

VOLUME 26, FEBRUARY, 2021
VOLUMEN 26, FEBRERO, 2021

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PUBLICACIÓN

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The Lake Chapala Society

Mission & Vision

Our mission is to promote the active participation of Lakeside's inhabitants to improve their quality of life lakeside.

Our vision is a future where all Lakeside residents continually have a role in enriching the community's quality of life, vitality and prosperity through the exchange of knowledge, expertise, culture, heritage & language.

Nuestra Misión es promover la activa participación de los residentes de la Ribera de Chapala, para mejorar la calidad de vida en la comunidad.

Nuestra Visión es un futuro donde todos los residentes de La Ribera participen continuamente en mejorar la calidad de vida, vitalidad y prosperidad de la comunidad a través del intercambio de conocimiento, experiencia, cultura, patrimonio y lenguaje.

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The magazine's name, Conecciones — Connections in English — reflects its purpose, which is to enable the Lake Chapala Society to connect with its community. / El nombre de la revista Conecciones refleja su propósito, favorecer la conexión de The Lake Chapala Society con la comunidad.

Publisher / Editorial: Lake Chapala Society

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Conecciones welcomes submissions of articles from Lakeside authors — we reserve the right to edit as necessary. Submissions should be in MS

Word 600 words, and should be directed to submissions@lakechapalasociety.com. Advertisement inquiries should be directed to ventas@lakechapalasociety.com.

Propuestas de artículos para la revista Conecciones. Nos reservamos el derecho de editar según sea necesario. Las consultas deben dirigirse a editor@lakechapalasociety.com. Las consultas sobre publicidad deben dirigirse a ventas@lakechapalasociety.com.

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COVER: Secretaria de Turismo Jalisco

All prices include free design work except business card ads. All ads/ad information must be submitted by the 10th of the month for inclusion in the next month's magazine. Send to sales@lakechapalasociety.com / Todos los precios incluyen el trabajo de diseño gratuito, excepto los anuncios de tarjetas de presentación. Todos los anuncios/información de anuncios deben ser enviados antes del día 10 del mes para su inclusión en la revista del mes siguiente. Enviar a ventas@lakechapalasociety.com

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Lake Chapala Society

President's Message

To Our Wonderful Conecciones Readers:

We hope that you enjoy this February issue of the LCS monthly magazine, Conecciones. While the COVID Pandemic continues to hold some things back, at LCS we have been very busy and making the most use of this time. We have some exciting announcements to make in this issue. We do remind everyone that the Governor's guidelines could change anything related to activities on our campus. As of this writing, under the Jalisco guidelines our programs and activities are mostly postponed through February 12.

The Lake Chapala Society is tremendously grateful for the outpouring of concern and support from our community, and for our community. The health and safety of our members, volunteers and staff is of utmost importance to us all. Sometimes it feels like just as we are making progress, something pushes us back a step. Even in these times we are moving forward on our ten-year comprehensive plan, LCS 2.0, extending our legacy as an oasis for personal enrichment, socialization and collaboration throughout Lakeside.

Here are some quick updates

1. New Executive Director: I am very excited to announce that we have a new Executive Director! As you probably know I was elected to be the President of the Board of Directors, this started a search for a new Executive Director, we received over 50 applications and came up with the strongest candidate. I am very happy to announce that we offered the position to Luis Francisco Pacheco. This magazine contains a separate article with background on Luis. We will be introducing Luis to people over the month of February and going forward. We are sure that you will be as supportive of Luis as you have been of Terry and I over the years. As the President, I will also be very engaged with Luis and the success of the organization. As always, I am very open to any feedback or thoughts from our members.

2. Extraordinary Meeting of the members: Last year's Annual General Meeting was delayed because of the virus. Eventually the meeting was held online with Zoom and we had one of our most attended AGM meetings. In order to change our constitution to allow for simultaneous online and in person meetings, we had planned to hold an Extraordinary Meeting of members to make such changes to the constitution. While this was scheduled for February 11, because of the state guidelines we are changing plans and will instead move forward with our regular Annual General Meeting in March. More details will be announced soon. Please come and join us, this will be a great time to meet our new Executive Director.

3. Concerts in the Park: Our special events have always been a major source of income for LCS. The pandemic has brought this income source down to zero for the past 10 months. We are excited to announce the startup of our Concerts in The Park series. We will follow state guidelines for social distancing and masks will be required. See the ad in this month's magazine with details on the Branden and James, February 14, shows and the following shows with Spencer Day and Effie Passero on February 28.

4. COVID Vaccine: Many people are asking if LCS will be providing vaccines for COVID. From what I have learned, this is highly unlikely at this time. There are many control and security factors outside our control that prevent this from happening in the foreseeable months. Here is some info found online. Based on my profile as a 66-year-old male, and a 76.3% vaccine acceptance rate, there are between 5,418,583 and 8,569,596 people ahead of me to receive the COVID-19 vaccine in Mexico.

Taking into account the ideal vaccination schedule, if things go well, I would receive my first dose of the vaccine between 3/29/2021 and 4/30/2021. I should be able to receive my second dose approximately 21 days later. Assuming things go according to the desired plan for Mexico.

**Disclaimer: As the national vaccination plan is implemented, it is anticipated that the vaccination rate will improve. The results are based on the government's estimate of administering around 2.5 million doses each week. The current vaccination rate is only around 486,400 doses per week.*

As a result of this, I have heard from many Expats who feel, if they are able, they may seek options in their original country for getting the vaccine there. This may be worth exploring with your previous state's health department. We do not have any additional insight at this time.

As a reminder, anyone feeling sick should not visit the LCS campus. Masks and social distancing are practiced on the LCS campus. For current information on testing or vaccines, discuss any updates with your doctor, and be cautious of what you read on social media.

Please stay safe, wear a mask and have a Happy Valentine's Day!

Steve Balfour
President
Lake Chapala Society

A nuestros maravillosos lectores de Conexiones:

Esperamos que disfruten de este número de febrero de la revista mensual de LCS, Conexiones. Aunque la pandemia de COVID sigue retrasando algunas cosas, en LCS hemos estado muy ocupados y aprovechando al máximo este tiempo. Tenemos algunos anuncios interesantes que hacer en este número. Les recordamos a todos que las directrices del Gobernador podrían cambiar todo lo relacionado con las actividades en nuestro campus. Al momento de escribir este artículo, bajo los lineamientos de Jalisco nuestros programas y actividades se posponen en su mayoría hasta el 12 de febrero. Lake Chapala Society está infinitamente agradecida por la preocupación y apoyo de nuestra comunidad, y hacia nuestra comunidad. La salud y la seguridad de nuestros miembros, voluntarios y personal es de suma importancia para todos nosotros.

A veces parece que, justo cuando estamos avanzando, algo nos hace retroceder un paso. Incluso en estos tiempos estamos avanzando en nuestro plan integral de diez años, LCS 2.0, extendiendo nuestro legado como un oasis para el enriquecimiento personal, la socialización y la colaboración en la Ribera del Lago.

Aquí hay algunas actualizaciones rápidas

1. Nuevo Director Ejecutivo - ¡Estoy muy emocionado de anunciar que tenemos un nuevo Director Ejecutivo! Como probablemente saben, fui elegido para ser el Presidente de la Mesa Directiva, esto inició una búsqueda de un nuevo Director Ejecutivo; se recibieron más de 50 solicitudes y llegó el candidato más fuerte. Estoy muy contento de anunciar que hemos ofrecido el puesto a Luis Francisco Pacheco. Esta revista incluye un artículo con algunos antecedentes de Luis. Durante el mes de febrero y en adelante lo presentaremos. Estamos seguros de que apoyarán a Luis tanto como lo han hecho con Terry y conmigo a lo largo de los años. Como Presidente, también estaré muy comprometido con él y con el éxito de la organización. Como siempre, estoy muy abierto a cualquier comentario de nuestros miembros.

2. Reunión extraordinaria de los miembros - La Asamblea General Anual del año pasado se retrasó a causa del virus. Finalmente, la reunión se celebró en línea con Zoom y tuvimos una de nuestras reuniones de AGM más concurridas. Con el fin de cambiar nuestros estatutos para permitir las reuniones simultáneas en línea y en persona, habíamos planeado celebrar una Asamblea Extraordinaria de miembros para realizar dichos cambios en los estatutos. Aunque esto estaba previsto para el 11 de febrero, debido a las directrices estatales estamos cambiando los planes y, en su lugar, seguiremos adelante con nuestra Asamblea General Anual ordinaria en marzo. Por favor, ven y únete a nosotros, este será un gran momento para conocer a nuestro nuevo Director Ejecutivo.

3. Conciertos en el Parque - Nuestros eventos especiales siempre han sido una fuente importante de ingresos para LCS. La pandemia ha reducido esta fuente de ingresos a cero durante los últimos 10 meses. Estamos emocionados de anunciar el inicio de nuestra serie de Conciertos en el Parque. Seguiremos las directrices estatales de distanciamiento social y se requerirán cubre bocas. Vea el anuncio en la revista de este mes con detalles sobre los espectáculos de Branden y James, el 14 de febrero, y los siguientes espectáculos con Spencer Day y Effie Passero el 28 de febrero.

4. Vacuna contra el COVID - mucha gente pregunta si LCS proveerá vacunas contra el COVID. Por lo que he aprendido, esto es muy poco probable en este momento. Hay muchos factores de control y seguridad fuera de nuestro alcance que impiden que esto ocurra en los meses próximos. Aquí hay algo de información encontrada en línea. Basado en mi perfil de hombre de 66 años, y una tasa de aceptación de la vacuna del 76.3%, hay entre 5'418,583 y 8'569,596 personas por delante de mí para recibir la vacuna COVID-19 en México.

Teniendo en cuenta el calendario de vacunación ideal, si las cosas van bien, recibiría mi primera dosis de la vacuna entre el 29/3/2021 y el 30/4/2021. Debería poder recibir mi segunda dosis aproximadamente 21 días después. Suponiendo que las cosas vayan de acuerdo al plan deseado para México.

NOTA: A medida que se implementa el plan nacional de vacunación, se anticipa que la tasa de vacunación mejorará. Los resultados se basan en la estimación del gobierno de administrar alrededor de 2.5 millones de dosis cada semana. La tasa de vacunación actual es sólo de unas 486,400 dosis por semana.

Como resultado de esto, he escuchado a muchos extranjeros que creen que pueden buscar opciones en su país de origen para obtener la vacuna allí. Puede que merezca la pena explorar esta posibilidad con el departamento de salud de su país de origen. No tenemos ninguna información adicional en este momento.

Como recordatorio, cualquier persona que se sienta enferma no debe visitar el campus de LCS. En el campus de LCS es obligatorio el uso de cubre bocas y se practica el distanciamiento social. Para obtener información actualizada sobre pruebas o vacunas, consulte cualquier actualización con su médico, y sea cauteloso con lo que lee en las redes sociales.

¡Por favor, manténgase a salvo, use cubre bocas y tenga un Feliz Día de San Valentín!

Steve Balfour
Presidente, Lake Chapala Society.

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**SUNDAY MORNING
10:30 IN THE GARDEN AT
LAKE CHAPALA SOCIETY**

GATE OPENS AT 10AM

**FEBRUARY
14TH**



The Great Pause Presented by John Stockdijk

John Stockdijk will share his thoughts about the coronavirus crisis as a spiritual experience. What insights can be gained? What lessons can be learned? How are we to live now? John will share some of his exciting new discoveries during this extremely disruptive pandemic. His presentation will be a continuation of the spiritual journey he shared at Open Circle in 2015, accessible by clicking here: [Secular Spirituality](#).

When Vulnerability Becomes Strength: From Care Giver to Receiver

Presented by Loretta Downs

How do we adjust when health challenges upend our independence? Whether parent, child, spouse, partner, friend or neighbor, we face vulnerabilities while adapting to role reversals from care giver to care receiver. Being vulnerable is never welcome yet receiving care provides opportunities for developing compassion, expressing love, achieving personal growth, and finding grace. Learn ways to welcome your vulnerability and surrender to "what is."



**FEBRUARY
21ST**

**FEBRUARY
28TH**



Inside Wood Presented by David Bryen

What is it that shines through wood and smites the heart? The beauty inside wood stays obscured until human activity releases it. This presentation reflects David's fall into wonder with wood's beauty. Not unlike with human life, it takes a wound to reveal the inner beauty of wood. A craftsman listens to the sawn tree as it sounds its message: "Stay awhile... you too have come into the world to go easy, to be filled with light, and to shine" (Mary Oliver). To open wood is to discover the Beauty that feeds the soul and takes us back to the home inside ourselves.

How to Maintain Brain Wellness

Presented by Dr. Enrique Lopez

Dr. Lopez will provide practical tools and lifestyle tips for keeping the brain healthy and vital. Additionally, he will describe how the professional diagnoses and assesses cognitive disorders and differentiates between normal aging and a cognitive disorder such as dementia.



**MARCH
7TH**

MAKE YOUR RESERVATION AT WWW.OPENCIRCLEAJIJIC.ORG

Schedules and presentations are subject to change.

Open Circle presentations begin each Sunday morning at 10:30 in the garden at Lake Chapala Society. In order to follow State of Jalisco safety precautions, attendance will be limited to 80 persons, reservations required, use of a mask is mandatory and temperature checks on entry. During this period, we recommend bringing your own coffee or bottled water, and please remove containers upon departure. Open Circle Video Consent. As a service to our audience and presenters, Open Circle will video-record presentations and upload them on the LCS YouTube channel.

Welcome

LCS New Executive Director

The Board of Directors are very pleased to announce that we have hired an Executive Director for the Lake Chapala Society.

We started the search some months ago and were appreciative that over 50 people applied for the position. Some had good management experience, some had sales experience, some had good experience here in Mexico working with businesses. Our biggest goal was to hire someone who had experience in nonprofit management, fundraising and volunteer management.

Philanthropy here in Mexico is still in its infancy, and there are not a lot of people that have these important skills, which now more than ever are very much needed to get us through. Our search team consisted of volunteers, staff and board members with guidance from a couple of experienced people in the area of nonprofits from Guadalajara.

After reviewing CVs and personal interviews, the search team and the board made the offer to Luis Pacheco. We believe that his personality, his experience and his determination along with the support of the Board, staff and volunteers will put him in the best position for success.

We invite you to read Luis's reflections here, but more so, we look forward to upcoming opportunities for our members to meet Luis in person and discuss with him your thoughts and his experiences.

Steve Balfour, Presidente



build such an incredible organization.

I know we are facing a great challenge, and above all, we will have to overcome the fear and uncertainty that cloud our eyes in order to resume the firm course that LCS has steered for so long.

But let me introduce myself.

My name is Luis Pacheco. I am 45 years old, married to a wonderful woman with whom I share my life, and we have 2 children. I was born in Mexico City, where I grew up with a sister and wonderful parents who have been great teachers and companions in my walk through life to date. I

have been fortunate to be able to work with many diverse projects and organizations, from the indigenous world in Acteal Chiapas, through poor suburban spaces in Chalco, human rights defense centers like Vihas de vida in Guadalajara, and more recently with ITESO the Jesuit University of Guadalajara and ISIA in Oaxaca. With each of them, I had the good fortune to be part of the decision-making leadership, but at the same time I have also had to roll up my sleeves in order to build the foundations of their mission and strengthen their ability to deliver their services.

