

# Amarillo Judge Offends Texas Hispanics

AMARILLO, Texas - Lawyer and community leaders from throughout West Texas are protesting remarks recently made by an Amarillo District Judge.

The controversy was sparked by Judge Stephen Kiser who ordered a Mexican-American woman to speak English to her young daughter at home.

"Teaching your preschool child a language other than English is not child abuse," Attorney General Dan Morales said in a statement on Judge Kiser's ruling.

"Millions of Americans have grown up speaking the mother tongue of their parents and grandparents. It alarms me that a judge deciding a child abuse case seems to know so little about child abuse."

Kiser, a district court judge, made his controversial ruling in deciding a child custody hearing. He said that Marta Laureano's habit of speaking Spanish to her five-year-old daughter was akin to child abuse and would relegate the girl to life as "a maid".

Kiser apologized Tuesday for the reference to maids, but at a news conference Wednesday defended his decision.

"I feel the ruling in my opinion was best for her. The mother was not prevented from speaking Spanish, of course. I don't do that," he said.

Kiser acknowledged that the decision, which was originally made on June 30

but only publicized recently, had drawn widespread attention. He noted that his office received about 500 telephone calls by Tuesday afternoon as news spread.

Hispanic groups have criticized the order.

In Lubbock members of the Mexican American Bar Association called for the resignation of Kiser.

"MABA of Lubbock believes that Judge Kiser is in violation of the Texas Code of Judicial Conduct and thereby is filing a formal, written complaint to the State Commission on Judicial Conduct for appropriate action. Furthermore, MABA of Lubbock is strongly urging Judge Kiser to step down as Judge. Should Judge Kiser refuse to step down voluntarily, then MABA of Lubbock urges Governor George W. Bush to request Judge Kiser's resignation from the bench.

Several Lubbock and Amarillo attorneys representing clients who either do not speak English or speak English poorly have filed motions to have Judge Kiser recuse himself based upon bias and/or prejudice.

MABA of Lubbock was joined by their State Association condemning Judge Kiser.

Philip Vasquez, President of the Mexican American Bar Association of Texas said, "It is our opinion that Judge Kiser

has demonstrated bias which has rendered him unable to continue sitting as a fair and impartial Judge for the State of Texas. The fact that he has indicated speaking Spanish as being equivalent to abuse of a child demonstrates his inability to function as a fair District Judge. The State of Texas was fouled and built by Spanish speaking people and such a ruling from a State Judge is absurd and insulting to all the citizens of Texas," stated



Nancy Bosquez, president of the League of United American Citizens in Amarillo, told the newspaper Kiser "overstepped his boundary. He probably jumped the gun and said some things he shouldn't have."

Kiser on Wednesday said that any community leaders with concerns about the case could meet with him on Sept. 8.

"I don't want one case to get out of hand and destroy the good community that we have here for many, many years or to hurt one's feelings," Kiser told the news conference.

The father of the girl, Timothy Garcia, who had expressed concerns about his daughter's English in the child custody battle, backed the judge's order.



