



La Voz de Esperanza

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Editor: Gloria A. Ramírez
Design: Elizandro Carrington

Contributors

Tarcisio Beal, Bonnie Ilza Cisneros, Susan Morales Guerra, María Limón, Dr. Julio Noboa, Madhu Sridhar (*League of Women Voters of the San Antonio Area*), Loretta Van Coppenolle

La Voz Mail Collective

The Collective is sheltering at home due to the COVID-19 pandemic but will be returning when their health and safety can be assured. Extra funds are being raised to pay for folding La Voz each month during this time.

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Graciela I. Sánchez

Esperanza Staff

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Kristel Orta-Puente, Natalie Rodríguez,
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- We advocate for a wide variety of social, economic & environmental justice issues.
- Opinions expressed in La Voz are not necessarily those of the Esperanza Center.

La Voz de Esperanza is a publication of

Esperanza Peace & Justice Center
922 San Pedro, San Antonio,
TX 78212
210.228.0201

www.esperanzacenter.org

Inquiries/Articles can be sent to:

lavoz@esperanzacenter.org

Articles due by the 8th of each month

Policy Statements

* We ask that articles be visionary, progressive, instructive & thoughtful. Submissions must be literate & critical; not sexist, racist, homophobic, violent, or oppressive & may be edited for length.

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 Letters with intent to slander individuals or groups will not be published.

100 years have passed since women in the U.S. received the right to vote with the ratification of the 19th amendment on August 18, 1920. The history surrounding and leading up to this right and its subsequent implementation is complex with roots extending into the birth of the United States and even going back to the suffrage movement in England.

In this month's La Voz article, "100-year anniversary for women's right to vote in the USA..." , author, Susan Guerra, notes that American suffragists were inspired by Native American tribes of the Great Lakes that "afforded women political power." In addition, it is also a well known fact that the idea of women's suffrage was influenced by the work of the abolitionist movement that sought to free enslaved Africans in the U.S.

Many suffragists within the Abolitionist movement found that they were considered less than full human beings and not deserving of the vote—something black people already knew. As women became more active in the abolitionist movement, many of their fellow antislavery activists disapproved of them as speakers. In 1840 the World Anti-Slavery Convention refused to seat female delegates. Cartoons and editorials filled newspapers deriding women who dared to speak for abolition.

The beginnings of the U.S. women's suffrage movement is usually attributed to the first public gathering for women's rights at a convention in Seneca Falls, New York in July, 1848 where suffragettes like Elizabeth Cady Stanton and Lucretia Mott became politically engaged through their work for the abolition of slavery.

However, the history of Women's Suffrage in the U.S. does not highlight the work of women of color suffragists who were prominent in the 19th century but not always accepted in organizations. In fact, the 1913 Woman Suffrage Procession relegated black women to the back of the parade in order to placate Southerners and white women not comfortable with asking for "universal" voting rights for women. Black suffragettes like Ida B. Wells refused to go along with this and joined their state's delegations marching alongside them.

In spite of the treatment of black women in the movement, the suffragettes did endure harsh treatment in their efforts to secure the vote. The 1913 Woman Suffrage Procession in Washington D.C. held the day before Woodrow Wilson was sworn in as President saw a number of men in town for the inauguration lining Pennsylvania Ave. during the parade who began to physically attack the women at the end of the march. More than 100 women were hospitalized. In 1917, suffragettes calling themselves "Silent Sentinels" picketed along Pennsylvania Ave in D.C. demanding the vote. They were arrested and charged with "blocking traffic". They were sent to the "workhouse" in Occoquan, Virginia where they were subject to torture—"beaten and hurled against walls and floors". When the women refused to eat "worm laden" food and went on a "hunger strike" they were force-fed with tubes being rammed down their throats. Despite these abuses, the women's suffrage movement prevailed 3 years later with the ratification of the 19th Amendment. Full universal suffrage throughout the U.S. took many more years and continues to be an issue in 2020.

It is these stories of people and movements seeking equality and social justice that La Voz de Esperanza tries to bring to readers. Now we must all get behind the Black Lives Matter movement so we can all move forward. Let's share each other's stories so we can succeed in making this a better world for all. Send your stories to: lavoz@esperanzacenter.org

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



A journalist and anti-lynching activist, suffragist Ida B. Wells received a posthumous Pulitzer Prize in May, 2020.

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VOZ VISION STATEMENT: La Voz de Esperanza speaks for many individual, progressive voices who are gente-based, multi- visioned and milagro-bound. We are diverse survivors of materialism, racism, misogyny, homophobia, classism, violence, earth-damage, speciesism and cultural and political oppression. We are recapturing the powers of alliance, activism and healthy conflict in order to achieve interdependent economic/spiritual healing and fuerza. La Voz is a resource for peace, justice, and human rights, providing a forum for criticism, information, education, humor and other creative works. La Voz provokes bold actions in response to local and global problems, with the knowledge that the many risks we take for the earth, our body, and the dignity of all people will result in profound change for the seven generations to come.