I am passionate about ethics and education. I can never resist taking part in a good conversation especially if it's accompanied by a good meal, and I sign up for every learning opportunity I can. So family, curiosity, learning, and constant deep reflection on the world and the human being are the things that define me.

What brought me here wanting to share my life with you is largely the same as what has led many of you to become a part of LCS: leaving a legacy of service and helping to transform our world for the better. I believe that a world like the one we live in is open to reinventing itself to constantly provide better opportunities for all. This implies building intercultural relationships and communities.

I am excited to begin getting to know all of you and to collaborating with the great community that makes up the LCS. I want to hear the ideas and dreams we have to build together.

Luis F Pacheco

A great adventure begins for me today as I take up my duties as Executive Director of the Lake Chapala Society. First of all, I recognize happiness and humility as the two most powerful emotions that fill my heart as I join the LCS team. Happiness because I get to be part of a community where I can continue learning and contributing, living with passion what I have always enjoyed doing: serving others. Humility because I recognize above all the great work the collaborators and volunteers who make up this community have done over the years to

Nuevo Director Ejecutivo de LCS


La Mesa Directiva se complace en anunciar que hemos contratado a un Director Ejecutivo para Lake Chapala Society.

Comenzamos la búsqueda hace algunos meses, agradecemos a las más de 50 personas que aplicaron para el puesto. Algunos tenían buena experiencia en administración, otros en ventas, algunos más tenían buena experiencia aquí en México trabajando con empresas. Nuestro mayor objetivo era encontrar alguien que tuviera experiencia en gestión de organizaciones sin fines de lucro, recaudación de fondos y gestión de voluntarios. La filantropía aquí en México está todavía poco desarrollada, y no hay mucha gente aquí que tenga estas habilidades tan importantes; que ahora más que nunca son muy necesarias para salir adelante. Nuestro equipo de búsqueda consistió en voluntarios, personal y miembros de la mesa directiva con la orientación de un par de personas con experiencia en el área de organizaciones sin fines de lucro de Guadalajara.

Después de revisar los CV y las entrevistas personales, el equipo de búsqueda y la mesa directiva hicieron la oferta a Luis Pacheco. Creemos que su personalidad, su experiencia y su determinación, junto con el apoyo de la Mesa Directiva, el personal y los voluntarios, lo pondrán en la mejor posición para el éxito.

Los invitamos a leer las reflexiones de Luis aquí, pero sobre todo, esperamos las próximas oportunidades para que nuestros miembros conozcan a Luis en persona y platiquen con él sus pensamientos y sus experiencias.

Steve Balfour
Presidente



Hoy comienzo una gran aventura. Ante todo es la felicidad y la humildad las dos emociones e invitaciones más poderosas que rondan mi corazón al unirme al LCS como Director Ejecutivo. Felicidad porque me integro a una comunidad en la que puedo seguir aprendiendo y aportando, viviendo con pasión lo que siempre he disfrutado hacer: servir. Humildad, porque reconozco ante todo el grandioso equipo de colaboradores y voluntarios que integran esta comunidad, y que han construido a lo largo de tantos años, un hermoso proyecto.

Se que enfrentamos un gran desafío, y sobre todo, que habrá que sobreponernos al miedo y la incertidumbre que nos obnubilan la mirada, para retomar el rumbo que LCS se ha trazado para los siguientes años.

¿Quién soy?

Tengo 45 años. Estoy casado con una mujer maravillosa con la que comparto un proyecto de vida y compartimos con 2 hijos. Nací en la ciudad de México donde me crié junto a una hermana y unos padres que son hasta la fecha mis grandes maestros y acompañantes. He tenido la suerte de desempeñarme contribuyendo a muy diversos proyectos y organizaciones, desde el mundo indígena en Acteal, Chiapas; pasando por espacios suburbanos pobres en Chalco; centros de defensoría de derechos como Vihas de vida en Guadalajara; y más recientemente desde el ITESO la Universidad Jesuita de Guadalajara y el ISIA. En ellos he tenido igual, que remangarme las mangas para levantar los cimientos de nuestras obras, como la fortuna de formarme siendo parte de altos espacios de toma de decisión.

Me apasiona la ética y la educación. Jamás puedo resistirme a una conversación profunda y mejor si esta acompañada de una buena comida. Me apunto a cuanto espacio de aprendizaje puedo. Así que la familia, la curiosidad, el aprendizaje y la constante reflexión profunda sobre el mundo y el ser humano es lo que me definen.

Creo que lo que me trajo aquí a querer compartir la vida con ustedes, es en gran medida lo que estimo que a muchos los tiene siendo parte de LCS: dejar un legado de servicio y transformación del mundo. Creo que un mundo como el que nos esta tocando vivir, esta abierto a reinventarse constantemente, y de preferencias en mejores maneras de vivir y convivir. Ello implica construir comunidades interculturales.

Estoy emocionado por comenzar a conocer a fondo y colaborar con la gran comunidad que integra a la LCS. Deseo oír las ideas y sueños que tenemos para construir juntos.

Luis F Pacheco

For those of us who live in this area of Lake Chapala, Ajijic has a unique charm. With its cobblestone streets, murals, traditions and *malecón*, it has long been a place that invites us to explore and experience. And now, as of December 2020, it has officially been designated a *Pueblo Mágico* by the Secretary of Tourism.

But what does it mean to be a *Pueblo Mágico*?

The *Pueblo Mágico* program began in 2001, with the purpose of promoting tourism development in various parts of Mexico characterized by historic architecture, exceptional natural landscapes and deep-rooted traditions. The idea was very successful and by the end of 2020, there were 132 towns with this designation.

The National Strategy for “Magical Towns” (ENPM) establishes the following objectives:

1. To promote a social approach and respect for human rights in tourism activity, for the welfare of the people who live and work in the *Pueblos Mágicos*.
2. To promote fair and balanced development among individuals, communities and regions in order to democratize the benefits of tourism in the receiving communities.
3. To strengthen innovation and diversify marketing opportunities for the tourism attractions offered by the *Pueblos Mágicos*.
4. To contribute to sustainable tourism in the *Pueblo Mágico*, prioritizing the conservation and regeneration of heritage.

Previously the program counted on resources at Federal level, now that is limited to promotion and the State is the one that assigns an annual resource for the improvements that are proposed.



Those proposals proposals come from various committees representing private enterprise, private citizens, the tourism and academic sectors, and the municipal government, who are the ones directly responsible.

Jalisco has nine *Pueblos Mágicos*, and now that Ajijic is one of them, it is even more important that we, the residents, must continue to take care of its traditions, culture, flora and spaces.



Ajijic, Pueblo Mágico

Por Diana Ayala

Para los que vivimos en esta zona del lago de Chapala, Ajijic tiene un encanto único. Con sus calles empedradas, sus murales, tradiciones y malecón, es un área que nos invita a recorrerlo. Y a partir de diciembre de 2020 fue considerado como Pueblo Mágico por la Secretaría de Turismo, pero ¿Qué significa ser un pueblo mágico?

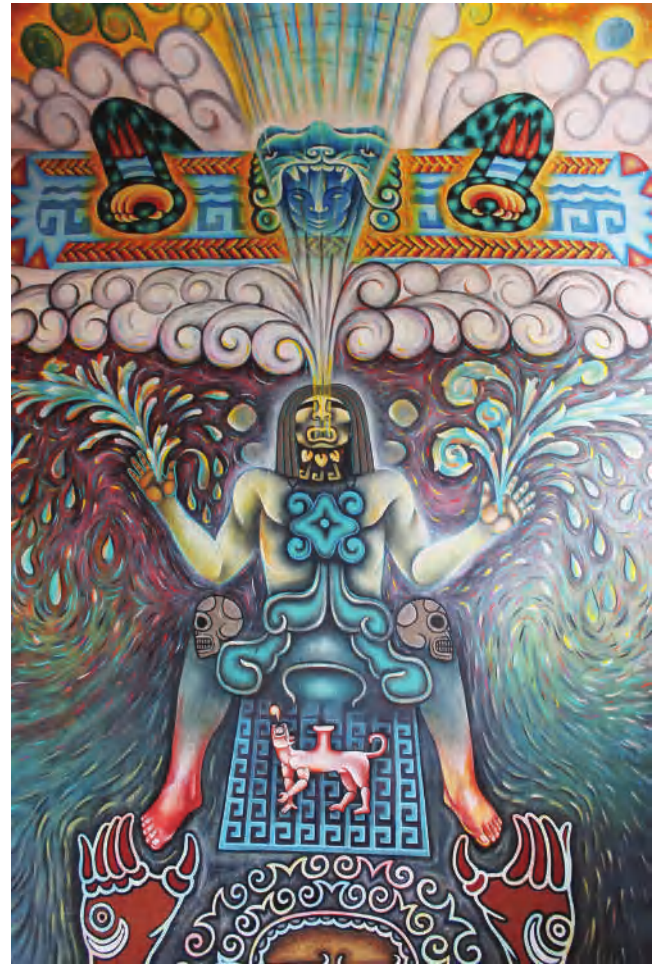
El programa de Pueblos Mágicos, inició en el 2001, con el fin de impulsar el desarrollo turístico en diversos puntos de México que se caracterizan por contar con arquitectura histórica, excepcionales paisajes naturales y tradiciones arraigadas. La idea tuvo mucho éxito y a finales de 2020 se contaban con 132 localidades con esta denominación.

La Estrategia Nacional de Pueblos Mágicos (ENPM) establece los siguientes objetivos:

1. Impulsar un enfoque social y de respeto a los derechos humanos en la actividad turística, para el bienestar de las personas que viven y trabajan en los Pueblos Mágicos.
2. Fomentar el desarrollo justo y equilibrado entre los individuos, comunidades y regiones para democratizar los beneficios del turismo en las comunidades receptoras.
3. Fortalecer la innovación y diversificar las oportunidades de comercialización de la oferta turística de los Pueblos Mágicos.
4. Contribuir al turismo sostenible en los Pueblos Mágicos, priorizando la conservación y regeneración del patrimonio.

Anteriormente el programa contaba con recursos a nivel Federal, ahora se limita a la promoción y el Estado es el que asigna un recurso anual para las mejoras que propogan, las cuales deben pasar por los comites ciudadanos representados principalmente por los sectores empresarial (dedicados al sector turístico), académico, ciudadano y gobierno municipal, quienes son los responsables directos.

Jalisco cuenta con 9 Pueblos Mágicos y ahora que Ajijic es uno de ellos, con más razón, debemos seguir cuidando sus tradiciones, cultura, flora y espacios.



México

Color, Color & More Color!

Mexico is definitely one of the most colorful countries in the world. The locals just love vivid colors and they put them everywhere! The federal secretaría de turismo, inspired by this love of color, began planning a nationwide overhaul of tourism signage on major highways in 2016. They began installing standardized signs, believing the six colors shown below are a quick means of identifying the kind of tourist attraction at each location.

The program has funding of almost \$10 million pesos, and the first states to have the new signs installed were Chiapas, Durango, Guanajuato, Hidalgo, Jalisco, Michoacán, Puebla, Tabasco, Tlaxcala, and Veracruz. Whether or not using six different colors is actually more effective than six distinct symbols on the same color background remains to be seen.

The revenue generated by international tourism in Mexico during the first half of 2020 was estimated to exceed \$6.5 billion U.S. dollars, approximately 26.6% of the total revenue of 2019 according to the secretaría de turismo (Sectur). However, actual numbers, due to the devastating effect of COVID-19 on the economy, are not yet known. In a normal year, tourism generates 17% of Mexico's GDP—a larger percentage than in any emerging country other than Thailand.

The signs' letters are about one meter in height. Regardless of how your computer monitor sees the signs, the colors are meant to be:

- M brown = archaeology and archaeological sites (historical tourism)
- É pink = health and well-being (including medical tourism)
- X yellow = culture (cultural tourism)
- I purple = meetings (seminars and conference tourism)
- C green = nature (adventure tourism and ecotourism)
- O blue = sea, sun and sand (beach and resort tourism)



Other than endless beaches, notable archaeological sites, astounding architecture, and the best food, Mexico has some of the most colorful towns and cities in the world. The United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Sites are places of importance to cultural or natural heritage. Mexico joined UNESCO in 1984, making its historical sites eligible for inclusion on their list. As of 2018, there are 35 World Heritage Sites in Mexico, including 27 cultural sites, six natural and

By Marianne Carlson

two mixed sites. The country ranks first in the Americas and seventh worldwide by number of Heritage sites—most of which remain under the radar for foreign visitors. Mexico's World Heritage Sites are listed at <https://whc.unesco.org/en/statesparties/mx>.

Tlacotalpan, Veracruz, was declared a World Heritage Site in 1998. A coastal city on the Gulf of Mexico, the mixed architecture of the city, famous for its Andalusian courtyards and Caribbean arches, boasts layers of vibrant pinks, purples, blues and yellows.



Guanajuato, Guanajuato, vibrates with color and energy. Its houses, dispersed down the hills of the historic colonial city, are painted in all shades of the spectrum. Guanajuato has been named the most beautiful city in Mexico!



Palmitas, one of the neighborhoods in the city of Pachuca, Hidalgo, wasn't a colorful district until the Mexican government decided to turn it into a "kaleidoscopic macro canvas" in 2015. A group of Mexican artists worked for over 14 months to paint a swirling rainbow over the streets (nearly 200 houses,) as a means to condemn violence, promote a more optimistic outlook on life, and draw more visitors into the area.



Mexico has been known for its “cultural” graffiti, now known as street art or muralism, as far back as the ancient Mayans and Aztecs who covered their temple walls in beautiful images. Muralism became famous in Mexico in the 1920s after the Mexican Revolution and Mexico has been embracing art on its walls ever since. Made famous by people such as Diego Rivera and José Orozco, the muralist movement has become the most scrutinized part of Mexico’s art history.



After the Mexican Revolution, the government commissioned murals for public buildings to reinforce its political message. Most of the population was illiterate so the government needed a different way to get their message out. Themes of the murals primarily related to politics, nationalism, and history. Over time, the artists came to reject the political messages and began to paint their own ideas and values.



Mexican muralism has created an art platform that is available to everyone. It’s this history of muralism that makes this art movement in Mexico different from similar movements around the world. This is why Mexicans are more open to the idea. They don’t see it as invasive graffiti as long as it’s beautiful and has an argument. Police don’t mind as long as the artists get permission from the property owners. Artists will even present sketches of their plans to neighborhood residents before they begin to paint.



Culture and art lovers may enjoy taking the “Guadalajara Street Art Tour 19.” It is a small group walking tour that explains each mural and how it came to be. A unique feature of this tour is billed as “Travel safe during COVID-19.”

- Guides are required to regularly wash hands
- Face masks are required/provided for travelers and guides in public areas
- Hand sanitizer is available to travelers and staff
- Social distancing is enforced throughout the experience
- Antiviral prevention kit with mouth guards, antibacterial gel, and disinfecting wipes are available

“Discovering Street Art in a Contemporary Mexican Market” is another Guadalajara tour, which visits the Corona Market where urban art, its history, and the message of each artist is discussed while visitors enjoy the smells and sensations of the market itself, famous for its Tapatío food. You can check availability and book the tours through Trip Advisor (www.tripadvisor.com – search for street art tour Guadalajara).

¡Color, color y más color!