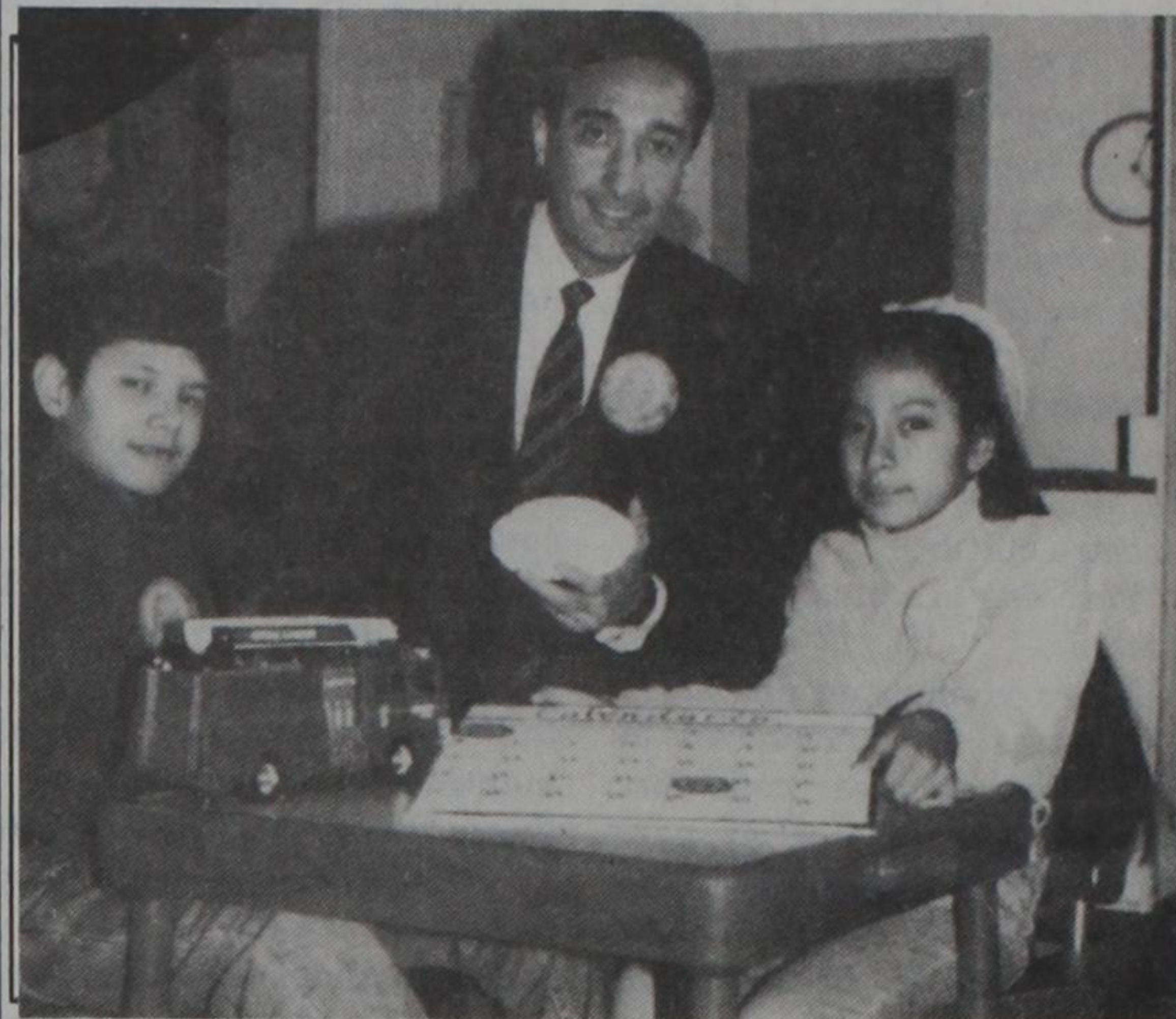
Morales

# News Briefs

## HUD: Public Housing "Learning Campuses"

The Associated Press reports the Clinton administration is proposing to convert public housing projects into "learning campuses" where tenants would take courses or participate in job training as a condition of living there.

Housing Secretary Henry Cisneros said the idea was to replicate a college environment of living in dormitories



while pursuing a degree. They would fund the program through the \$1.5 billion HOPE VI program, which seeks innovative ways of revitalizing distressed public housing.

The Department of Housing and Urban Development is asking the thirty-two cities that receive HOPE VI money to incorporate an educational program into their plans for the funds. Cities would be free to structure the program as they wish. They could work with colleges, vocational schools or public schools, or set up the programs' on-site.

It is not clear how Congress will receive the idea. Congress is planning to cut HUD's annual appropriation by \$4 billion.

## Immigrant Population Increasing

The Associated Press reports a new Census Bureau study shows that the number of U.S. residents born in other countries was 8.7 percent of the population or 22.6 million people in 1994. This is the highest proportion of immigrants since World War II.

The study titled "The Foreign-Born Population: 1994," found that one-third of all immigrants live in California. It also showed that of the 22.6 million foreign-born people living in the United States, 6.2 million came from Mexico.

The immigrant percentage of the population is up from 7.9 percent in 1990 and nearly double the 1970 level of 4.8 percent.

Five states with large immigrant populations - Arizona, California, Florida, New Jersey and Texas - have sued the federal government, accusing it of not enforcing U.S. borders and seeking reimbursement for education, health care and prison beds used by hundreds of thousands of illegal immigrants.

The study showed that immigrants who arrived in this country since 1990 are more likely to receive public assistance than people born here - 5.7 percent vs. 2.9 percent - but those who arrived before 1970 are less likely to receive it - 1.4 percent.

The study also found that more than two-thirds of the foreign-born residents are white, about one-fifth are Asian or Pacific Islander, and one of every fourteen are black. Nearly half - 46 percent - are Hispanic.

About one million people were admitted to the country legally in 1994.

## INS Deports Undocumented Convicted of Crimes

The Associated Press reports that more than 30,000 undocumented immigrants convicted of serious crimes in the United States will have been deported this year by the end of September. The Immigration and Naturalization Service said that the number was almost 5 percent more than projected.

New rules created "administrative deportation," that allows aliens to be deported without a hearing before an immigration judge if they are not permanent U.S. residents and do not qualify for any program that would allow them to stay in the United States.

In 1993, they deported 36,686 aliens for criminal acts or other reasons. Of these:

- 644 were European.
- 510 were from Asia.
- 405 were from Africa.
- 40 were from Oceania.
- 1,589 were from South America.
- 33,459 were from North America - including 25,501 Mexican citizens.

Other INS changes include:

- About \$19 million more in federal money to support enforcement and ensure that the INS uses all available detention space.
- An institutional hearing program, which allows the INS to process criminals for deportation while they are serving criminal sentences.
- The Los Angeles County Jail Project, which stations INS officers in the nation's largest county jail twenty-four hours a day, seven days a week.
- Stepped-up patrols of workplaces in the southern and central states.

## LULAC Holds State Board Meeting In Lubbock

LULAC-Lubbock is inviting their members and all the public to attend the State Board Meeting to be held here in Lubbock at the Sheraton Inn at 505 Ave. Q starting Friday Sept. 8th with a Welcoming Reception to begin at 7 pm. The Saturday session will begin at 9 am and continue until 5:30 pm. A dance will be held from 8:30 until 1 am also at the Sheraton. Among guests that will address the meeting will be Dr. Mike Moses and TEA officials, Sen. John Montford and Rep. Delwin Jones.

For more information call Chevo Morales at 806-745-1340.

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# Selena's Life Story To Be Subject Of Film

LOS ANGELES (Reuter) - Grammy Award-winning Latin singer Selena, who was murdered in March on the cusp of mainstream success, will be the subject of a motion picture, her family announced Monday.

An international casting call will be held to determine who should play the sprightly star, who was 23 when she was gunned down in her Corpus Christi, Texas, hometown, allegedly by a disgruntled former employee.



Selena's death sent shockwaves through North America's Hispanic community where she was accorded superstar status as the queen of

"tejano" music. As many as 50,000 people attended her funeral, and her gravesite is a hot tourist draw.

Yolanda Saldivar, the alleged killer whom Selena had suspected of stealing from her, is due to stand trial in Houston October 9.

The movie has a budget of \$15-\$20 million and will be directed and written by Gregory Nava, whose credits include "Mi Familia", "El Norte" and "A Time of Destiny".

Filming is scheduled to start February 1996, with a tentative release planned for August 1996.

## U.S. Foreign-Born Population At Post-War High

WASHINGTON (Reuter) - One in 11 U.S. residents last year was foreign-born, nearly double the percentage in 1970, the Census Bureau reported Tuesday.

Of the 22.6 million foreign-born people living in the United States last year, one in five arrived during the last five years, or about twice as many per year as during the 1970s, the report said.

