-equipped. There was little doubt about the outcome of a battle.

French commander, **General Lorencez**, contemptuously wrote on April 26, "we have over the Mexicans such superiority of race, organization, discipline, morality,..." Still, **Mexico** was determined to offer total resistance. "We must now prove to **France** and to the entire world that we are worthy to be free," wrote **President Benito Juárez**.

The Battle of Puebla

Mexico's defense was entrusted to **Ignacio Zaragoza**, a young 33-year old Liberal general. After maneuvering for position, **Zaragoza** decided to defend the city of **Puebla**, **Mexico's** second largest city. As the last defensible city en route to the capital, it offered only improvised fortifications.



Soldiers took up hasty defensive positions and prepared for the worst. Poorly armed, these 4,850 **Mexicans** awaited the arrival of 6,500 **French**.

On the night of May 3, **Zaragoza** told his staff that "We must promise to die in our positions, given that it is illogical to pretend to achieve some victory with armaments so inferior to the enemy's; but we will try ... causing him the greatest amount of damage."

In the early morning of May 5, **French** infantry battalions approached the defensive

positions with little worry and expectations of a quick defeat. Demonstrating his confidence in an easy victory, **General Lorencez** formed two columns of troops and immediately ordered a frontal assault against the two major **Mexican** positions. Taking advantage of this reckless attack, **Zaragoza** skillfully redeployed his troops to blunt the direct **French** assaults. Charging in mass toward **Mexicans**, the disciplined **French** troops expected the defenders to flee because of fear and panic. Instead, the trim red and blue uniforms of the **French** were of no protection against the

concentrated fire of old muskets. During the entire day, the **French** attacked three times in this manner, incredulous at the amount of resistance. Each time they were forced back by the Mexican defenders, leaving the field strewn with their wounded.

After the final assault, **Colonel Porfirio Díaz** disobeyed orders and counter-attacked, forcing the **French** withdrawal. By 5 p.m., **General Lorencez** recognized his defeat and retreated to **Veracruz**. Nearly five hundred

Continued on the page

El Cinco de Mayo

French soldiers were left behind, either dead or bleeding in the **Mexican** trenches.

Immediately, **France** deployed 30,000 additional troops. Now committed to establishing a monarchy, the **French** army eventually defeated the **Mexicans** at **Puebla** in 1863. However, the **Battle of Puebla** delayed **French** occupation by a year. During this respite, **Mexico** organized and prepared for this war, which would finally end with a **French** withdrawal in 1867. The 1862 **French** defeat eliminated their possible aid to the Confederacy.

By the time of the coronation of **Napoleon's** representative, **Archduke Maximilian**, and the **French** consolidation in 1864, the fighting in the **Civil War** shifted to the **North's** advantage. Any **French** assistance would be politically unwise and of limited value to the losing **South**.

In sum, the **Mexicans** were able to tie up and keep the **French** busy so that they did not have the time or resources to aid the **Confederacy**. Some have speculated that had the **French** not been tripped up by the **Mexicans**, they would have helped the **South** and the outcome of the **Civil War** may have turned out differently. And if it did, the question of slavery may have been debated and delayed for many years to come. The **Battle of Puebla**, and the refusal of the **Mexicans** to give up is why **Black Americans** should also celebrate **El Cinco de Mayo**.





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Austin Hispanic Hall of Fame

The **Austin Hispanic Hall of Fame** is now accepting nominations. On your right is the nomination form. If you have some in mind that you believe should be recognized, by all means submit the form.

This is project being sponsored by several community organization. (**PODER, Raza Round Table, HABLA, LA PRENSA** and *La Voz Newspapers*).

The purpose of this project to recognize and remember the community activists who over the years have worked to improve the Hispanic community. Some have passed on and some are still with us. It is our hope that we might start out small and induct 5-7 individuals at a time.