Por Marianne Carlson



México es definitivamente uno de los países más coloridos del mundo. ¡Sus habitantes aman los colores vibrantes y los ponen en todos lados! La Secretaría de Turismo, inspirada en este amor por los colores, comenzó a planear una revisión a nivel nacional de la señalización turística en las principales carreteras en 2016. Comenzaron instalando letreros estandarizados, confiando en que los seis colores mostrados debajo ayudarán a identificar los tipos de atracciones turísticas de cada lugar rápidamente.

El programa tiene un financiamiento de casi diez millones de pesos, y los primeros estados en tener nuevos señalamientos instalados fueron Chiapas, Durango, Guanajuato, Hidalgo, Jalisco, Michoacán, Puebla, Tabasco, Tlaxcala y Veracruz. Si usar seis colores diferentes es en realidad más efectivo que seis símbolos sobre un fondo del mismo color está por verse.

Los ingresos generados por el turismo internacional en México durante la primera mitad del 2020 se estima que rebasan los \$6.5 mil millones de dólares americanos, aproximadamente 26.6% del total de ingresos del 2019 de acuerdo con la Secretaría de Turismo (SECTUR). De cualquier forma, los números reales, tras el devastador efecto del COVID-19 en la economía, todavía no se conocen. En un año normal, el turismo genera el 17% del PIB -un porcentaje mayor a cualquier país en vías de desarrollo con excepción de Tailandia.

Las letras de los señalamientos tienen más o menos un metro de altura. Independientemente de cómo el monitor de su computadora vea los señalamientos, los colores que se pretenden usar son:

- M café = arqueología y sitios arqueológicos (turismo histórico)
- E rosa = salud y bienestar (incluye turismo médico)
- X amarillo = cultura (turismo cultural)
- I morado = reuniones (turismo para seminarios y conferencias)
- C verde = naturaleza (turismo de aventura y ecoturismo)
- O azul = mar, sol, y arena (playa y turismo de vacaciones)



Además de interminables playas, notables sitios arqueológicos, arquitectura asombrosa y la mejor comida, México tiene los pueblos y ciudades más coloridas del mundo. Los sitios declarados Patrimonio de la Humanidad por la Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (UNESCO, por sus siglas en inglés United Nations Educational, Scientific and Cultural Organization) tienen gran importancia cultural y natural. México se unió a la UNESCO en 1984, lo que convirtió a sus lugares históricos en posibles candidatos para su inclusión en

la lista. Hasta 2018 México contaba con 35 lugares declarados como Patrimonio de la Humanidad, incluyendo 27 sitios culturales, seis áreas naturales y dos sitios mixtos. Este país es el número uno en América y el séptimo a nivel mundial con más sitios declarados como Patrimonio, la mayoría de los cuales están bajo la mira de visitantes extranjeros. Pueden consultar la lista de los Sitios en: <https://whc.unesco.org/en/statesparties/mx>.

Tlacotalpan, Veracruz fue declarado Patrimonio de la Humanidad en 1998. Esta ciudad costera del Golfo de México de arquitectura diversa, famosa por sus jardines andaluces y arcos caribeños, ostenta capas de vibrantes rosas, morados, azules y amarillos.

Guanajuato, Guanajuato resalta en color y energía. Sus casas, distribuidas por las colinas de la histórica ciudad colonial, están pintadas en todos los tonos del espectro de color. Ha sido nombrada la ciudad más hermosa de México.

Palmitas, uno de los barrios de la ciudad de Pachuca, Hidalgo, no era una zona tan pintoresca hasta que el gobierno mexicano decidió transformarla en un “macro lienzo caleidoscópico” en 2015. Un grupo de artistas mexicanos trabajó durante más de 14 meses para pintar un arco iris arremolinado sobre las calles (cerca de 200 casas) como medio para condenar la violencia, promover una visión más optimista de la vida y atraer a más visitantes a la zona.

México ha sido conocido por sus graffitis “culturales”, ahora conocidos como arte callejero o muralismo, desde los antiguos mayas y aztecas que cubrían las paredes de sus templos con bellas imágenes. El muralismo se hizo famoso en México en la década de los 20 después de la Revolución Mexicana y el país ha estado acogiendo el arte en sus paredes desde entonces. El movimiento muralista, que se hizo famoso por gente como Diego Rivera y José Orozco, se ha convertido en la parte más estudiada de la historia del arte de México.

Después de la Revolución Mexicana, el gobierno encargó murales para edificios públicos para reforzar su mensaje político. La mayoría de la población era analfabeta, por lo que el gobierno necesitaba una forma diferente de difundir su mensaje. Los temas de los murales se relacionaban principalmente con la política, el nacionalismo y la historia. Con el tiempo, los artistas llegaron a rechazar los mensajes políticos y comenzaron a pintar sus propias ideas y valores.



El muralismo mexicano ha creado una plataforma de arte que está disponible para todos. Es esta historia del muralismo la que hace que el movimiento de arte en México sea diferente de movimientos similares alrededor del mundo. Por eso los mexicanos están más abiertos a la idea. No lo ven como un graffiti invasivo siempre y cuando sea hermoso y tenga un argumento. A la policía no le preocupa mientras los artistas obtengan el permiso de los dueños de las propiedades. Los artistas incluso presentan bocetos de sus planos a los residentes del barrio antes de empezar a pintar.



de los olores y sensaciones del propio mercado, famoso por su comida Tapatía. Puede consultar la disponibilidad y reservar los tours a través de Trip Advisor (www.tripadvisor.com - busque el tour de arte callejero de Guadalajara).



Los amantes de la cultura y el arte pueden disfrutar de la “Gira de Arte Callejero de Guadalajara 19”. Es un pequeño tour a pie en grupo que explica cada mural y cómo surgió. Una característica única de este tour es presentada como “Viaje seguro durante COVID-19”.

- » Se requiere que los guías se laven las manos regularmente
- » Se requieren/proporcionan cubrebocas para los viajeros y guías en las áreas públicas
- » El desinfectante de manos está disponible para los viajeros y el personal
- » El distanciamiento social se impone a lo largo de la experiencia
- » Hay disponible un kit de prevención antiviral con cubrebocas, gel antibacterial y toallitas desinfectantes.

“Descubriendo el Arte Callejero en un Mercado Mexicano Contemporáneo” es otro tour de Guadalajara, que visita el Mercado Corona donde se discute el arte urbano, su historia y el mensaje de cada artista mientras los visitantes disfrutaban





Angels with Broken Wings

By Harriet Hart



This morning I bought two angels with broken wings. My husband and I were on our morning walk through the neighborhood, avoiding the *Carretera* in case the pandemic police caught us, two 70 somethings, breaking the stay-at-home edict for seniors over 60. A young Mexican man pulled up beside us, parked his shiny white van, and said: “We’re having a yard sale. Give me a minute to put on my mask.”

I love yard sales, and this was a grand home in an upscale section of Rancho del Oro.

Promising. Carlos donned his mask; we donned our masks and followed him inside. The main room had soaring ceilings and a 360-degree wraparound balcony with ornate iron railings. Stunning. There were tables placed around the room, their surfaces covered with souvenirs of vacations including a *papier mâché mariachi* band from Michoacán, a jade goddess from the Orient, a knight on horseback carrying a heraldic shield from Bogota, Columbia, and two Mexican angels strumming guitars.

I could blame COVID-19 for my hurry to buy. I could hear someone coughing in another room and was alarmed.

“The door is closed,” said Carlos.

I offered him \$300 pesos for the knight and the angels from Uxmal. He wrapped all three in old copies of the Guadalajara Reporter and placed them carefully in a biodegradable plastic bag.

“Where are you going to put these?” Paul asked on the walk home. “We have shelves full of our own souvenirs.”

Upon arrival, I realized the knight was easy to place. He belonged on the bookshelf with the monks from Rievauix



Abbey in Yorkshire. The angels could be stored with the Christmas decorations for next year.

Fifteen minutes later, however, I felt an irresistible urge to admire my treasures, so I took them out from their new storage spot in the spare room, and unwrapped them. The male angel, wearing a bowler hat, had two dark lines across his wings. Clearly, they had been broken in an angelic accident and someone had carefully glued them back on. No problem. I picked up his companion. Had she suffered a similar fall from grace? Indeed she had, because her left wing was almost entirely missing. I shook the newspaper. Had it broken off in transit? No. I had willingly purchased her in that condition.

Was this testament to my lifelong habit of overlooking details? Or was it simply carelessness? Or could I see it as something more positive? I placed the angels on top of the wardrobe, a COVID couple, for display all year long, not just at Yuletide, recycled symbols of survivors whose wings have been clipped, but who can still strum and sing through a global pandemic.

WRITINGS FROM WILKES

Ribera Medical Center

by Dr. Adriana Velasco

These writings are from the LCS Wilkes Center, or Biblioteca, a beehive of activity, Galeana 18 in Ajijic, two blocks from the LCS main campus. For 20 years, a cadre of volunteers have taught ESL to the Mexican Community, gratis. There are several levels of study. Volunteer teacher and author Carol Bowman recently asked her Level 4 students to try their hands at creative writing. We are proud to announce that Writings from the Wilkes will become a regular feature of this magazine. We will not edit these pieces as a way of demonstrating how much progress these talented, hard working students have made.

Among the multiple services that we have had in the Chapala Lakeside, one we have waited for is finally here, and this is the new Hospital Ribera Medical Center.

The hospital opened its doors at the beginning of November 2020. Several professionals came to celebrate the opening under the strictest protocols due to the Pandemic.

This hospital is the second one built by a family and other partners who own the first one located in Puerto Vallarta. The idea of building this second hospital, was because some of the doctors in this area invited this group to build a hospital that could cover specialties that this area needs. The hospital in Puerto Vallarta has been operating since 2015, attending to a large number of locals and tourists in that beautiful tourist destination.

As we know, medical tourism has proliferated in other destinations in Mexico. The Hospital Ribera Medical Center consolidated itself as the most important of the region for the benefit of the inhabitants and tourist sector of Lake Chapala Ribera.

As a relief to many residents Lakeside, this new facility is offering many services: General Surgery, Bariatric Surgery, Blood Bank, Laboratory, Medical Imaging, Intensive Care Unit, Emergency Room for children and adults, Ophthalmology, Obstetrics and Gynecology, Plastic Surgery, Orthopedics and Traumatology, Urology, Cardiology- in addition to being a privileged place to rest and enjoy an excellent climate ideal for better post-surgery recovery.

The Imaging Department offers Magnetic Resonance, 4-D Ultrasound, mastographer, Digital X-Ray and computerized axial tomographer.

Now, with this hospital in the area, Mexicans, Americans, Canadians and tourists who live here and also come each year to have their scheduled consultations and surgeries, no longer need to go to Guadalajara to be medically treated.

The Riberas Medical Center counts with three intensive care units, 15 patient rooms, two master suites, seven suites, and four rooms, three surgery rooms, five offices,

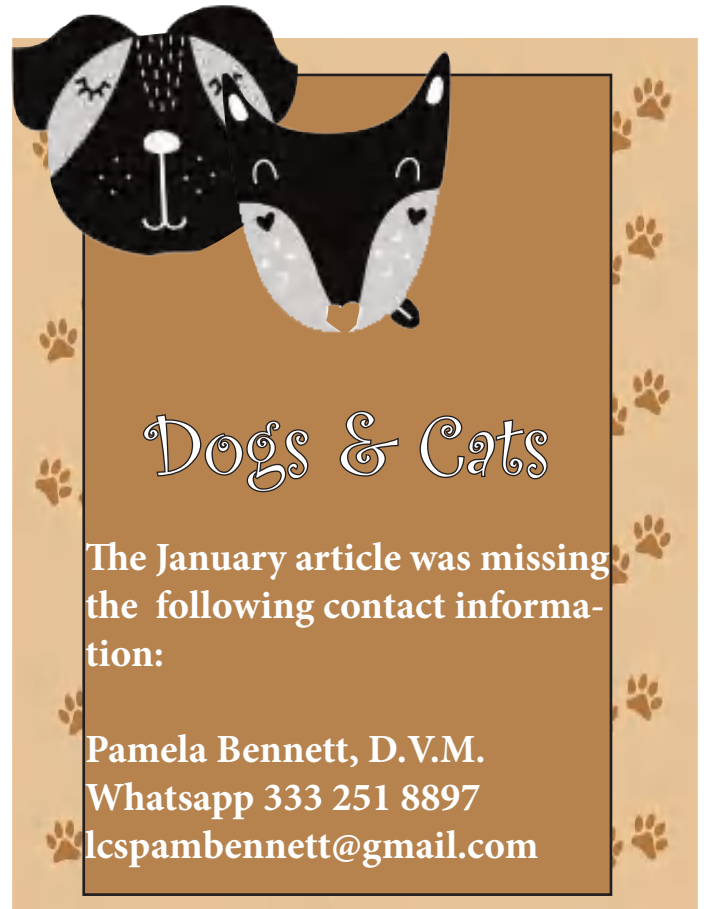
emergency room, laboratory, imaging area with very good size, cafeteria and parking on 2 levels, one of them underground for 17 cars, and one on the 2nd level for 24 cars.

The construction of this Center was during the difficult time of the Pandemic. Some of the equipment was at the border of the U.S. when President D. Trump blocked the entrance of some medical equipment into Mexico. This was one among other reasons why it took longer to finish this Medical Center. But, when this situation developed, the owners of the hospital decided to buy the latest equipment that was already here. Sometimes, we have no idea what it takes to build a center like this. So, the equipment has cutting edge technology.

The General Director is Julio Carbajal Méndez, who has wide experience working as a Director at other private hospitals. The Medical Director is Dr. Santiago Hernández, who is very well known for his medical experience and has been practicing in the area for almost 10 years.

Congratulations to the owners and staff for having such a Medical Center here in this area. I hope not to need the ICU here, but some of the other services offered by the hospital, absolutely yes.

If you are a woman, 40 years or older, I have a question for you: When was the last time you had a mammogram and bone density?? This could be your first time to know this hospital and have these tests done there, right here in your neighborhood.



Dogs & Cats

The January article was missing the following contact information:

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Seven Mexican Aphrodisiacs

Adapted by Harriet Hart

The ancient Greeks believed certain foods increased libido and named them aphrodisiacs after their goddess of love, Aphrodite. While today the U.S. Food and Drug Administration maintains that aphrodisiac foods are folklore, not scientific fact, they are going against more than 5,000 years of tradition in several cultures throughout the world. The Aztecs, Maya, and other Mesoamerican cultures considered procreation an important moral and religious obligation, and recognized the connection between nutrition and fertility. Food was harder to obtain than it is now, and great importance was placed on the nutritional value of certain foods as affecting the ability to reproduce. Resemblance to genitalia, especially in certain fruits like the avocado, was thought to indicate a connection between that food and human fertility.