While the foreign-born percentage is at its highest level since before World War II, a much greater proportion of the U.S. population was foreign-born early in the century. From a high of 14.7 percent in 1910, the percent of foreign-born declined to a low of 4.8 percent in 1970. Since then, the proportion has steadily increased.

"High percentages of foreign-born is normal for this country, at least during the last century," Kristin Hansen, a Census Bureau demographer, said in a telephone interview.

She said the figures for the foreign-born population included legal and illegal residents. Census takers ask no questions to determine immi-

gration status, she said.

By far the largest group of foreign-born living in the United States came from neighboring Mexico, with 6.2 million, followed by the Philippines, with one million. Next was Cuba, followed by El Salvador, Canada, Germany, China, the Dominican Republic, South Korea, Vietnam and India, the report said.

California led all states with 7.7 million foreign-born people - more than one-third of all immigrants to the United States and nearly one-quarter of all California residents.

New York ranks second with 2.9 million and Florida had about 2.1 million foreign-born. Texas, Illinois and New Jersey each had more than one million foreign-born residents.

More than two-thirds of the foreign-born population are white, about one in five are from Asia or the Pacific and only 7.1 percent are black. The remainder reported their race as "other" or American Indian, Eskimo or Aleut.

Nearly half of all the foreign-born were of Hispanic origin, according to the Census Bureau.

## Comentarios de Bidal

by Bidal Agüero

I have been abused. My parents abused me for 43 years of my life. All they spoke to me was Spanish. Up until I was 7, all I could speak was Spanish.

According to Judge Samuel Kiser from Amarillo, I should have been relegated to growing up to be a domestic worker, cutting grass, washing cars, maybe even having to change the oil in the boss's car. Given this, it's probably a miracle that I'm a newspaper editor and publisher, writer, dramatist, poet, songwriter, plus all around good guy. Not to mention

that I'm a good softball coach

Judge Kiser's remarks this past week are most certainly seen by most Hispanics as nothing else but STUPID. I guess I could use other words such as "inappropriate", "way off base" as General Dan Morales said or even assinine. But I don't think anything would describe it better than "stupid".

The stupidity of his statements can perhaps only be challenged by Herbert Hoover's statement saying that all Hispanics carry knives, Micheal Jackson's reference to "kikes" or Howard Stern's criticism of Selena and Tejano music.

For some time now I have been thinking of an issue that might get people from West Texas off their buns and on the streets. This could certainly be the catalyst.

Our "leaders" and most certainly just about every person on the street should definitely feel insulted at the Judges' remarks to take to the streets to demand his resignation.

His remarks strike to the roots of our heritage in that they imply that a person that speaks Spanish is inferior to those that speak English.

His remarks bring back recollections of repatriation in the 1940's in which thousands of persons regardless if they were Mexican or American citizens were taken back to Mexico because of their threat to "America?".

Most of us thought that this type of overt racism had stopped.

This incident is a bad or should we say "good" wake up call.





## Palabra 'Mande' Perdida Del Vocabulario

Por Victor Landa

Ha pasado mucho tiempo desde que oí a un niño responder, al llamarsele, diciendo: "Mande".

"Mande" significa literalmente: "Ordéneme, dígame qué hacer". Cuando yo era un niño, era la única forma de que se suponía que uno se dirigiera a un adulto; cualquier otra cosa era falta de respeto. Era una señal de máximo respeto, de humildad y crianza apropiada. Entre las familias latinas, reconocía el lugar de un niño en la sociedad y en nuestra cultura.

Pero ésa era otra época distinta.

Ahora vivimos en una época que exige afirmación, en la que "mande" se considera sumisa, aún destructiva para la imagen propia del niño.

Gran parte de nuestro debate actual sobre la diversidad -- la inmigración, la acción afirmativa, la enseñanza bilingüe -- se pinta con amplias pinceladas. Hablamos de efectos acumulativos, de metas nacionales y de luchas colectivas. Mencionamos estadísticas generales y usamos tintes opacos para interpretar a una comunidad vibrante.

## Las Ferias De Trabajo Son Una Bendición Para Empleadores En Busca De Latinos

Por Joseph Torres

A medida que la población hispana de los Estados Unidos continúa aumentando, las ferias de trabajo están ganando una aceptación rápida entre las empresas y dependencias gubernamentales como vehículos eficaces para reclutar a profesionales hispanos jóvenes -- muchos de ellos aún en las universidades -- y a otros trabajadores.

"Durante los 15 últimos años las hemos visto crecer enormemente -- observa Roger Rivera, presidente de Roger Rivera & Associates, firma de asuntos públicos y recaudación de fondos de Alexandria, Virginia. El hace notar que pueden ser gananciosas también para las organizaciones hispanas que las auspicien.

Las organizaciones latinas nacionales atraen a reclutadores de empresas importantes nacionales y globales, mientras que los grupos locales de activistas sirven como enlaces entre su comunidad y los empleadores locales.

Empero, hace dos decenios, rara vez algún grupo de activistas latinos incluía elementos de reclutamiento en sus actividades anuales.

Entre las primeras en hacerlo estuvo "National Image" -- una organización enfocada sobre las carreras con cerca de 40 capítulos en todo el país. Ha efectuado ferias de trabajo y extensas sesiones de adiestramiento en conjunción con su conferencia nacional durante la mayor parte de sus 18 años. El funcionario ejecutivo principal, Thomas Gómez, señala con rapidez que los acontecimientos son "productores importantes de dinero" necesario para sostener a la organización.

Un partidario aún más temprano de las ferias fue la Sociedad de Ingenieros Profesionales Hispanos (SHPE en inglés), que empezó a reunir a empleadores potenciales con estudiantes y graduados en los campos de la ciencia y la ingeniería, tan temprano como en 1977.

Para 1991, su actividad anual atrajo a 75 compañías y a 1,500 buscadores de empleos. En este año, esas cifras alcanzaron una cantidad sin precedentes de 125 y 3,000 respectivamente. "Los empleadores están reclutando tan pronto como llegan aquí", dice el director ejecutivo de la SHPE, Martín Martínez.