The **Austin Hispanic Hall of Fame** will have an internet presence at: www.austinhispanichalloffame.org and at **Angie's Mexican Restaurant** where portraits of the inductees along biographical sketches will be placed along the interior walls. Contact **Alfredo Santosa c/s** if you would like more information or are interested on being on the advisory committee. (512) 944-4123



Nomination Form for Austin Hispanic Hall of Fame

Name of your nominee: _____

How long have you known this individual? _____

What would you say is this individual's biggest contribution to the community? _____

(Use more space if you need)

What years would you say were this nominee's most active period? _____

Does your nominee still reside in Austin? _____

What are some of the awards or honors your nominee has received throughout their life?

If you had to pick a category that your nominee would fit in which one would you pick?

- 1) Lifetime Achievement/Legacy 2) Creatives/Arts 3) Politics/Government
4) Business 5) Education 6) Community Advocacy 7) Other

Are there any video clips or photos of your nominee that we can use to construct an online profile? _____

What is your best contact information? _____

Nominations
Austin Hispanic Hall of Fame
P.O. Box 19457
Austin, Texas 78760





1307 East 7th Street Austin, Texas 78702

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Calendar of Events

May 1st, 2023 - Austin Hispanic Hall of Fame Nomination open. See page 15 for more information

May 5th, 2023 - Mexic-Arte Museum is proud to announce its first ever **Cinco de Mayo Luncheon** on May 5 from 11 a.m. – 1 p.m, at the **Thompson Hotel**. The luncheon will gather downtown businesses and stakeholders to celebrate, promote and learn about the **Mexic-Arte Museum**, the **Cinco de Mayo** historic event, and the **5th Street Mexican American Heritage Corridor** and District.

May 6th, 2023 - Fiesta Austin Cinco de Mayo at 2101 Jesse E. Segovia St. in Austin, Texas 78702. See page 6 for information the line up of the performers.

May 6th, 2023 - 28th Annual MALS Graduation Ceremony Time: 10:00 AM - 12:00 PM
Location: William C. Powers, Jr. Student Activity Center (WCP) Please join the Department of Mexican American & Latina/o Studies (MALS) in celebration of the exemplary students participating in the 28th annual MALS Graduation Ceremony. This commemoration recognizes the accomplishments of participating student graduates and allows them to acknowledge their family, friends, and loved ones who have provided support and encouragement during their years at The University of Texas at Austin

May 13th, 2023 - Latino Arts Health & Wellness Festival at the **Victor Garza Community Center** at **Southwest Key Programs** 6002 Jane Lane in **Austin, Texas** from 9:30 am to 2:30 pm. See page 9 for more information

May 15th, 2023 - Nomination close for TAMACC's 9th Annual Women of Distinction Awards luncheon will be held in **Austin, Texas** on June 17, 2023. The event will honor 12 exceptional Latinas for their remarkable resilience, achievements, community service, and perseverance in overcoming any obstacles that came their way. This event promises to be a motivating and inspiring experience for both the honorees and attendees. Please forward the information and opportunity to an exceptional woman who is continually making the community a better place.

May 19th to the 21st, 2023 - 41st Annual Tejano Conjunto Festival at Rosedale Park in **San Antonio, Texas**. Visit the Guadalupe Cultral Arts Center website for more information.

**Southwest Texas
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www.oralhistoryswt.org
512-944-4123

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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.

It's about time

Ya era hora

I thought so

Pensé que sí.

You never change

Nunca cambias

Who told you that?

¿Quién te dijo eso?

When was the last time?

¿Cuándo fue la última vez?

Do you it will happen?

¿Sucederás?

Are you prepared this time?

¿Estás preparado esta vez?

Is it possible that he never

¿Es posible que nunca

Let's find some more information

Busquemos más información

I never knew

Nunca lo supe

It is unfortunate

Es lamentable

Right now is not a good time

Ahora mismo no es un buen momento

Maybe tomorrow will be better

Tal vez mañana sea mejor

Do you have your telephone?

¿Tienes teléfono?

Make the phone call

Haga la llamada

I'll wait

Esperaré

A Message From Peggy Vasquez



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