The following seven aphrodisiacs are suggested for inclusion on your Valentine's Day menu:

avocado (aguacate) *Persea americana*: The Aztecs called it *ahuacatl*, meaning "testicle tree," because of what they perceived as its resemblance to that part of the male anatomy. It contains significant amounts of fiber, potassium, riboflavin and vitamins C, B6, and E, necessary for hormone production, as well as the antioxidant lutein. The delicious taste and smooth, sensual texture can't hurt either. William Dampier, a nineteenth century English adventurer, said of the avocado, "It is reported that this Fruit provokes to Lust, and therefore is said to be much esteemed by the Spaniards."

chile (chile) *Capsicum annuum*: Chile, in its many sizes and shapes, is perhaps the quintessential Mexican cooking ingredient. It has possibly been associated with the libido because of the "rush" of heat it often produces. Chile is used in suggestive references in Mexican song and slang, as in the classic "La Llorona" - "I am like the green chile, hot but tasty." Bawdy references aside, chiles provide quantities of vitamins A and C, as well as increasing the metabolism by as much as twenty five percent after the ingestion of a chile-laced meal.

chocolate (chocolate) *Theobroma cacao*: The most popular of all Valentine's gifts, chocolate was so highly prized for its flavor and invigorating effects that cacao beans were used as money, and even counterfeited, during the days of the Aztec empire. The tale is told that the Emperor Moctezuma drank fifty golden goblets of chocolate a day to enhance his libido and assure the continuance of his line. A complex food source, chocolate contains theobromine, a substance related to caffeine, which explains the

energy boost it provides, as well as phenylethylamine and serotonin, mood-lifting agents.

honey (miel de abeja) *Mel mellis*: The basis for claiming honey to be an aphrodisiac probably has root in the misplaced belief in the libidinous effects of alcohol, since the Mayans made their ritual alcoholic beverage, *balché*, from honey. Today a delicious liqueur made from the honey of Mayan stingless bees is sold under the brand name *Xtabentun*, produced in the Yucatan. While it does not claim to have aphrodisiac effects, it does make a very good after-dinner drink and would make an exotic finale to any Mexican dinner.

passion fruit (maracuya) *Passiflora edulis*: This is undoubtedly an example of the physical characteristics of a food being associated with fertility. Seeds have been universally taken to symbolize fertility, and the passion fruit is literally filled with them, as well as with a large quantity of juice rich in vitamins A and C. In Oaxaca, passion fruit pulp is mixed with mescal to make a cocktail characteristic of the region. While the aphrodisiac characteristics of this drink are uncertain, it does add to the conviviality of social occasions.

tomato (tomate, jitomate) *Physalis, solanum lycopersicon*: Although native to México, and an important part of the diet since pre-Hispanic times, the tomato was promoted as an aphrodisiac not by the Mexicans but by the French, who called it the "love apple." Perhaps its former exotic status as being a food from the New World contributed to this perception, and it may be because of this that some claim that the forbidden fruit in the Garden of Eden was not the apple at all, but the tomato.

vanilla (vainilla) *Vanilla planifolia*: The heady aroma of vanilla is said to increase desire, and whether or not this is true, its lovely scent is definitely a mood enhancer. Mexico's Totonac people, whose region is the original home of vanilla, tell a folk tale in which Xanat, the youngest daughter of a fertility goddess, fell in love with a Totonac youth. Since she was a goddess and he a human, they were unable to marry, and to express her eternal love, she transformed herself into the first vanilla plant, whose aroma would always provide him with pleasure. Scent and flavor aside, the story itself inspires romance.

Remember, preparing and sharing food for and with someone is an expression of love and affection, no matter what month of the year.

Portions of this article by Karen Hursh Gruber first appeared in MexConnect, February 1, 2006, and are printed with permission.

Siete afrodisíacos mexicanos

Adaptado por
Harriet Hart

Los antiguos griegos creían que ciertas comidas aumentaban la libido y los llamaron afrodisíacos, en honor a su diosa del amor, Afrodita. Aunque la Administración de Alimentos y Medicinas de EE UU sostiene que los alimentos afrodisíacos son parte del folklore y no un hecho científico, están yendo en contra de más de 5,000 años de tradición de varias culturas alrededor del mundo.

Los aztecas, mayas y otras culturas mesoamericanas consideraban la procreación como una importante obligación moral y religiosa, y reconocían la conexión entre la nutrición y la fertilidad. La comida era mucho más difícil de conseguir de lo que es ahora, y se le atribuyó una gran importancia al valor nutritivo de ciertos alimentos ya que afectaban la capacidad de reproducción. Por su semejanza con los genitales, especialmente algunas frutas como el aguacate, se pensaba que era indicio de una conexión entre el alimento y la fertilidad humana.

Los siguientes siete afrodisíacos se sugieren para que los incluya en su menú de San Valentín:

Aguacate, *Persea americana*: los aztecas lo llamaban ahuacatl, que significa “árbol de testículos”, por lo que percibían su parecido con esa parte de la anatomía masculina. Contiene cantidades significativas de fibra, potasio, riboflavina y vitaminas C, B6 y E, necesarias para la producción de hormonas, así como el antioxidante luteína. Su delicioso sabor y la textura suave y sensual tampoco están de más. William Dampier, un aventurero inglés del siglo XIX dijo del aguacate: “se informa que esta fruta provoca lujuria y por eso se dice que es tan apreciada por los españoles”

Chile, *Capsicum annuum*: El chile, en sus muchos tamaños y formas, es quizás el ingrediente por excelencia de la cocina mexicana. Posiblemente se ha asociado con la libido debido a la “fiebre” de calor que a menudo produce. El chile se utiliza en referencias sugerentes en la canción y la jerga mexicana, como en el clásico “La Llorona”: “Soy como el chile verde, picante pero sabroso”. Dejando a un lado las referencias obscenas, los chiles proveen cantidades de vitaminas A y C, así como incrementan el metabolismo hasta en un veinticinco por ciento después de la ingestión de una comida con chile.

Chocolate, *Theobroma cacao*: El más popular de todos los regalos de San Valentín, el chocolate era tan apreciado por su sabor y efectos vigorizantes que los granos de cacao se usaban como dinero, e incluso se falsificaban, durante los días del imperio azteca. Se cuenta que el emperador Moctezuma bebía cincuenta copas de oro de chocolate al día para mejorar su libido y asegurar la continuidad de su línea. El chocolate, una compleja fuente de alimento, contiene teobromina, una sustancia relacionada con la cafeína,

lo que explica el aumento de energía que proporciona, así como feniletilamina y serotonina, agentes elevadores del estado de ánimo.

Miel de abeja, *Mel mellis*: La base para afirmar que la miel es un afrodisíaco probablemente tiene su origen en la creencia errónea en los efectos libidinosos del alcohol, ya que los mayas hacían su bebida alcohólica ritual, el balché, con miel. Hoy en día, un delicioso licor maya hecho de miel de abejas sin aguijón se vende bajo la marca Xtabentun, producido en Yucatán. Aunque no pretende tener efectos afrodisíacos, es una muy buena bebida para después de la cena y sería un final exótico para cualquier cena mexicana.

Maracuyá, *Passiflora edulis*: Este es sin duda un ejemplo de las características físicas de un alimento que se asocian con la fertilidad. Las semillas se han tomado universalmente para simbolizar la fertilidad, y la fruta de la pasión está literalmente llena de ellas, así como de una gran cantidad de jugo rico en vitaminas A y C. En Oaxaca, la pulpa de maracuyá se mezcla con mezcal para hacer un cóctel característico de la región. Aunque las propiedades afrodisíacas de esta bebida son inciertas, contribuye a la convivencia de las reuniones sociales.

Tomate, jitomate, *Physalis, solanum lycopersicon*: Aunque es nativo de México, y una parte importante de la dieta desde tiempos prehispánicos, el jitomate fue promovido como afrodisíaco no por los mexicanos sino por los franceses, que lo llamaron “la manzana del amor”. Tal vez su antiguo estatus exótico como alimento del Nuevo Mundo contribuyó a esta percepción, y puede ser que por ello algunos afirmen que la fruta prohibida en el Jardín del Edén no era en absoluto la manzana, sino el tomate.

Vainilla, *Vanilla planifolia*: Se dice que el embriagante aroma de la vainilla aumenta el deseo, y sea o no cierto, su encantadora fragancia es definitivamente un potenciador del estado de ánimo. Los Totonacas de México, cuya región es el hogar original de la vainilla, cuentan un cuento popular en el que Xanat, la hija menor de una diosa de la fertilidad, se enamoró de un joven Totonaca. Como ella era una diosa y él un humano, no pudieron casarse, y para expresar su amor eterno, se transformó en la primera planta de vainilla, cuyo aroma siempre le proporcionaría placer. Además del aroma y sabor, la historia en sí misma inspira el romance.

Recuerden, preparar y compartir comida para y con alguien es una expresión de amor y afecto, sin importar el mes del año.

Partes de este artículo de Karen Hursh Gruber aparecieron por primera vez en MexConnect, el 1 de febrero de 2006, y se imprimen con permiso.



2020 SALUD



Vaccines

By Amelia
Stevens MD

The Covid-19 pandemic dominated our lives for almost the whole of 2020. With the new year there is light at the end of what has been a very long tunnel. Both Pfizer-BioNTech and Moderna vaccines are being distributed and administered in several countries. Those vaccines and others in late developmental stages will soon be available worldwide. There is reason for optimism that before the end of 2021 we will be able to resume more normal lifestyles.

In 1796 the English surgeon Edward Jenner took pus from cowpox lesions on the hands of a milkmaid and injected it into an 8 year old boy. After repeated deliberate exposures to the lethal human disease of smallpox the boy proved to be immune. (The English word vaccine comes from the Latin word for cow, familiar in Spanish as vaca.) From this crude beginning two and a quarter centuries ago, numerous lifesaving vaccines have been developed and refined.

All vaccines activate our immune systems to combat invading infectious agents and prevent or lessen the severity of disease. Some provide lifelong immunity, some require more than one dose for maximum effectiveness, some require annual injections. Until the Covid-19 pandemic all anti-viral vaccines were made using a weakened virus, an inactivated (killed) virus or a protein from the surface of the virus.

The Pfizer and Moderna Covid-19 vaccines both employ an entirely new methodology. They use synthetic mRNA, a snippet of the genetic code of the virus rather than any part of the virus itself. Decades of research had already gone into developing this methodology; the pressure of the pandemic and billions of dollars of funding put it into high gear. Chinese scientists published the genetic sequence of the novel corona virus in January 2020. With this information, both Moderna and Pfizer were in a position to quickly produce vaccines using synthetic mRNA which targets the infective spike protein of the novel corona virus. When the vaccine is administered the mRNA gives our cells the blueprint to make this spike protein, causing our immune systems to produce both antibodies and killer T cells against the virus. This double response is probably the reason for its exceptionally high efficacy (94-95%). Because of platform technologies (existing production processes), this type of vaccine can be produced much more rapidly and cost-effectively than traditional vaccines.

Safety and efficacy trials began in the spring, progressing through several required phases with increasingly larger numbers of immunized volunteers. High infection rates made it possible to quickly verify that the vaccines were effective. After many levels of independent review of data from these trials the FDA (US Food and Drug Administration) granted emergency authorization first to Pfizer for people 16 and old-

er and about a week later to Moderna for people 18 and older. Both vaccines are given as two injections, 3 or 4 weeks apart. The first injection confers some immunity; the second is necessary for maximum effectiveness. Whereas the Pfizer vaccine requires ultra refrigeration for storage (minus 94 degrees F) the Moderna vaccine, because of a different way of packaging the delicate mRNA, can be stored at normal freezer temperatures (minus 4 degrees F). This feature will make it easier to distribute the Moderna vaccine to areas where ultra cold storage is not available.

Other gene based as well as traditional vaccines in late stages of development are expected to become available soon. The Oxford-AstraZeneca vaccine now available in the UK, has the advantage of storage at room temperature.

The order of administering vaccinations recommended by the CDC (US Centers for Disease Control) is first health care workers and nursing home residents, followed by people age 75 and older, followed by essential workers not involved in health care, followed by those 65 -74; then ages 16-64 with high risk medical conditions. Most areas are roughly following these guidelines.


Mild reactions to the new vaccines are not uncommon, such as soreness at the injection site, headache, fatigue, low grade fever. As with other vaccines, serious allergic reactions can occur but are rare.

The goal of vaccination is to produce herd immunity. When enough of a population becomes immune to a disease, either through vaccination or infection, the virus has nowhere to go and dies out. (As an example smallpox was declared eradicated from the planet in 1980.) At this point it is not known how long immunity lasts whether conferred by infection or vaccination. It is thought to be at least several months but may be longer. Information is still being gathered on this point. It is also not yet known with certainty whether a vaccinated or previously infected person can still spread the disease. This means that for now masking, physical distancing and frequent hand washing must continue.

Fear about the safety of vaccines aided by much misinformation, as well as conspiracy theories on both social and commercial media, has led to a significant anti-vaccination movement. Scientists estimate that for herd immunity to Covid-19 to occur 75% to 85% of the population needs to be immune. If large numbers of people refuse vaccination the path to herd immunity will be longer and more costly in terms of lives lost and economic damage.

The nature of viruses is to mutate and new strains have been identified in South Africa, the UK, Nigeria and elsewhere. It is to be assumed that they are or will be present everywhere else. The mutant strains appear to be more infectious but not more lethal and there is no evidence that they will evade the current vaccines.

News regarding Covid-19 vaccines is available daily as vaccination proceeds. <https://www.cdc.gov/coronavirus/2019-ncov/index.html> provides updated information.



La pandemia por COVID-19 controló nuestras vidas por casi todo el 2020. A medida que terminaba el año, apareció una luz al final de lo que ha sido un larguísimo túnel. Las vacunas de Pfizer-BioNTech y Moderna ya están siendo distribuidas y administradas en varios países. Estas y otras vacunas en etapas tardías de desarrollo estarán disponibles pronto a nivel mundial. Hay razones para el optimismo de que antes de que finalice el 2021 podremos retomar estilos de vida más o menos normales.

En 1796 el cirujano inglés Edward Jenner tomó pus de las lesiones de viruela bovina de las manos de una lechera y se la inyectó a un niño de 8 años. Después de una constante y deliberada exposición a la enfermedad letal de la viruela, el chico demostró ser inmune. (La palabra vacuna viene de la palabra en latín para vaca, vacca.) Desde este inicio tan crudo hace más de dos siglos se han desarrollado y mejorado numerosas vacunas salva vidas.

Todas las vacunas activan nuestro sistema inmune para combatir agentes infecciosos invasivos y previenen o disminuyen el riesgo de enfermedades. Algunas proveen inmunidad de por vida, otras requieren más de una dosis para maximizar su efectividad y algunas más requieren de aplicación anual. Hasta la pandemia de COVID-19 todas las vacunas antivirales se fabricaban utilizando un virus debilitado, un virus inactivo (muerto) o una proteína de la superficie del virus.

Las vacunas contra el COVID-19 de Pfizer y Moderna emplean una metodología completamente nueva. Usan ARNm sintético, un fragmento del código genético del virus en lugar de alguna parte del virus mismo. Décadas de investigaciones han transcurrido para el desarrollo de esta metodología; la presión de la pandemia y miles de millones de dólares de financiamiento la pusieron en marcha. Científicos chinos publicaron la secuencia genética del nuevo coronavirus en enero del 2020 y, con esta información, Moderna y Pfizer estaban en condiciones de producir vacunas de manera rápida usando ARNm sintético que ataca la proteína de punta infecciosa del nuevo virus. Cuando la vacuna es administrada, el ARNm le otorga a nuestras células la pauta para producir esta proteína de punta y ocasiona que nuestro sistema inmune produzca anticuerpos y células T asesinas contra el virus. Esta doble respuesta es probablemente la razón de su excepcional eficacia (94-95%). Gracias a las tecnologías de punta (procesos de producción existentes), este tipo de vacunas pueden ser producidas de forma mucho más rápida y económica que las vacunas tradicionales.