El y otros organizadores hacen énfasis sobre el atractivo de los candidatos que son biculturales y dominan el

Se dice que tal y tal porcentaje de los estudiantes abandonan los estudios, consumen narcóticos, pertenecen a pandillas y salen embarazadas. Se cuenta a cantidades inaceptables de hispanos y de afroamericanos como faltos de instrucción, insalubres, en la cárcel y acogidos a la asistencia económica pública. Se cree que una cantidad inimaginable de personas están atravesando ilegalmente la frontera, apoderándose de los empleos, tomándonos por tontos, agarrando lo que puedan conseguir.

Pero nuestra identidad y la historia de nuestro viaje no deberían buscarse en las estadísticas y gráficas gubernamentales que nos reducen a una dimensión más plana que una tortilla -- y sin el calor de ésta.

La verdadera vida de la comunidad hispana sólo puede verse en la luz y el detalle fino del color. "Mándeme, en qué le puedo ayudar?" ¿De qué modo puedo serle de servicio?

A medida que continúa el debate sobre quiénes somos como "estadounidenses" y qué es lo que sustentamos, no puedo por menos que sentirme

molesto por la desaparición de esa palabra.

¿Hemos llegado a ser demasiado cínicos? ¿Nos hemos dado por vencidos? ¿Hemos perdido el contacto con los colores de nuestro contraste propio?

"Mande" es un detalle gráfico. Confieso que mis propios hijos no usan esa palabra -- excepto cuando se ven obligados a hacerlo al dirigirse a sus abuelos. Como la mayoría de los niños de los Estados Unidos, ellos contestan a mi llamado gritando: "¡Ya vengo!" o "Sí, señor". Hay humildad en la inflexión de la voz y hay respeto en su actitud, y sin embargo "mande" es donde descansa la ambigüedad.

Tales palabras están llenas de pertenencia y aceptación, y el hecho de que se usen rara vez puede decirnos más acerca de nuestras circunstancias que cualquier estudio encargado o elaborado.

Hemos tenido que cambiar nuestras actitudes. A través de generaciones nos hemos adaptado, porque la adaptación era la supervivencia y la supervivencia estaba cargada de la esperanza para adelan-

tar.

De algún modo hemos perdido la capacidad de decir una palabra que era inocente y preocupada, desprendida y ansiosa, llena de orgullo e identidad. "Mande" era una disposición para el trabajo y por sobre todo un reconocimiento del respeto hacia nosotros mismos y recíprocamente.

Lo que las tiranías del pasado tenían en común era una intolerancia e incompreensión hacia "el otro". La fuerza que nos une se halla en las frases y actitudes desprendidas.

El ser "estadounidense" significa no tener miedo. Ser capaz de decir "mande" no es ser sumiso ni servil; es ser valeroso en la seguridad de que se nos tratará justa, sincera y abiertamente.

Puede que la razón de que ya no digamos "mande" sea porque ya no confiamos en los colores de los detalles.

Puede que sea hora de que nuestro debate adopte un nuevo paladar.

(Victor Landa es director de noticias en KVDA-TV, la estación afiliada con Telemundo en San Antonio, Texas.)

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## Sittin' Here Thinkin' Moving 'The Goalposts

By Ira Cutler

Last week a friend of mine told me about a semi-famous children's project that started with the idea of helping poor kids but that now described itself as creating the capacity for community change. My friend, who is clear-eyed despite being in the service reform business, called it "moving the goalposts again."

Moving the goalposts is a wonderfully clear phrase to describe the widespread practice of retroactively re-defining projects that fail to produce as promised. People in the goalpost moving business are among our most creative thinkers and it is too bad that their really good minds get wasted on this stuff.

The political pros, naturally, are the best. Their usual spin is "my guy is so under-funded and new to the race that if he gets 6 votes in New Hampshire it will be a stunning victory." Then, of course, the candidate gets 150 votes, 25 times the earlier estimate, and is declared to be skyrocketing despite running tenth in a field of eleven. This is an example of moving the goalposts closer, of defining success as something so easy to achieve that one cannot possibly fail.

In the social policy world the goalposts are often moved closer by doing a pilot project. Lacking the means and a strategy to change a whole school system the focus is placed on a single school or sometimes a single classroom. Resources and talent are poured into the little demonstration, far beyond what could be brought to bear at a larger scale, and the demonstration is described as being about how to change a whole system. The goalposts are moved closer and lowered.

Years ago it was common in the social policy arena to go the other way -- to over-promise. Declaring a war to end poverty is as distant as goalposts can be. Inevitably, the over-promised efforts became the subject of ridicule as they failed to do the impossible, no matter that they may in fact have done some good. Perhaps as a result, today the more sophisticated play is to under-promise by asserting that the problem being attacked is so complex and deeply ingrained that you dare not hope for any results at all.

For example, setting out to reduce unemployment by directly creating jobs for people who need them leaves very little excuse when the unemployment numbers remain unchanged. People expect that the federal government or a state or even a foundation should be able to create at least a limited number of jobs. The smart player, therefore, defines unemployment as being about character, culture, global forces, the breakdown of the family, the growth of suburbs, the need to reform public education, and the value of public-private sector alliances. Defining the problem in that complicated way pretty much assures that results in terms of jobs will not be achieved in our lifetimes. But the demonstration project cannot really fail. The project will not produce jobs but it will produce increased understanding of joblessness, strong coalitions opposed to joblessness, and lots of community readiness to be less poor should the opportunity arise. This is an example of moving the goalposts farther away.

In the children's service field the most pervasive example of moving the goalposts farther away is the currently popular notion that you cannot help kids without helping their families, cannot help their families with helping the community, and cannot help the community without reforming basic public institutions. This may be pretty close to saying that we cannot do it at all -- we cannot help kids except by fixing everything else in our society first and so kids should not expect real and tangible help anytime soon.