Las pruebas de seguridad y eficacia comenzaron en primavera, progresando a través de distintas fases obligatorias con un número cada vez mayor de voluntarios inmunizados. Las altas tasas de infección hicieron posible la verificación rápida de la efectividad de la vacuna. Después de muchos niveles de revisión independiente de los datos de estos ensayos, la FDA (Administración de Alimentos y Medicinas de EE UU, Food and Drug Administration en inglés) concedió la autorización de emergencia, primero a Pfizer para

personas mayores de 16 años, y una semana después a Moderna para personas mayores de 18 años. Ambas vacunas requieren de dos dosis, con 3 o 4 semanas de diferencia; la primera inyección otorga cierta inmunidad y la segunda es necesaria para una mayor efectividad. Mientras que la vacuna de Pfizer requiere de ultra refrigeración para su almacenamiento (debajo de los -70°C), la de Moderna, debido a una manera distinta de empaquetar el delicado ARNm, puede almacenarse a una temperatura de refrigeración normal (-20°C). Esta característica hará más sencillo distribuirla hacia áreas donde el almacenamiento ultra frío no esté disponible.

Otras vacunas tradicionales y génicas en etapas tardías de desarrollo se espera que estén disponibles pronto. La vacuna de Oxford-AstraZeneca tiene la ventaja de poder almacenarse a temperatura ambiente.

El orden de administración de las vacunas recomendado por el CDC (Centro de Control de Enfermedades de EE UU, Centers of Disease Control en inglés) es: primero los trabajadores de la salud y residentes de asilos, seguidos de personas mayores de 75 años, trabajadores de áreas esenciales fuera del sector salud y personas entre los 65 y 74 años; después las personas entre 16 y 64 años de condiciones médicas de alto riesgo. La mayoría de las áreas están siguiendo estas recomendaciones.

No es extraña la presencia de algunas reacciones leves a nuevas vacunas, tales como dolor muscular en la zona inyectada, dolor de cabeza y fiebre ligera. Al igual que con otras, pueden ocurrir reacciones alérgicas severas pero es poco usual.

La meta de la vacunación es producir inmunidad de rebaño. Cuando una gran cantidad de la población se vuelve inmune a una enfermedad, ya sea por vacunación o por infección, el virus no tiene a dónde más ir y muere. (Como ejemplo, la viruela se declaró como erradicada del planeta en 1980). En este punto no se conoce cuánto tiempo dura la inmunidad, tanto por las vacunas como por contagio. Tampoco se sabe con certeza si una persona vacunada o previamente infectada puede seguir propagando la enfermedad. Esto significa que, por ahora, el uso de cubrebocas, la distancia social y el frecuente lavado de manos debe continuar.

El temor sobre la seguridad de las vacunas respaldado en la desinformación, así como las teorías de conspiración en redes sociales y medios comerciales han llevado a un significativo movimiento anti-vacunas. Los científicos calculan que, para que se logre la inmunidad de rebaño contra el COVID-19, un 75% a 85% de la población debe ser inmune. Si una gran cantidad de personas se rehúsa a vacunarse, el camino a la inmunidad de rebaño será más largo y más costoso en términos de pérdida de vidas humanas y daño económico.

La naturaleza de los virus es mutar, y nuevas cepas ya han sido identificadas en Sudáfrica, Reino Unido y Nigeria. Es de esperarse que estén o estarán presentes en todos lados. Las cepas mutantes suelen ser más contagiosas pero no más letales y no hay evidencia de que sean capaces de evadir las vacunas existentes.

Están disponibles a diario todas las noticias respecto a las vacunas contra el COVID-19 a medida que la vacunación avanza. En <https://www.cdc.gov/coronavirus/2019-ncov/index.html> encontrarán información actualizada.

COVER STORY

The Founding of Guadalajara

By Alberto Paz Bustamante

Cities are a collection of many things: memories, desires, signs of a language; they are places of barter, as all history books of the economy, But these exchanges are not just about goods, are also exchanges of words, of desires, of memories.
—Italo Calvino

The following text is condensed from the article “*Fragments urbanos de una misma ciudad: Guadalajara*”:

The foundational Guadalajara is what we know today as the city center or — recently — as the historical center. It was founded by Spaniards in 1542 in the *Atemajac* Valley, next to two indigenous populations: *Mezquitán* (inhabited by *Texcuexes* Indians) and *Mexicaltzingo* (by Mexican Indians and some *Tarascans*). Almost simultaneously with the foundation of Guadalajara, on the east side of the river was founded another indigenous town (whose inhabitants were the *Tetlan* Indians), called *Analco*. The symbolic geography of Guadala-

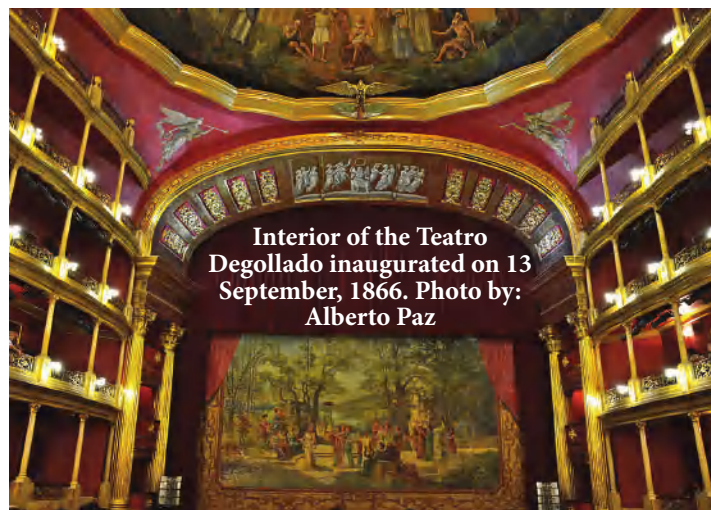
centers (there is no longer only one, but we must also include those of *Zapopan*, *Tlaquepaque*, and *Tonalá*, and even those of the traditional neighborhoods, the centers of the towns that have been integrated into the urban stain, and in the case of the *Chapalita* neighborhood whose gazebo is inhabited on weekends as a place of meeting and socialization), with their squares, kiosks, and gardens, are places loaded with identity, memory, history, and the multiple paths of individuals and groups that left a cultural legacy to the inhabitants of the present. They are places that protect and keep alive and in force traditions, flavors, traditional crafts, myths, and urban legends, but also ways of interacting and inhabiting the city.



Catedral Basílica de la Asunción de María Santísima in Guadalajara, completed in 1618. Photo by: Alberto Paz



Rotonda de los Jaliscienses Ilustres constructed in 1952! Photo by: Alberto Paz



Interior of the Teatro Degollado inaugurated on 13 September, 1866. Photo by: Alberto Paz

jara corresponded to a concentric organization. The city was organized around its central or main square (today *Plaza de Armas*), which housed the Cathedral, the Royal Palace, the Royal Box, the City Hall, and the portals where the stores were located. This central square was a place that concentrated the meeting of the inhabitants as well as the centers of power. In turn, each neighborhood had its own organization around a central space of confluence of its inhabitants: temple, square, market, canteen, and stores.

Throughout the history of Guadalajara, the historical

They are places designed for the meeting and coexistence of social diversity because they are open to all types of inhabitants who gather there. They are places inhabited as a public square, as a meeting place, of sociability of exchange, and are used creatively by the inhabitants to experience different ways of being together.



Guadalajara is only one in terms of territory, but in terms of identity it is not one. There are many Guadalajaras. In Guadalajara the past and the present are interwoven. That is why it gives the impression of being a city with overlapping cities. This next February 14th, in the middle of the pandemic and with a year that will come with great challenges, we will celebrate the 479th anniversary of the foundation of Guadalajara. This atypical anniversary invites reflection to the kindness with our neighbors, and even to the kindness with our city, which for several months has presented different scenarios: empty streets, temples, and closed museums, and a population with uncertainty.

References:

Aceves, Jorge E.; Torre, Renée de la; Safa, Patricia
Urban fragments of the same city: Guadalajara
Spiral, Vol. XI, No. 31, September-December, 2004, pp. 277-320
University of Guadalajara. Guadalajara, Mexico



Templo Expiatorio

AJIJIC SOCIETY OF THE ARTS Virtual Art Show

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Activities & Events

**Pull
Out**

***Open to the Public ** US Citizens (S) Sign in (C) Member card
(M) LCS members only (s) sign-up group limited to 15 or less**

LESSONS (M)

Basic Principles of Drawing/Painting T 10-11 Email
jorge.garcia003@gmail.com

Exercise M+W+F 9-9:50

Exploring Spanish Zoom, T+TH+SAT 12-1:30,
Email sambrit10@gmail.com

How to Draw Almost Anything (S) TH 12-1:30
Email zoearmiger@gmail.com to register

Intermediate Hatha Yoga Zoom, T+TH 2:00
Email knightsinajijic@gmail.com

Introduction to Lakeside (S) Zoom 1-2:30+ on campus
10:30-12, Feb 8+12, Cost

Introduction to Spanish (S) 1st, 2nd, 3rd T, Cost

Line Dancing T + TH 10-11:15 Email Vt2mx@yahoo.com

Mudlarks Pottery Introduction to Ceramics (S) M+F 11-1
Cost + Registration

Mudlarks Pottery Open Studios (S) M+F 10-2,
Cost +Registration

PEP & Prueba Mexico Series (S) See the LCS website + Cost

Stretch & Balance T+TH 8:45-9:45
Email harry_bertram@hotmail.com.

Tech Class Basics TH 10:00 Zoom,
Email lcs.tech.training@gmail.com

Spanish in Action classes (espanol en accion) Mar8-April26
Check online or in office for more info

Spanish a la carta Online program See LCS website
for more info.

Tai Chi Chih M+W+F 9-10

Visual Art Journaling (S) Sat 11-1:30 Begins March 6

Walk for Fitness M+W 10-11

Write to a Prompt Writers' Group TH 10-12

LIBRARIES (M)

Book Library M-Sat 10-1:30

DVD, Books on Tape & Library of Congress Talking Books Library.

To order books on-line, you must use a computer or a tablet/
iPad. It is not possible to order using a cell phone. Go to [lakecha-
palasociety.com](http://lakechapalasociety.com) & select libraries/English.

SOCIAL ACTIVITIES (M)

Discussion Group W 12-1:30

Everyday Mindfulness Zoom, M 10:00
Email barbarahildt@gmail.com

HOT Science Zoom, T 1:45 Email hotsciencelcs@gmail.com

Scrabble F 11:30-1:30

Tournament Scrabble T 12-1:50

HEALTH INSURANCE*

Hospital San Antonio TH 10-12

IMSS & Immigration Services M+T 10-1 Call for
appointment. No sign up

Lakeside Insurance T+TH 11-2

HEALTH & LEGAL SERVICES*

Becerra Immigration TH 10:30-12:30

Gonzalez Attorney at Law 3rd W 10-1

Hearing Aid Services (S) M+ 2nd+4th SAT 10:30-4
Call for appointment. Dr. Polo

Intercam Banking Services M-F 10-1

La Pueblita 2nd + 4th T 10-12

Optometrist Claravision (S) TH 9-4 Call for appointment

Skin Cancer Screening (S) 2nd+4th W 10-12:30
No walk-ins, Sign up

Sky Med 1st F, 10-1

SERVICE & SUPPORT GROUPS *

Al-Anon (Spanish) M 6-7:30, W 5:30-7:30

ASA Board Meeting Last W, 10:30-12

Diabetes Support Group Zoom, 1st F 11:00
Email welchk4diabetes@ghmail.com

Information Desk M-Sat 10-1:30

Lakeside AA M+TH 4:30-5:30

Needle Pushers 1st +3rd T 10-11:45

Open Circle Sun 10:30-11:30

Toastmasters M 7-9

HOURS

**Office & Libraries
Mon -Saturday 10-1:30
Grounds Monday-Friday 8:30- 2:50
Saturday 9-1:50**

**ADDITIONAL COMMENTS:
See Page LCS-3**

Lake Chapala Society



US CONSULATE



EXACT STEPS FOR SUBMITTING ADULT PASSPORTS FOR RENEWAL

1. Drop off Saturdays ONLY at LCS office 10:30 am-1 pm
2. Use form DS-82 for renewal — fee \$110 USD
See item 5 for paying with pesos
3. When dropping off at Lake Chapala Society bring the following:
 - Completed form using black ink
 - Proper 2”X2” color passport photos (NO GLASSES)
 - Your current passport & a photo copy of the page with your photo on it
4. A pre-paid FedEx envelope purchased at iShop in San Antonio (short block from SuperLake) addressed to you locally with proper zip code. Originating address: U.S. Consulate Calle Progreso 175, Col Americana, 44100 Guadalajara, Jal.
5. Payment in CASH ONLY either U.S. dollars or Mexican pesos at the current monthly rate. EXACT CHANGE ONLY.
6. If you are paying with pesos, the adult renewal amount is \$2,475.
7. Here is what happens when you turn in completed items above:
 - All your paperwork and a copy of receipt will be placed in an individual envelope with your name on it.
 - You will receive a receipt for the paperwork and cash received
 - Twice a month the applications will be taken to the consulate and processed (approximately 4 weeks) then returned to you in your prepaid envelope
8. Questions: pifernr@gmail.com

INTRODUCTION TO SPANISH

Instructor: Inez Dyer
February, Tuesday 16, Friday 19 and Tuesday 23
From 12 noon to 1:30 p.m. in the Gazebo
\$350 MXN (includes IVA) per month
Register and pay on-line or in the LCS Service Office

Introductory Spanish classes are open to all current LCS members. Membership must be active to enroll and must remain active for the duration of each class. Classes are designed for individuals without any Spanish language background. The instructor will introduce learners to Spanish pronunciation, some vocabulary and social protocols.

We will follow Covid protocols. It is mandatory to properly wear a mask that covers your mouth and nose the whole time you are in campus.

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11 A.M. - 2 P.M.

Enrollment at LCS Office or LakeChapalaSociety.com

YOUR MEMBERSHIP MUST BE CURRENT DURING THE COURSE

Registration requires payment. There is no refund.

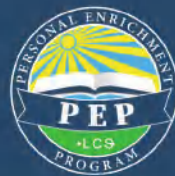
We will follow COVID protocols with no exception.