Moving the goalposts closer and farther away are tried and true ways to insure against project failure, but even those methods are rapidly being eclipsed by the growing practice of removing the goalposts altogether. This practice is based on allowing those closest to the problem to set the goals. The "no goalposts strategy" is central to block grants, empowerment zones and an increasing number of privately funded initiatives. If nothing much happens it certainly does not reflect badly on those who made the grant.

Being able to move or eliminate the goalposts is one of the things that allows people to spend this year planning to plan, next year planning, the year after that planning to implement the plan, and the year after that revising the plans to accommodate changes in circumstances and policy that have occurred since the planning started.

Sadly, moving the goalposts is so standard a practice that it is hardly noticed anymore. Spinning the story to fit currently popular ideas is now considered normal behavior. The danger, in the long run, is that all this baloney will undermine the credibility of honest efforts by people who are working hard to make a difference. And we should remember that in the real world there are people who have to live with the results of social programs and who cannot just spin their problems away or lower the goalposts in their lives.

Ira Cutler says he's seeking a semi-legitimate outlet for thoughts and ideas too irreverent, too iconoclastic, or just too nasty for polite, serious, self-important company. He promises us a Monday column most weeks. More recently Ira has become involved in communicating in another way, through speeches which he calls Standin' Here Talkin'.

español así como el inglés. Están en demanda para ayudar a los negocios a adelantarse en el mercado hispano de los Estados Unidos y también ampliarse hacia México y la América Latina.

Carlos Esparza, director adjunto de personal en el Departamento Federal de Transporte, recuerda también las primeras ferias de trabajo para los hispanos en la Universidad de Texas, recinto de El Paso (UTEP en inglés), y en la Universidad Estatal de Nuevo México, recinto de Las Cruces.

Las dependencias federales pudieron reclutar a los hispanos más agresivamente después que un tribunal federal, a principios del decenio de 1980, dictaminó que los exámenes que tomaban los estudiantes universitarios para los empleos federales discriminaban contra ciertos grupos, incluyendo a los hispanos. El tribunal decretó que los estudiantes con un promedio de calificaciones de 3.5 podían ser contratados automáticamente.

UTEP ha efectuado ferias de trabajo separadas para los sectores público y privado desde mediados hasta fines del decenio de 1970. La directora de servicios para las carreras, Briane Carter, dice que sus acontecimientos, que atrajeron inicialmente a 40 empresas, ahora atraen a más de 200.

Ella explica que en un punto "la palabra minoría se traducía como que significaba sólo a los negros. Entonces las compañías empezaron a darse cuenta de que hay mucha mayor diversidad disponible de una reserva no explotada".

En Chicago, la Alianza Hispana para el Realce de las Carreras, una organización no lucrativa, celebrará su Décima Conferencia Anual para el Desarrollo en noviembre próximo. Durante los tres años últimos, la cantidad de reclutadores ha aumentado desde 65 hasta 85 empresas.

En este verano, la Conferencia de Dirigencia de los Estudiantes Hispanos (HSLC en inglés) efectuó su segunda feria de trabajo en Washington, DC., atrayendo a cerca de 20 dependencias federales y empresas privadas que fluctuaron desde el Servicio Secreto de los Estados Unidos hasta la AT&T y los Servicios Administrativos de Marriott.

Como muchas de otras ferias semejantes ahora, la misma incluyó cerca de dos días con oradores, talleres de trabajo y

la JOC.

La Asociación Nacional de Periodistas Hispanos (NAHJ en inglés) surgió a principios del decenio de 1980. Las ferias efectuadas por ella y por CCNMA ofrecen también movilidad extraordinaria a las personas del periodismo que puedan sentirse bloqueadas en sus carreras. Más de 100 reclutadores asistieron a la convención de la NAHJ en El Paso en este verano. Muchos periodistas acreditados a los contactos que renuevan con los reclutadores en cada año, con su movimiento hacia arriba de la escala, desde los periódicos y medios electrónicos pequeños hacia los mayores.

En 1991, el periódico católico en español "El Pregonero" atrajo a 20 reclutadores a su primera feria de trabajo -- que ofrecía empleos de todas clases en los sectores federal y privado -- que organizó para sus lectores de la zona de Washington, DC. Esa cifra ha aumentado en cuatro años a 45, y los participantes se han incrementado de 1,500 a más de 3,000, incluyendo a muchos miembros de familias inmigrantes.

(Joseph Torres es reportero de Hispanic Link News Service en Washington, DC. Los comentarios de los lectores pueden dirigirse a él en HLNLS, 1420 "N" St. NW, Washington, DC 20005.)

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## The Word 'Mande' Lost from Latino Vocabulary

By Victor Landa

It has been a very long time since I have heard a child respond, when called, by saying "mande."

"Mande" means literally, "Order me, tell me what to do." When I was a child, it was the only way you were supposed to address an adult; anything else was disrespectful.

It was a sign of ultimate respect, of humility and proper upbringing. Among Latino families, it acknowledged a child's place in society and in our culture. But that was a different time.

We live now in a time that demands assertion, where mande is considered submissive, even destructive to a child's self image.

So much of our present debate

about diversity -- immigration, affirmative action, bilingual education -- is painted in broad brush strokes. We speak of cumulative effects, of national goals and collective struggles. We cite general statistics and use dull hues to interpret a vibrant community.

Such and such percentage of students are said to drop out, use drugs, belong to gangs and become pregnant. Unacceptable numbers of Hispanics and African-Americans are counted as uneducated, unhealthy, in jail and on welfare. Untold thousands of people are believed to be crossing the border without permission, taking jobs, taking us for fools, taking what they can get.

But our identity and the story

of our journey should not be sought in government statistics and graphs that reduce us to a dimension flatter than a tortilla -- and without the warmth.

The true life of the Hispanic community can be seen only in the light and fine detail of color. "¿Mándeme, en que le puedo ayudar?" How can I be of service to you?

As the national debate over who we are as "Americans" and what it is that we stand for continues, I can't help but be bothered by the disappearance of that word.