Lake Chapala Society

ACTIVITIES

ACTIVITIES & EVENTS ADDITIONAL COMMENTS

- All activities listed as Zoom require those interested to contact the email to obtain an invitation, day and time.
- **Basic Principles Drawing/Painting:** Learn basic principles of drawing & painting: perspectives, proportion & composition. Students must bring their own art supplies. Email instructor for registration & details. Jorge García, *jorge.garcia003@gmail.com*, 552 674 5672. LCS members only.
- **Diabetes Support Group** Monthly Zoom meeting. Email Kim Welch *welchk4diabetes@gmail.com*, MS, RD, CDE for information
- **Gonzalez Attorney at Law** at LCS the 3rd Wed. 10-1 in hearing Aid/Insurance room — legal advice for rental disputes & mediator service. Felipe González, *info@felipejgonzalez.com*, 331-862-6230
- **Hearing Aid Services** appointments made by phone Dr. Polo 331-511-4088
- **How to Draw Almost Anything** limited to 5 participants. Email for registration.
- **IMSS** appointments made by phone to Veronica at 333-157-9472
- **LCS DVD library** Members asked to use LCS website (*www.lakechapalasociety.com/Libraries/DVD*) to pre-order DVDs for 6 days) & pick them up in 2-5 days. No late fees will be charged. Used books will also be for sale, & talking books available for check out —only one person browsing at a time.
- **Line Dancing:** Email to attend.
- **Mudlarks Pottery Introduction to Ceramics:** Open to members, covers basic hand building techniques, glazing & finishing. Meets Monday & Friday, 11am to 1pm. Fee: Per calendar month: \$500 MN, plus \$500 MN for 12 pounds of clay. Registration limited to 6 participants, register after the 25th of the previous month.
- **Mudlarks Pottery Open Studio:** Open to members who have completed one month Introduction to Ceramics — chance to work independently. Meets Monday & Friday, 10am-2pm. Fee: Per calendar month: \$500 MN. Clay may be purchased as needed, \$500 MN for 12 pounds. Registration for Open Studios is any time.
- **Optometrist** appointments by phone to Dra. Luz at 331-411-1178.
- **Skin Cancer Screenings.** Call LCS office for appointments. NO walk-ins. Screening is free, there is a charge for treatment. Other dermatological concerns, Dra. Ballesteros. 333 408 0951 for appointments.
- **Stretch & Balance** limited attendees. Email to register
- **Tai Chi Chih** on back lawn. Email Carol Wong *carol-wong190@gmail.com*
- **Visual Art Journaling/Elaine Frenet:** Weekly — skills for journaling. Record images by writing & drawing. Some drawing & watercolor skills necessary. Limited to 6. Email *elaine-frenett@live.com* to register & get list of necessary supplies. March 6 to April 24, Saturdays 11-1:30. LCS members only.
- **Zoom Tech Class Basics** Email *lcs.tech.training@gmail.com*



PERSONAL ENRICHMENT PROGRAM SERIES

DRIVER'S LICENSE

Fee: \$400

Instructor: Alfredo Pérez

3 to 4:30 pm

We will provide you with the necessary knowledge to obtain a new license or to renew it.

Material will be sent over email previous to the class.

FEB 8 | MARCH 8

Art Mural Patio

Monday, from 3:00 to 4:30 pm

INTRO TO LAKESIDE

Rachel McMillen

Online

Fee: \$400

Monday, Feb 8 & Friday, 12

From 1:00 to 2:30 pm

2-sessions class. Moving to another country can be intimidating if we don't have the basic knowledge to function successfully. That is why we offer you this class whether you plan to move here or already live Lakeside. There's always a world to know.

HOW THE MEXICAN GOVERNMENT WORKS AT ITS THREE LEVELS AND WHAT TO DO IF BEING INTIMIDATED BY THE AUTHORITIES

María de las Nieves Solbes & Diego Solbes

Online Fee: \$400

Friday, February 19 y 26

from 12 to 1:30 pm

Moving to another country might be a very confusing experience when it comes about how the law works there. So the experts will give us clarity and mind and power of decision.

Enrollment at LCS Office or LakeChapalaSociety.com
YOUR MEMBERSHIP MUST BE CURRENT DURING THE COURSE
Registration requires payment. There is no refund.
We will follow COVID protocols with no exception.



ESPAÑOL EN ACCIÓN

Por la Profa. Dolores Alicia Ordóñez Pinter

With this course we want to support you in learning to speak the language so that you can communicate with the Spanish-speaking community in an adequate and relaxed way.



1A MARCH 22ND TO MAY 6TH
Monday and Thursday - 9:15 to 11:15 am. Gazebo

1B MARCH 22ND TO MAY 6TH
Monday and Thursday - 11:45 to 1:45 pm. Gazebo

2A MARCH 23RD TO MAY 7TH
Tuesday and Friday - 9:15 to 11:15 am. Gazebo

2A MARCH 23RD TO MAY 7TH
Tuesday and Friday - 9:15 to 11:15 am. Gazebo

We will follow Covid protocols. It is mandatory to properly wear a mask that covers your mouth and nose the whole time you are in campus.



FEBRUARY & MARCH

LCS online program for learners and practitioners of Spanish

EUPHEMISMS

(word games of daily speech)

PACKAGE 3

2-session class
Wednesday, Feb 10 & 17
From 10:00 to 11:30 am

\$200

In these two sessions you will be able to learn about different euphemisms frequently used in Mexican speech; some of them use word games and others are created from sentences that offer new meanings. These classes are aimed at advanced students.

EVERYDAY SITUATIONS

A doctor's appointment

PACKAGE 4

2-session class.
Wednesday, Feb 24 & March 03
From 10:00 to 11:30 am

\$200

We will study what it takes to make an appointment with the doctor and start a conversation about our health: the symptoms of our discomfort, diagnosis, prescription and treatment. In addition we will mention requirements and information related to the Mexican Public Health.




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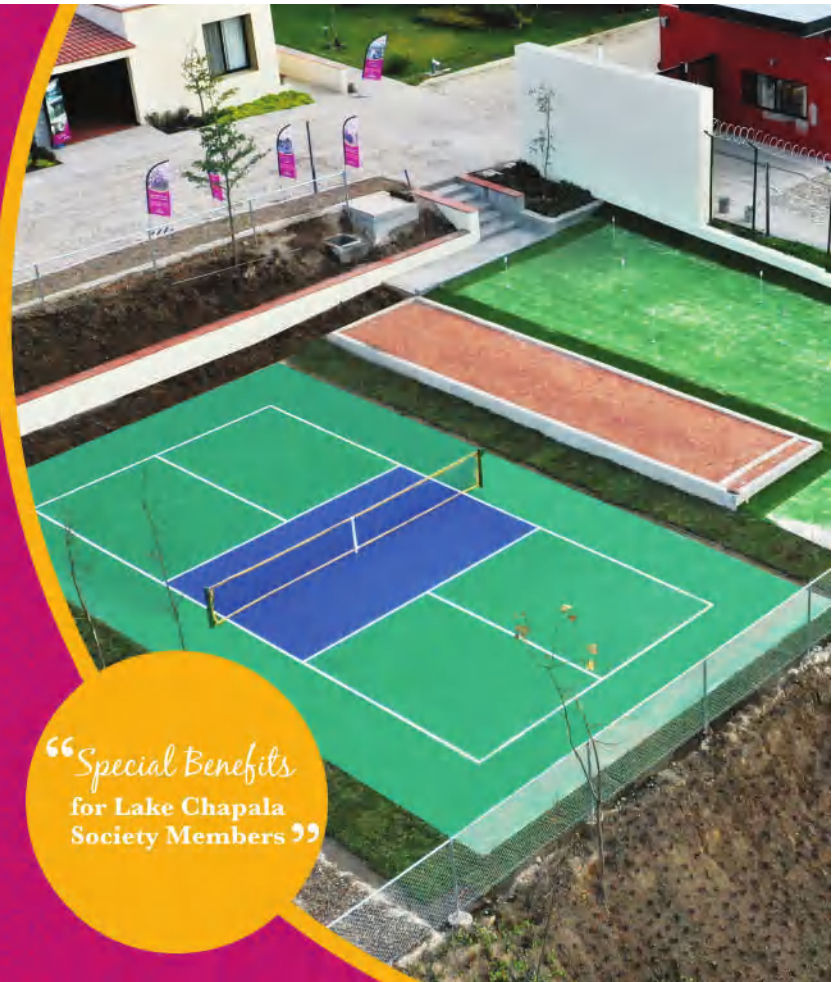
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While not in person, our online event will be a lot of fun!

So do participate. It is all for the kids!"



- Watch for Email Updates
- Register Online in March
- View the Online Auction Catalogue in March www.programaninos.com



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to offer
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Wine Pull,



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ARTÍCULO DE PORTADA

La fundación de Guadalajara

By/Alberto Paz Bustamante

Las ciudades son un conjunto de muchas cosas: memorias, deseos, signos de un lenguaje; son lugares de trueque, como explican todos los libros de historia de la economía, pero estos trueques no lo son sólo de mercancías, son también trueques de palabras, de deseos de recuerdos.
Italo Calvino

Del artículo Fragmentos urbanos de una misma ciudad: Guadalajara, se condensa el siguiente texto:

La Guadalajara fundacional es la que hoy conocemos como centro de la ciudad o — recientemente — como centro histórico, fundada por españoles en 1542 en el Valle de Atemajac, a un lado de dos poblaciones indígenas: Mezquitán (habitado por indios texcuexes) y Mexicaltzingo (por indios mexicanos y algunos tarascos). Casi simultáneamente a la fundación de Guadalajara, en la parte oriente del río se fundó otro pueblo indígena (cuyos pobladores eran los indios de Tetlán), llamado Analco.

La geografía simbólica de Guadalajara correspondía a una organización concéntrica. La ciudad se organizaba en torno a su plaza central o mayor (hoy Plaza de Armas), que albergaba la Catedral, el Real Palacio, la Real Caja, la casa del Ayuntamiento y los portales donde se encontraban los comercios. Este cuadro central era tanto un lugar que concentraba el encuentro de los pobladores como los centros del poder. A su vez, cada barrio tenía su propia organización alrededor de un espacio central de confluencia de sus habitantes: templo, plaza, mercado, cantina y comercios.

A lo largo de la historia de Guadalajara, los centros históricos (ya no sólo hay uno, sino que también debemos incluir los de Zapopan, Tlaquepaque y Tonalá e incluso los de los barrios tradicionales, los cascos centrales de los pueblos que han sido integrados a la mancha urbana, y el caso del fraccionamiento Chapalita cuya glorieta es habitada los fines de semana como lugar de encuentro y socialización), con sus plazas, kioscos y jardines, son lugares cargados de identidad, de memoria, de historia, de múltiples trayectorias de individuos y grupos que dejaron un legado cultural a los habitantes del presente. Son lugares que resguardan y mantienen vivas y vigentes las tradiciones, los sabores, los oficios tradicionales, mitos y leyendas urbanas, pero también maneras de interactuar y de habitar la ciudad.

Son lugares diseñados para el encuentro y la convivencia de la diversidad social pues están abiertos para todo tipo de habitante que ahí se congregue. Son lugares habitados como plaza pública, como lugar de encuentro, de sociabilidad de intercambio y son usados creativamente por los habitantes para experimentar distintas maneras de estar juntos.

Guadalajara es solo una en cuanto a territorio, pero en cuanto a identidad no es una, son muchas Guadajaras, es una ciudad multifacética, además en Guadalajara el pasado y el presente se entretujan por eso da la impresión de ser una ciudad con ciudades superpuestas.



Este próximo 14 de febrero celebraremos el 479 aniversario de la fundación de Guadalajara, en plena pandemia y con un año que vendrá con grandes retos, este aniversario atípico invita a la reflexión desde casa, a la gentileza con nuestro prójimo e incluso a la gentileza con nuestra ciudad la cual desde hace varios meses presenta escenarios distintos: calles vacías, templos y museos cerrados y una población con incertidumbre.

Referencias:

Aceves, Jorge E.; Torre, Renée de la; Safa, Patricia
Fragmentos urbanos de una misma ciudad: Guadalajara
Espiral, vol. XI, núm. 31, septiembre-diciembre, 2004, pp. 277-320

Universidad de Guadalajara. Guadalajara, México

Mexican Flag Salad

Ensalada de bandera mexicana

By/Por Dorrie Dixon



I attended a potluck dinner last September where a creative cook brought a Mexican flag salad. It was by far the prettiest dish on the table, and it's easy to do. The recipe can be changed to suit your taste buds — as long as the ingredients are red, white and green.

Vinaigrette

¼ cup lemon juice
2 tablespoons olive oil
1 tablespoon vinegar
1 teaspoon of honey
1 teaspoon of Dijon mustard
2 whole strawberries
Salt & pepper to taste

Blend and set aside to serve with the salad.

Red, White & Green Salad

8 ounces of baby spinach leaves
2 cups fresh strawberries
5 ounces of Feta cheese, crumbled
½ cup slivered, toasted almonds

Arrange the salad ingredients to resemble the flag.



Asistí a una cena “de traje” el pasado septiembre donde un cocinero creativo trajo una ensalada de bandera mexicana. Era, de lejos, el plato más bonito de la mesa, y es fácil de hacer. La receta puede ser cambiada para adaptarse a tu paladar, siempre y cuando los ingredientes sean rojos, blancos y verdes.

Vinagreta

¼ taza de jugo de limón
2 cucharadas de aceite de oliva
1 cucharada de vinagre
1 cucharadita de miel
1 cucharadita de mostaza de Dijon
2 fresas enteras
Sal y pimienta al gusto

Mezclar y reservar para servir con la ensalada.

Ensalada roja, blanca y verde

8 onzas de hojas de espinaca bebé
2 tazas de fresas frescas
5 onzas de queso Feta, desmoronado
½ taza de almendras tostadas en rodajas

Arregla los ingredientes de la ensalada para que se parezca a la bandera.

Viva México

Only two *Zikril* speakers remain in the world. Two speakers of a language as old as time itself, a language that gave its name to a culture, to a reality; the memory of a language that is dying in a lukewarm conflict of youth. This is the main plot of the 2017 Mexican film *Sueño en Otro Idioma* (I Dream in Another Language) and, although *Zikril* is a fictitious language, many languages in the world are in the process of becoming extinct, or are already.

How many languages are spoken in the world? Different sources provide different counts, but the number exceeds 6,000. At 1.1 billion native speakers, Chinese is the most widely spoken language worldwide, while Spanish comes in second with 480 million. But unlike these immense communities of speakers, there are languages whose population is becoming smaller and smaller. This is the case with indigenous languages, and their extinction represents both an unfortunate cultural loss and the disappearance of a way of understanding the world.

In Mexico, Spanish is not the only language spoken. In fact, it is not the “official language,” but simply one of the national languages along with 68 other linguistic groups. That is to say, there are 68 indigenous languages, and at least 364 dialectal variants of these are known. The linguistic diversity of the country is as amazing as the culinary or natural diversity, but this diversity is not equally valued or protected. Sadly, rejection or discrimination against people who speak an indigenous language is common, and it becomes even more complicated when these people are displaced from their communities by violence or territorial exploitation. When hundreds of families are forced to look for a better place to live, this leads them to adopt new customs and, eventually, a new language. Because of the discrimination suffered, an indigenous language may not reach the third generation of a migrant family.

There have been some efforts by government institutions to preserve indigenous languages. For example, the General Law on the Linguistic Rights of Indigenous Peoples provides for the right to education in the native language. The Mexican government created the General Directorate of Indigenous Education in 1978, and currently distributes free

textbooks to more than 10,000 indigenous schools. However, according to their website, they are only available in 11 languages and 13 variants, which represents an obstacle in the context of the pandemic and distance education.

In addition, the project “68 voices, 68 hearts,” created by Gabriela Badillo in collaboration with *HOLA COMBO* and hundreds of translators, writers, illustrators, and animators, is dedicated to promoting indigenous stories in native languages through capsules that are broadcast on government channels and its YouTube channel. The goal of this project is to help build

pride, respect, and use of Mexican indigenous languages among speakers and non-speakers alike. It is also helping to decrease discrimination and foster a sense of pride towards all communities and cultures that are part of Mexico’s rich diversity.

The presence of women writers in native languages is increasingly visible. Names such as Natalia Toledo (*Zapotec*), Enriqueta Pérez Lunez (*Tzotzil*), or Briseida Cuevas Cob (*Yucatán Mayan*) fill the rooms at the Book Fairs and are already a subject of study in universities. By writing in their native language, these writers demonstrate the resistance of their cultures and express the world and its complexity from their own window. They address multiple themes such as identity, womanhood, memory, and tragedy. Many times they translate their own texts into Spanish, making it possible to perceive the resistance that has transcended for generations.