Have we grown too cynical? Have we given up? Have we lost touch with the colors of our own contrast?

Mande is a telling detail. I confess that my own children don't use the term -- except

when they are forced to when they address their grandparents. Like most children in the United States, they answer my calling by yelling "Coming!" or "Yes sir." There is humility in the inflection and there is respect in their attitude, and yet mande is where the ambiguity lies.

Such terms are filled with belonging and acceptance, and the fact that they are rarely used can tell us more about our condition than any study commissioned or devised.

We have had to change our attitudes. Through generations we have adapted because adapting was survival and survival was laden with the hope for advancement.

Somehow we have lost the ability to say a word that was

Continued Page 5.



## ¿Quiénes Deben Criar A Un Bebe Mexico-Americano

Por Melanie S. Cantú

Después de dos años de vagar a través del laberinto de la adopción, me he dado cuenta de que los niños méxicoamericanos están siendo separados sistemáticamente de su cultura. A los niños hispanos se les coloca de costumbre para la adopción en familias no hispanas, mientras que las parejas hispanas elegibles, como nosotros, permanecen sin niños.

Cuando mi esposo y yo tomamos la decisión de adoptar, asumimos ingenuamente que no tendríamos dificultad para localizar a un bebé méxicoamericano. Después de terminar nuestro estudio domiciliario y de recibir nuestra licencia, convertimos nuestro cuarto para los huéspedes en una habitación para niños, anticipándonos a la nueva añadidura a nuestra familia. Pensábamos que se nos incluiría con agrado en las listas de adopción como pareja perfecta para un niño hispano en espera de ser adoptado.

Ahora, los meses se están convirtiendo en años y la habitación permanece vacía, mientras nosotros vamos en la montaña rusa de las emociones de desesperación y esperanza tenue.

Incontables agencias privadas y oficinas estatales de colocación me han informado que a los niños méxicoamericanos se les ubica fácilmente por el orden de su llegada, sin que importe la raza de los padres adoptivos. Si no hubiera parejas hispanas en las listas de adopción, por supuesto que los niños estarían mejor con familias adoptivas no hispanas que pasar sus vidas en el sistema de cuidado adoptivo. Pero ése no es el caso.

La mayoría de las parejas anglo-americanas están "más que dispuestas" para adoptar a bebés hispanos, según las agencias. No carecen de sentimientos hacia las dificultades de las parejas anglo-americanas que tratan

de adoptar. Las listas de espera de las agencias para los bebés anglo-americanos promedian de 4 a 5 años, si se puede localizar alguna agencia que no haya cerrado aún sus listas debido al gran número de casos. Muchas parejas toman la decisión de adoptar fuera de sus antecedentes étnicos a fin de iniciar una familia más pronto.

Anteriormente, se hacían intentos para emparejar a la apariencia del niño adoptivo con la de los posibles padres. Ahora, no sólo se ha desvanecido esa noción, sino que hay una desatención total aún hasta para ubicarlos con el mismo grupo étnico. El factor decisivo es el honorario considerable que cobran las agencias de adopción. Si ustedes tienen los millares de dólares que exigen, llegarán a ser padres adoptivos.

Todo niño tiene el derecho a aprender el idioma, la cultura, la música y las tradiciones de su rico ancestro. También debe, por desgracia, aprender a enfrentarse al racismo. Estas no son lecciones que pueden enseñarse mediante libros. El bebé a quien ustedes adopten crecerá demasiado rápidamente, y los prejuicios del mundo no habrán cambiado.

La Ley de Colocación de Niños Nativos Norteamericanos fué promulgada en 1978 para asegurar el que los niños de esa procedencia fueran adoptados por sus iguales, si era posible. Esto se hizo para evitar que las generaciones sucesivas fueran asimiladas por la cultura anglo-americana, como ha ocurrido en el pasado. Durante decenios, los niños nativos eran colocados rápidamente con familias que no lo eran, dando por resultado una pérdida irremplazable de su herencia. Con la promulgación de esta Ley, se hacen primero gestiones para situar a los niños con sus familiares. Si eso no

es posible, entonces se hacen grandes esfuerzos para que un miembro de su tribu, o alguien de otra tribu, los adopte antes de ponerlos para adopción por personas que no sean aborígenes. Los niños hispanoamericanos carecen de esa protección.

Las agencias prefieren situar a los niños afroamericanos con familias de la misma raza como primera selección. Pero cuando se pregunta a estas mismas agencias en cuanto a lo que es mejor para el niño hispanoamericano, dicen que no practican la "colocación con la misma raza", como se le llama en el negocio de la adopción. Apparentemente, ésta es una práctica selectiva.

Esto no equivale a decir que los niños no puedan ser criados adecuadamente por padres de una raza o cultura distinta. Pero es "lo adecuado" al mismo tiempo lo justo para estos niños? Las peculiaridades sutiles de la propia cultura sólo pueden ser impartidas por algún miembro de esa cultura. Las tradiciones que han sido transmitidas a través de las generaciones son las hebras que tejen el tapete

de una cultura.

Es de esperar que algún día podamos cantar los corridos que relatan las hazañas del sur de la frontera, ver que nuestro niño reúna por Pascua de Resurrección los cascarnes que hayamos escondido, y derramar lágrimas de felicidad al llamársenos "mamá y papá". Hasta entonces, enviamos un mensaje a todas las familias angloamericanas que tengan la suerte suficiente como para adoptar al bebé méxicoamericano con el cual hemos soñado durante mucho tiempo -- en su favor, tengan la bondad de alentar a tanto contacto como sea posible entre su niño y otros hispanos. Quizás esto les preparará mejor a ustedes para responder a sus preguntas futuras sobre la raza, la cultura y la herencia. Y con bastante posibilidad, a la pregunta última de "¿por qué no fuí criado por padres hispanoamericanos?"

(Melanie S. Cantú, de Decatur, Illinois, es una escritora por cuenta propia. Los comentarios de los lectores pueden serle enviados a: P.O. Box 1072, Decatur, IL 62525.)