The preservation of the indigenous languages requires the participation of all: their own speakers, the society around them, governments, civil associations, companies. In short, everyone. The creation of language policies, respect for indigenous cultures, and recognition of their traditions are essential to avoid, as statistics show, the disappearance of 50% of Mexico’s native languages by 2050.

68 voces: <https://68voces.mx/>

Source: Iturrioz L., JOSÉ LUIS (2016) *Las lenguas originarias*, Guadalajara: Editorial Universitaria.



Speakers of Zapotec

Quedan dos hablantes de zikril en todo el mundo. Dos hablantes de una lengua tan vieja como el tiempo mismo, una lengua que le dio nombre a una cultura, a una realidad; la memoria de una lengua que agoniza en un conflicto tibio de la juventud. Este es el argumento principal de la película mexicana del 2017 “Sueño en otro idioma” y, aunque el zikril es un idioma ficticio, muchas lenguas en el mundo se encuentran en proceso de extinción, o ya están extintas.

¿Cuántas lenguas se hablan en el mundo? Diferentes fuentes aportan diferentes conteos, pero el número rebasa los 6,000. El chino mandarín es el idioma con más hablantes nativos, con 1,117 millones, y el español ocupa el segundo lugar, con 480 millones. A diferencia de estas inmensas comunidades de hablantes, hay idiomas cuya población es cada vez menor; es el caso de las lenguas originarias y su extinción representa una lamentable pérdida cultural y la desaparición de una forma de entender el mundo.

En México no sólo se habla español; de hecho, no es la “lengua oficial” sino una de las lenguas nacionales junto a otros 68 grupos lingüísticos, es decir, 68 lenguas originarias y de éstas mismas se conocen al menos 364 variantes dialectales. La diversidad lingüística del país es tan asombrosa como la diversidad culinaria o natural, pero no es igualmente valorada ni protegida. Tristemente, es común que haya rechazo o discriminación hacia las personas que hablan una lengua originaria, y todo se complica cuando estas personas son desplazadas de sus comunidades por la violencia o la explotación del territorio; cientos de familias se ven obligadas a buscar un mejor lugar donde vivir y esto las lleva a adoptar nuevas costumbres y, eventualmente, un nuevo idioma. Debido a la discriminación sufrida, es probable que una lengua indígena no llegue a la tercera generación de una familia migrante.

Se han hecho algunos esfuerzos desde las instancias gubernamentales para preservar las lenguas indígenas. Por ejemplo, en la Ley General de los Derechos Lingüísticos de los Pueblos Indígenas se contempla el derecho a la educación en la lengua materna; el gobierno mexicano creó en 1978 la Dirección General de Educación Indígena y actualmente distribuyen libros de texto gratuitos a más de 10 mil

escuelas indígenas. Actualmente, en su portal de internet solo están disponibles en 11 lenguas y 13 variantes, lo que representa un obstáculo en el contexto de la pandemia y la educación a distancia.

Además, el proyecto “68 voces, 68 corazones” creado por Gabriela Badillo en colaboración con HOLA COMBO y cientos de traductores, escritores, ilustradores y animadores se dedica a difundir cuentos indígenas en lenguas originarias a través de cápsulas que son transmitidas en canales del gobierno y en su canal de Youtube. El objetivo de este proyecto es ayudar a fomentar el orgullo, respeto y uso de las lenguas indígenas mexicanas entre hablantes y no hablantes.



Así como ayudar a disminuir la discriminación y fomentar un sentido de orgullo hacia todas las comunidades y culturas que forman parte de la riqueza cultural de México.

La presencia de mujeres escritoras en lenguas originarias es cada vez más visible. Nombres como Natalia Toledo (zapoteco), Enriqueta Pérez Lunez (tzotzil) o Briseida Cuevas Cob (maya de Yucatán) llenan las salas en las Ferias de Libros y ya son motivo de estudio en las universidades. Al escribir en su lengua materna, estas escritoras manifiestan la resistencia de sus culturas y expresan el mundo y su complejidad desde su propia ventana. Abordan múltiples temas como la identidad, la experiencia de ser mujer, el recuerdo y la tragedia; muchas veces ellas mismas traducen sus textos al español y es posible percibir la lucha que ha trascendido por generaciones.

La preservación de las lenguas originarias requiere de la participación de todos. Sus propios hablantes, la sociedad que los rodea, los gobiernos, las asociaciones civiles, las empresas, en fin, todo mundo. La creación de políticas lingüísticas, el respeto a las culturas indígenas y el reconocimiento a sus tradiciones son fundamentales para evitar que, como dicta la estadística, en 2050 desaparezcan el 50% de las lenguas originarias de México.

68 voces: <https://68voces.mx/>

Fuente: Iturrioz L., JOSÉ LUIS (2016) Las lenguas originarias, Guadalajara: Editorial Universitaria.

La Minerva, the Symbol of Guadalajara

By Herbert W. Piekow

Guadalajara actually has two recognizable symbols, the double-spired Catholic Cathedral, prominently displayed on Farmacia Guadalajara's buildings and advertising, and the less religious statue of the goddess Minerva. It is interesting that the goddess Minerva has served peoples from the British Isles to the Middle East. Like the 74 meter (242 feet) bronze statue in Guadalajara, Minerva is frequently portrayed with an Etruscan Helmet while in one hand she holds a spear and the other a shield.



Despite her warlike appearance, she was considered the protector of the working classes and the under-represented people who also worshipped her for her knowledge and her relationship to the other powerful gods in the ancient pantheon. Minerva was related to almost each of the ancient gods and, therefore had the ears and hearts of the gods, and it was through her that ordinary people felt their petitions might be carried to the higher deities. It is because of her wisdom and her relationships to the pantheon of gods along with her willingness to fight for the common person that Minerva was selected to represent the people of Guadalajara.

Her *glorieta* (traffic circle) is considered the living room of Guadalajara, which can be confusing because *El Centro* where the Cathedral and the *Plazas* are is actually the center of the city. However, most parades and many political events occur around the Minerva *glorieta*. Every major sports victory celebration begins with rowdy crowds gathered at her base, drinking, waving flags and dancing in the streets. This is quite a feat as it is perilous to even attempt to cross the lines of fast moving traffic.

Her statue rules from a traffic roundabout of five major and five minor streets that circle counterclockwise. From *Avenida Vallarta* one can drive to the Mexican border and into the USA. However, driving around the Minerva *Glorieta* is not for the faint of heart as eight lanes of fast

moving trucks, buses, automobile, motorcycles and cars race around the *glorieta* hurtling their way across traffic to their exit. Yes, sometimes a driver needs to inch their way around the circle more than once before they are allowed to exit as there is no mercy given to slow drivers trying to decipher the signs in order to choose their escape route. Although no driver wants to run down a pedestrian, it is a truly foolish person who attempts to cross the speeding vehicles so they can get a photo. Actually, there is a designated selfie spot on the outer ring where one can pose for the perfect shot of Minerva, the traffic and you.

Once you've managed your photo, observed and been impressed with the even flow of traffic and gotten completely turned around, it is time for coffee, or something a bit stronger. There are several nearby options including a nice bar in the *Fiesta Americana* Hotel, the trusty Burger King, the Mexican chain *TOKS* and the numerous authentic Guadalajara taco stands.

The tourist can rejoin the *Tapatio* Tour bus when it next stops at the well-marked spot or go on a shopping expedition at the not too distant *Gran Plaza* Shopping Center. For those too intimidated to drive around this iconic Guadalajara symbol, there is an underground route. However, the tunnel is dark and the traffic speeds along even faster without the sunshine, continuing past the wonderful Minerva statue so that you may have no idea of what you are missing.

While the Minerva *Glorieta* may not be the *Arc de Triomphe*, our traffic circle is impressive and how many cities can claim a goddess for one of their symbols?

La Minerva, símbolo de Guadalajara.

Por Herbert W. Piekow

Guadalajara tiene en realidad dos símbolos reconocibles, la Catedral Católica de doble cúpula, que se exhibe prominentemente en los edificios y la publicidad de la Farmacia Guadalajara y la estatua menos religiosa de la diosa Minerva. Es interesante que la diosa Minerva haya servido a pueblos de las Islas Británicas hasta el Medio Oriente. Al igual que la estatua de bronce de 74 metros en Guadalajara, Minerva es frecuentemente retratada con un casco etrusco mientras que en una mano sostiene una lanza y en la otra un escudo.

A pesar de su apariencia belicosa, se la consideraba la protectora de las clases trabajadoras y de la gente subrepresentada que también la adoraba por sus conocimientos y su relación con los otros dioses poderosos del antiguo panteón. Minerva estaba relacionada con casi todos los dioses antiguos y por lo tanto tenía los oídos y corazones de los dioses, y era a través de ella que la gente común sentía que sus peticiones podían ser llevadas a las deidades más altas. Es por su sabiduría y su relación con el panteón de los dioses junto con su voluntad de luchar por la persona común que Minerva fue seleccionada para representar a la gente de Guadalajara.

Su glorieta es considerada la sala de estar de Guadalajara, lo que puede ser confuso porque el Centro donde están la Catedral y las Plazas es en realidad el centro de la ciudad. Sin embargo, la mayoría de los desfiles y muchos eventos políticos ocurren alrededor de la glorieta de la Minerva. Cada celebración de una victoria deportiva importante comienza con multitudes alborotadas reunidas en su base, bebiendo, agitando banderas y bailando en las calles. Esto es una gran hazaña, ya que es peligroso incluso intentar cruzar las líneas de tráfico rápido.

Su estatua gobierna desde una rotonda de cinco calles principales y cinco secundarias que giran en sentido contrario a las agujas del reloj. Desde la Avenida Vallarta se puede conducir hasta la frontera mexicana y hacia los Estados Unidos. Sin embargo, conducir alrededor de la Glorieta de Minerva no es para los débiles de corazón, ya que ocho carriles de camiones, autobuses, automóviles, motocicletas y coches de alta velocidad corren alrededor de la glorieta abriéndose camino a través del tráfico



hasta su salida. Sí, a veces un conductor tiene que dar la vuelta al círculo más de una vez antes de que se le permita salir, ya que no hay piedad para los conductores lentos que tratan de descifrar las señales para elegir su ruta de escape. Aunque ningún conductor quiere atropellar a un peatón, hay personas verdaderamente tontas que intentan cruzar los vehículos que van a exceso de velocidad para tomar una foto. En realidad, hay un punto designado de auto-imagen en el anillo exterior donde uno puede posar para la foto perfecta de Minerva, el tráfico y tú.

Una vez que has conseguido tu foto, observado e impresionado con el flujo uniforme del tráfico y te has dado la vuelta completamente, es hora de tomar un café, o algo un poco más fuerte. Hay varias opciones cercanas, incluyendo un agradable bar en el Hotel Fiesta Americana, el confiable Burger King, la cadena mexicana TOKS y los numerosos puestos de tacos auténticos de Guadalajara.

El turista puede volver a unirse al autobús TAPATIO Tour cuando se detenga en el lugar bien señalado o ir de compras al no muy lejano Centro Comercial Gran Plaza. Para aquellos que se sientan intimidados por conducir alrededor de este símbolo de Guadalajara, hay una ruta subterránea. Sin embargo, el túnel está oscuro y el tráfico avanza aún más rápido sin el sol, continuando más allá de la maravillosa estatua de Minerva para que no tengas ni idea de lo que te estás perdiendo.

Aunque la Glorieta de Minerva no sea el Arco del Triunfo, nuestra rotonda es impresionante y ¿cuántas ciudades pueden reclamar una diosa por uno de sus símbolos?



La Llorona

By Rachel McMillen

La Llorona is one of the most famous Latin American legends and is deeply rooted in Mexican culture. She has been represented artistically, not only in popular song, but also in art, film, poetry, theater and literature. She even appeared in the animated movie, “Coco”.

The origins of the legend are uncertain, but it has been presented as having pre-Hispanic roots. *La Llorona* is believed to be one of the 10 omens predicting the conquest of Mexico and has also been linked to Aztec goddesses.

A codex by the Dominican priest, Diego Durán, assigns the origin of the legend to the myths of the Aztec goddess *Coatlicue*, who was the mother of *Huitzilopachtli*, the Aztec god of war, and who waits for him to return to her and mourns him while he is gone.

Durán also provides details of strange events that occurred before the conquest and that worried *Moctezuma*. Among these is a “woman wandering the streets weeping and wailing.” In this context, the story of *La Llorona* is linked to the disappearance of the indigenous culture after the Spanish conquest.

But there is another, different account. According to the Florentine Codex, it was another goddess, *Chalchiuhtlicue*, the goddess of waters and the older sister of the rain god, *Tlaloc*, who gave rise to the legend. *Chalchiuhtlicue* was said to drown people and capsize boats, and ceremonies in honor of *Tlaloc* and *Chalchiuhtlicue* involved the sacrifice of children.

Today, *La Llorona* is often presented as an apparition of a woman dressed in white, weeping for her lost children, whom she drowned during a fit of rage after killing her unfaithful husband, and then subsequently drowning herself.

She is sometimes identified with *La Malinche*, the *Nahua* woman who served as *Cortés’* interpreter and lover, and who gave birth to his children only to be abandoned and subsequently driven to acts of revenge.

The first published reference to *La Llorona* occurred in a sonnet written by Mexican poet Manuel Carpio in the late

19th century, which makes no reference to infanticide, but identifies *La Llorona* as the ghost of a woman who was murdered by her husband.

La Llorona, a 1917 play by Francisco Neve, portrays a woman who has a child by her wealthy lover and who, after six years, discovers that he is planning to marry the wealthy daughter of a judge and intends to take her child from her. She kills the child and offers the body to her lover, saying that he had killed her soul. She is hanged for her crime and vilified as a witch.

In a 1933 novel and screenplay by Antonio Guzmán Aguilera, the emphasis shifts away from class difference and focuses on the descendants of *Cortés*, who have been cursed by the goddess of death during the Conquest.

Whichever version you espouse, there is no doubt that *La Llorona*, is one of the most beautiful and popular songs you will hear in Mexico.

Later versions of the story of the weeping woman portray the villain as Spain and create heroes in the indigenous culture. Carmen Toscano’s 1959 play *La Llorona*, for example, presents a harsh critique of the Conquest and the colonial period, particularly the treatment of indigenous peoples.

Octavio Paz, in his 1950 essay, *El laberinto de la soledad*, describes *La Llorona* as ‘one of the Mexican representations of motherhood and, as such, she is presented as a symbol of Mexican identity: *hijos de la Chingada* - Sons of violence. This violence is the conquest, whose ultimate symbol is *La Malinche*, who gave herself to *Cortés* and bore him a son, but was abandoned as soon as her usefulness was over.

The annual presentation of *La Llorona* at *Lake Xochimilco* in Mexico City explicitly presents the importance of the legend as an expression of Mexican identity, a recent announcement that reads “Our nation was born from the tears of *La Llorona*.” This version of the legend is performed during the day of the dead celebrations, and has been performed for more than 20 years.



La Llorona

Por Rachel McMillen

La Llorona es una de las leyendas latinoamericanas más famosas y está profundamente arraigada en la cultura mexicana. Se ha representado artísticamente, no solo en la canción popular, sino también en el arte, el cine, la poesía, el teatro y la literatura. Incluso apareció en la película animada, “Coco”.