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## American Indians' Get Medical Supplies

The Associated Press reports the military is giving \$6 million in medical supplies and equipment to hospitals and clinics that serve American Indians. The Indian Health Service is so short of money that the agency says it meets only 70 percent of the medical needs of Indians.

Sen. Daniel Inouye, D-Hawaii, said another \$90 million in equipment and supplies are expected to become available over the next two years as additional European bases shut down.

"The military was stuck with a lot of perfectly good medical supplies and equipment that normally would be given to undeveloped countries," said Kenneth Bricker, a spokesman for the federal Indian Health Service. The supplies were earmarked for Ukraine, but Congress intervened and ordered the Pentagon to give them to American Indian facilities instead.

The Defense Department is paying for the shipping costs. Air Force planes and the military reserves are distributing the material. Congress authorized the Pentagon to spend as much as \$5 million on the transportation.

## School Performance Reviewed at Home

The Associated Press reports that a survey sponsored by the Institute for Educational Leadership found that more than 70 percent of parents discuss school with their grade school-age youngsters, and check to make sure homework is done.

However, only 50 percent of parents attend school open houses, or talk with teachers more than a few times a year. Even smaller numbers volunteer at school or attend school board meetings.

The survey of parents with children in kindergarten through the sixth grade found:

- 79 percent checked to see if their children had completed homework.
- 71 percent discussed school with their children.
- 63 percent helped with homework.
- 58 percent spoke with their child's teacher five times or fewer.
- 50 percent attended a school open house or back-to-school night.
- 32 percent attended meetings of the local school board.
- 18 percent were involved in an advisory council or other group.

Reuters reports that Michael Usdan, president of the Institute for Educational Leadership said, "This study indicates that the widely-held assumption that parents have little or no involvement in their children's education requires reassessment. This study reveals that parents are indeed involved, but their involvement is mostly at home, and too often disconnected from teachers and the formal education process in school."



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# Bruno Gets Fourth Shot At World Title

By John Mehaffey

LONDON, Aug 31 (Reuter) - Frank Bruno, the British heavyweight with the body-builder's physique, limitless ambition and strictly limited ability, gets a fourth shot at a world title this Saturday before his adoring home fans.

Britain's favourite loser was stopped by Tim Witherpoon, Mike Tyson and Lennox Lewis respectively in his three previous title challenges.

Now following a series of farcical mismatches against handpicked opponents who have hit the canvas shortly after clambering into the ring, Bruno has been granted a tilt at the World Boxing Council (WBC) version of the title against American Oliver McCall at Wembley Stadium.

Once stripped for action, Bruno has always looked the part of a world title contender.

At 33, he remains in magnificent condition but in essence Bruno is a manufactured fighter whose limitations have been badly exposed in each of his three world title fights, stretching back to the Witherpoon clash in 1986.

Relying almost exclusively on a powerful left jab, Bruno is cumbersome in the ring and, crucially, appears to have no idea how to cover up under pressure.

Bruno's perennial optimism that he will one day be world champion has again been given full voice, sharpened this time by the realisation that with Tyson now back in action another chance is unlikely.

"I feel stronger, fitter, more focused and more mentally prepared than I have ever been," he said. "I feel cool and completely in control."

"I realise this is the last chance. I'll be made redundant after this if it doesn't work."

McCall, 30, a native of Chicago, stopped Lewis inside two

rounds last September to take the WBC title.

But he then struggled unconvincingly to outpoint the 45-year-old Larry Holmes this year, watched closely by an exultant Bruno.

A lengthy career as a sparring partner, including 300 rounds with Tyson, argues a certain lack of ambition and in addition McCall has a well-documented taste for the high life.

But the American is openly contemptuous of Bruno's chances, based in part on his experiences as a training partner for the Briton.

"He was bottom of the list

## Whitaker Says He Is Still the Best

NEW YORK (Reuter) - Pernell Whitaker still considers himself the world's best "pound-for-pound" fighter and intends to reinforce his claim Saturday when he defends his World Boxing Council welterweight title against Briton Gary Jacobs.

"We all know who's number one," Whitaker said in a tele-conference call Thursday to talk about his defense against the Scotsman in Atlantic City.

Similar claims to the mythical "pound-for-pound" crown have recently been put forth by Roy Jones and Oscar De La Hoya.

"My record speaks for itself," said Whitaker, 35-1-1. "I feel that I'll be the pound-for-pound best until I step down."

Whitaker's reign at the top is unmatched by the others. The 31-year-old American has been a champion since 1989 in four different weight classes -- lightweight, junior welterweight, junior middleweight and welterweight.

"There are a lot of great fighters out there, but not many who have stayed as con-

and nothing has changed," McCall said.

"Once he gets hit a couple of times, it will be deja vu. As far as Bruno's ability to put together combinations goes and his capacity to last into the heart of a hard fight, I don't see any championship quality."

"He is too wooden and there's no speed to his punches. I'm quiksilver compared to him."

Saturday's undercard features American Virgil Hill, who defends his World Boxing Association (WBA) light-heavyweight title against Canadian Drake Thadzi.

Britain's Nigel Benn defends his WBC super-middleweight title against American Ray Perez.

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sistent as long as I have," said Whitaker, who will be fighting his 17th title bout.

Whitaker has not lost since a controversial decision to Mexican Jose Luis Ramirez in 1988. Only an equally controversial draw with another Mexican, Julio Cesar Chavez, two years ago has blemished his record since.

Yet Whitaker does not scare his Scottish challenger, ranked number one by the WBC.

"He has a lot of skill, but very little power," said Jacobs, 41-5.

Whitaker ducks the criticism that he lacks a knockout punch with the same ease as he slips under blows in the ring.

"That's not the purpose of the game, to knock someone's head off," said Whitaker, who has stopped just 15 opponents.

"It happens. Fans want to be entertained. Getting out of the way, the near misses. There's going to be some dazlin' and pizzazz Saturday night."