Los orígenes de la leyenda son inciertos, pero se ha presentado con raíces prehispánicas. Se cree que La Llorona es uno de los diez presagios que predicen la conquista de México y también ha sido vinculada a las diosas aztecas.

Un códice del fraile dominico, Diego Durán, asigna el origen de la leyenda a los mitos de la diosa azteca Coatlicue, quien era la madre de Huitzilopachtli, el dios azteca de la guerra, y que espera a que regrese con ella y lo llora mientras se ha ido.

Durán también proporciona detalles de sucesos extraños que ocurrieron antes de la conquista y que preocuparon a Moctezuma. Entre estos hay una “mujer que deambula por las calles llorando y gimiendo”. En este contexto, la historia de La Llorona está vinculada con la desaparición de la cultura indígena después de la conquista española.

Pero según el Códice florentino, fue otra diosa, Chalchiuhtlicue, la diosa de las aguas y la hermana mayor del dios de la lluvia, Tlaloc, quien dio origen a la leyenda. Se decía que Chalchiuhtlicue ahogaba a la gente y volcaba botes, y las ceremonias en honor de Tlaloc y Chalchiuhtlicue involucraban el sacrificio de niños.

Hoy, La Llorona a menudo se presenta como una aparición de una mujer vestida de blanco, que llora por sus hijos perdidos, a quienes ahogó durante un ataque de ira, después de matar a su marido infiel, para posteriormente ahogarse a sí misma.

A veces se la identifica con La Malinche, la mujer nahua que sirvió como intérprete y amante de Cortés, y que dio a luz a sus hijos solo para ser abandonada y posteriormente llevada a actos de venganza.

La primera referencia publicada sobre La Llorona ocurrió en un soneto escrito por el poeta mexicano Manuel Carpio a fines del siglo XIX, que no hace referencia al infanticidio, pero identifica a La Llorona como el fantasma de una mujer que fue asesinada por su esposo.

La Llorona, una obra de 1917 de Francisco Neve, retrata a una mujer que tiene un hijo de su adinerado amante y que, después de seis años, descubre que se casará con la adinerada hija de un juez y planea quitarle a su hijo. Ella mata al niño y le ofrece el cuerpo a su amante, diciendo que él había matado su alma. La ahorcan por su crimen y la vilipendian como bruja.

En una novela y guion de 1933 de Antonio Guzmán Aguilera, el énfasis se desvía de la diferencia de clase y se centra en los descendientes de Cortés, quienes han sido maldecidos por la diosa de la muerte durante la Conquista.

Las versiones posteriores de la historia de la mujer que llora presentan al villano como España y crean héroes en la cultura indígena. La obra teatral de 1959 de Carmen Toscano, La Llorona, por ejemplo, presenta una dura crítica de la Conquista y el período colonial, en particular el trato a los pueblos indígenas.

Octavio Paz, en su ensayo de 1950, El laberinto de la soledad, describe a La Llorona como ‘una de las representaciones mexicanas de la maternidad y, como tal, se la presenta como un símbolo de identidad mexicana: hijos de la Chingada - Hijos de la violencia. Esta violencia es la conquista, cuyo último símbolo es La Malinche, que se entregó a Cortés y le dio un hijo, pero fue abandonada tan pronto como terminó su utilidad.

La presentación anual de La Llorona en el lago Xochimilco de la Ciudad de México presenta explícitamente la importancia de la leyenda como expresión de la identidad mexicana, un anuncio reciente que dice “Nuestra nación nació de las lágrimas de La Llorona”. Esta versión de la leyenda se ejecuta durante el día de las celebraciones de los muertos, y se ha realizado durante más de veinte años.



The Mysteries of Mezcala de la Asunción

By Carol Bowman

In a past issue of *Conexiones*, we went on an armchair adventure to the Isla del Presidio, located three miles offshore of Lake Chapala's Nahuatl pueblo of Mezcala de la Asunción. A twenty-minute drive from Chapala centro and seven miles east of Vista del Lago, this centuries-old Mexican village rises up against a backdrop of steep mountainous terrain. Historical roots of its people reach back to the 1300s or earlier according to some legends. Let's explore what other secrets this town holds, riddles embedded in stone, dredged in mystery, standing still in time, and waiting for witnesses to study their origins.

The twin bell towers of la Iglesia de la Asunción reach to the sky as one enters the central plaza of Mezcala, a municipality of Poncitlán. A peek inside the 500-year-old church reveals simplistic beauty, where images of marriages and baptisms of the town's ancestry resonate. In front of the plaza, the not-to-be-missed Archaeological Museo showcases pre-Columbian ceramic pottery and figurines found on the floor of bordering Lake Chapala. Due to the pandemic, the museum, free to the public, is only open Sundays from 9 a.m. to 1 p.m.

To experience another Mezcala surprise, leave the town plaza and head west toward Chapala for 1.5 miles. Park at a small graveled clearing on the left shoulder. Directly across the road, scale the hill and disappear between tall, wild bushes to find a visible path. After an effortless incline of about 30°, a well-preserved petroglyph on a rounded stone pops from the brush. There are 14 ancient carved or painted rocks located in this vicinity, of which four can be reached without any hiking. To witness the other ten, a two-hour climb up the steep slope's trodden path is required. So decide if a "quick and easy looksee" without a guide is sufficient, or a thorough and strenuous examination of these ancient, chiseled rocks calls out.

Town historian Exciquio Santiago reports that much discrepancy dating these carvings exists among scholars, ranging from 900 years to 3,000 years old. Petroglyphs found in other cultures carbon dated to 2000 B.C. show striking similarity to those at Mezcala. Exciquio believes that images on this stone depict an ancient map of the area. The concentric circles carved at strategic locations represent population centers of that time,



and the large one at the rock's edge signifies Mezcala and indicates that Lake Chapala existed immediately offshore. Straight lines running from one spiral to another represent paths between towns. Rough carvings of a human shape and a maguey plant suggest the importance of the agave cactus to the people's existence centuries ago. The carved intersection of lines represents the important theme of north, south, east, and west in this

pre-Hispanic culture. History preserved in stone. It's awesome.

To view another of the petroglyphs, head back across the road and climb up a rocky path toward the ridge overlooking Lake Chapala. At the pinnacle, a thick, tangled, rope-like twine of vines weaves its way from the ground up through the trees and completely surrounds a circle of inner space. A huge charcoal-tinted volcanic rock found in the center of the circle reveals a spiral and strange markings on its underbelly.

Nearby, a collection of small lava stones laid in a haphazard circle, depicts the remains of an ancient temazcal, a steam bath construction used by Nahuatl people for healing purposes. A central pit held volcanic rocks fired to high temperatures. The number of rocks used depended on the malady to be cured and the temperature required inside the temazcal; either 26 for one half a Nahuatl year or 52 for a

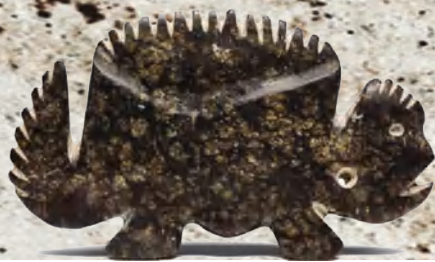
whole year. In Mexico there are over 200 types of temazcales; some in caves, some constructed in the open with low, domed clay roofs, resembling a womb. They could hold from 10 to 40 naked persons at a time. Herbs for healing and mind and body cleansing were placed on the glowing hot rocks and as the healer poured water over the stones, a vapor formed inside the structure. Today, these curative steam baths remain part of the Aztec descendants' medical practice and many Mexican spa and health resorts boast of the availability of authentic temazcal services.

The view of Mezcala Island and Lake Chapala from the ridge's vantage point mesmerizes and offers a historical glimpse into the life of Mexican descendants. Mystical, magical Mezcala provides numerous clues to the early beginnings of these incredible people. It patiently waits to share them with others.

Daniel Santiago, son of Exciquio, offers guide services to persons wanting to hike to the mountaintop to view the remaining petroglyphs. Cell: 333-176-0062.

Los misterios de Mezcala de la Asunción

Por Carol Bowman



En un número anterior de Conexiones, fuimos en una aventura de sillón a la Isla del Presidio, situada a tres millas de la costa del pueblo náhuatl de Mezcala de la Asunción en el Lago de Chapala. A veinte minutos en coche de Chapala Centro y a siete millas al este de Vista del Lago, este pueblo mexicano centenario se levanta contra un fondo de terreno montañoso escarpado. Las raíces históricas de su pueblo se remontan a los años 1300 o antes, según algunas leyendas.

Exploremos qué otros secretos guarda este pueblo, enigmas incrustados en la piedra, dragados en el misterio, parados en el tiempo y esperando que los testigos estudien sus orígenes.

Los campanarios gemelos de la Iglesia de la Asunción llegan al cielo cuando uno entra en la plaza central de Mezcala, municipio de Poncitlán. Una mirada al interior de la iglesia de 500 años de antigüedad revela una belleza simplista, donde resuenan las imágenes de matrimonios y bautismos de los ancestros del pueblo. Frente a la plaza, el imperdible Museo Arqueológico exhibe cerámicas y figuras precolombinas encontradas en el suelo del lago de Chapala. Debido a la pandemia, el museo, gratuito para el público, sólo está abierto los domingos de 9 a.m. a 1p.m.

Para experimentar otra sorpresa de Mezcala, deje la plaza del pueblo y diríjase al oeste hacia Chapala por 1.5 millas. Estacionese en un pequeño claro con grava. Directamente al otro lado del camino, escale la colina y desaparezca entre los altos y salvajes arbustos para encontrar un camino visible. Después de una cuesta sin esfuerzo de alrededor de 30°, un petroglifo bien conservado en una piedra redondeada sale de la maleza. Hay 14 antiguas rocas talladas o pintadas en esta vecindad, de las cuales cuatro se pueden alcanzar sin necesidad de hacer excursiones. Para ver las otras diez, se requiere una subida de dos horas por el sendero pisado de la empinada ladera. Así que decidan si es suficiente un “vistazo rápido y fácil” sin un guía, o un examen minucioso y extenuante de estas antiguas rocas cinceladas.

El historiador de la ciudad Exciquio Santiago informa que existe mucha discrepancia en la datación de estas tallas entre los estudiosos, que van desde 900 a 3000 años de antigüedad. Los petroglifos encontrados en otras culturas, fechados en el 2000 A.C., muestran una sorprendente similitud con los de Mezcala. Exciquio cree que las imágenes de esta piedra representan un antiguo mapa de la zona. Los círculos concéntricos tallados en lugares estratégicos repre-



sentan centros de población de esa época, y el grande en el borde de la roca significa Mezcala e indica que el lago de Chapala existía inmediatamente mar adentro. Las líneas rectas que van de una espiral a otra representan caminos entre pueblos. Tallados rugosos de una forma humana y una planta de maguey sugieren la importancia del cactus de agave para la existencia del pueblo hace siglos. La intersección de líneas talladas representa el importante tema del Norte, Sur, Este y Oeste en esta cultura prehispánica. Historia preservada en piedra. Es impresionante.

Para ver otro de los petroglifos, vuelve a cruzar la carretera y sube por un sendero rocoso hacia la cresta que da al lago de Chapala. En la cima, un grueso y enredado cordel de enredaderas que se abre paso desde el suelo hacia arriba a través de los árboles, rodea completamente un círculo de espacio interior. Una enorme roca volcánica teñida de carbón que se encuentra en el centro del círculo revela una espiral y extrañas marcas en su parte inferior.

Cerca de allí, una colección de pequeñas piedras de lava colocadas en un círculo al azar, muestra los restos de un antiguo temazcal, una construcción de baño de vapor utilizada por los náhuatl con fines curativos. Una fosa central contenía rocas volcánicas cocidas a altas temperaturas. El número de rocas utilizadas dependía de la enfermedad que se quería curar y de la temperatura que se requería en el interior del temazcal; 26 para medio año náhuatl o 52 para un año entero. En México hay más de 200 tipos de temazcales; algunos en cuevas, otros contruidos a la intemperie con techos de arcilla bajos y abovedados, que se asemejan a un útero. Podrían albergar de 10 a 40 personas desnudas a la vez. Se colocaban hierbas para la curación y la limpieza de la mente y el cuerpo en las rocas calientes y, a medida que el curandero vertía agua sobre las piedras, se formaba un vapor dentro de la estructura. Hoy en día, estos baños de vapor curativos siguen formando parte de la práctica médica de los descendientes de los aztecas y muchos balnearios y centros de salud mexicanos se jactan de la disponibilidad de auténticos servicios de temazcal.

La vista de la isla de Mezcala y el lago de Chapala desde la cresta hipnotiza y ofrece un vistazo histórico a la vida de los descendientes mexicanos. El místico y mágico Mezcala proporciona numerosas pistas sobre los comienzos de esta increíble gente. Que espera pacientemente para compartirlas con otros.

Daniel Santiago, hijo de Exciquio, ofrece servicios de guía a las personas que quieren ir a la cima de la montaña para ver los petroglifos restantes. Celular: 333-176-0062.

National Mexican Flag Day

By Dorrie Dixon

National Flag Day is February 24 in Mexico. Here are some facts about the Mexican flag, voted the most beautiful flag in the world.

- The flag of Mexico is a vertical tricolor of green, white and red with the national coat of arms in the center of the white stripe.
- The Mexican coat of arms is based on the Aztec symbol for Mexico City, recalling the legend of the founding of a city at the place where the Aztec scouts saw an eagle sitting on a cactus devouring a serpent. The coat of arms has been used since 1821 when the first flag was created, and revised in 1968, when the current flag was adopted.
- Although never officially the national flag, many historians consider the first Mexican flag to be the standard of the Virgin of Guadalupe, which was carried by Miguel Hidalgo during the Mexican War of Independence.
- The individual who designed today's flag was Francisco Eppens Heluera.
- In 1999 President Ernesto Zedillo started a program erecting giant flags across the country. Originally monumental flags were placed in Mexico City, Tijuana, Ciudad Juarez and Veracruz. Other locations such as nearby Tonalá have followed.
- The largest Mexican flag in the world is located in the Gran Plaza of Piedras Negras, Coahuila, across from the International Bridge connecting it to Eagle Pass, Texas. The flagpole is 120 meters tall and weighs 160 tons; the flag itself measures 60 by 34 meters.
- In 2008 Mexico won an online poll, conducted by the Spanish daily 20Minutos, to choose the most beautiful

flag in the world. There were 104 competitors, and Mexico won first place, beating out second place winner Peru by over half-a-million points. Guatemala came third. The only non-Hispanic country to place in the top ten was Canada, coming in at ninth.

On Flag Day you will see Mexican citizens saluting their flag by raising their right arms, palms down, and placing hands over their hearts. This is the proper civilian salute in honor of their flag.

Meaning of the Flag of México



The coat of arms recalls the legend of the founding of Mexico City, then called Tenochtitlan. The mexica legend said that the god Huitzilopochtli ordered the mexicas to site a city where an eagle will be eating a snake while perched atop a cactus. They finally find the place, that was on an island in the middle of some swampy lakes, but that didn't stop them, and developed chinampas and dry some sections from the lakes to gain terrain.





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The first session is located on the LCS campus; the second starts at Mudlarks' studios at LCS then moves to a location near Seis Esquinas. Both sessions begin at 11:00 am and conclude around 3:00 pm.

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This workshop is limited to 10 participants in order to ensure everyone has personalized attention and to comply with COVID precautions. A minimum of six participants is required.



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