While Jacobs, getting his first world title shot, is not concerned about getting hit, the 29-year-old is worried about being able to land his own blows against the crafty champion

# Who Should Raise a Mexican American Baby?

By Melanie S. Cantu

After two years of wandering through the maze of adoption, I have become aware that Mexican-American children are being separated systematically from their culture. Hispanic children are routinely placed for adoption into non-Hispanic families while eligible Hispanic couples, like ourselves, remain childless.

When my husband and I made the decision to adopt, we naively assumed we would have no trouble locating a Mexican-American baby. After passing our home study and becoming licensed to adopt, we converted our guest room into a nursery, anticipating the new addition to our family. We thought we would be welcomed to adoption lists as a perfect match for a waiting Hispanic child.

Now months are evolving into years and the nursery remains empty as we ride the emotional roller coaster of despair and faint hope.

Countless private agencies and state placement offices have informed me that Mexican-American children are easily placed with families on a first-come, first-served basis, regardless of the race of the potential parents.

If no Hispanic couples waited on adoption lists, of course the children would fare better with a non-Hispanic adoptive family than to spend their lives in the foster care system. But such is not the case.

Most Anglo couples are "more than willing" to adopt Hispanic babies, according to the agencies. I am not unfeeling toward the plight of the Anglo couple looking to adopt. Agency waiting lists for Anglo babies are an average of four to five years, if you can locate an agency that has not yet closed its lists due to the backlog. Many couples make the decisions to adopt outside their ethnic background in order to start a family sooner.

In the past, attempts were

made to match the adoptive child's looks with those of the prospective parents. Now not only has that notion vanished, there is a total disregard even to placing within the same ethnic group. The telling factor is the weighty fees charged by adoption agencies. If you have the thousands of dollars required, you will become parents.

Every child has the right to learn the language, culture, music and traditions of his or her rich ancestry. He or she must also, unfortunately, learn how to deal with racism. These are not lessons that can be learned from books.

The baby you adopt will grow up all too quickly, and the world's prejudices will not have changed. The Native American Placement Act became law in 1978 to ensure Native American children would be adopted by Native Americans, if possible. This was to prevent successive generations from being assimilated into Anglo culture, as has happened in the past. For decades, Native American children were readily placed with non-Native American families, resulting in an irretrievable loss of heritage. With the institution of this act, efforts are first made to place the children with relatives. If that is not possible, then great attempts are made for a member of their tribe or someone from another tribe to adopt them before releasing them for adoption by non-Native Americans. Hispanic-American children have no such protection.

Agencies prefer to place African-American children with African-American families as first choice. But when these same agencies are queried as to what's best for the Hispanic-American child, they state they do not practice "same-race placement," as it is termed in the adoption business. Apparently, this is a se-

lective practice.

This is not to say children cannot be adequately raised by parents of a different race or culture. But is "adequate" fair to these children? The subtle nuances of one's culture can only be imparted by a member of that culture. Traditions that have been handed down through the generations are the threads that weave the tapestry of a culture.

Hopefully, someday we will be able to sing the corridos telling of south-of-the-border exploits, watch our child at Easter gathering up the cascarnes we've hidden, and shed happy tears over being called Mama y Papa. Until then we send a message to all Anglo families out there that are lucky enough to adopt the Mexican-American baby that we have long dreamed of -- for his or her sake, please encourage as much contact as possible between your child and other Hispanics.

Perhaps this will better prepare you to answer his or her future questions about race, culture, and heritage. And, quite possibly, the ultimate question of "Why wasn't I raised by Hispanic-American parents?"



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El Editor, Lubbock, TX, August 31, 1995



## Un Rayito De Luz

by Sofia Martinez

En la vida, muchas veces, encontramos gente triste, como aquel paralitico, que estubo sufriendo hasta que llego Jesucristo y lo curo. (Juan 5). Tambien aquella vez que llego Jesus, un ciego que pedia limosna, sentado a la orilla del camino, al oir el ruido del gentio, pregunto que estaba pasando. Y le dijeron que estaba llegando Jesus de nazaret. Aquel ciego, prontito, se puso a gritar: "Jesus, Hijo de David, ten compasion de mi". Y los que iban adelante le decian que se callara, pero el gritaba mas fuerte: "Jesus, Hijo de David, ten compasion de mi". Jesus se detuvo y mando que trajeran aquel ciego, y le pregunto: "Que quieres que haga por ti". "Senor, haz que yo vea". Y Jesus le dijo: "Vuelve a ver, tu fe te ha salvado". En ese momento, el ciego dejo de estar ciego y siguio a Jesus, alabando a Dios. Al ver lo que Jesus hizo, todos alababan a Dios (Luc. 18, 35-43).

Los milagros que Jesus

hacia, convertian en personas libres y felices a todos los que abrian su corazon, que daban libres del demonio y del pecado y de la enfermedad y de toda injusticia o desprecio que los estuviera oprimiendo. Todos ellos veian que delante de ellos habia un hombre revestido del poder de Dios...

En necesario que nosotros, tambien, caminemos en esta vida con la esperanza de encontrar a Jesus, y cuando nos encontremos en El digamosle: Que sea nuestro "Dueno", que nos entregamos a El, y que queremos obedecer sus mandamientos. Que nos acepte y que nos gobierne ... porque en este mundo cada dia nos amamos a dar molestias...

Muchos le fallan al verdadero amor, entre esposo y esposa, unos por el lado del adulterio, otros no quieren tener hijos. Todavia estan muy jovenes, y, si dios los unio en el matrimonio es para que le den muchos hijos, pero ellos no han leido que Dios dice en el libro del Genesis: Tengan muchos hijos, llenen el mundo y gobiernenlo". (Genesis 1, 28).

No debemos de darle otros nombres al Amor. El amor aguanta todo, perdona todo y siempre piensa bien. (1 Cor. 13). Busquemos al Hijo que Dios nos dio y hagamos nos amigos del El. (Juan 13, 34-35).

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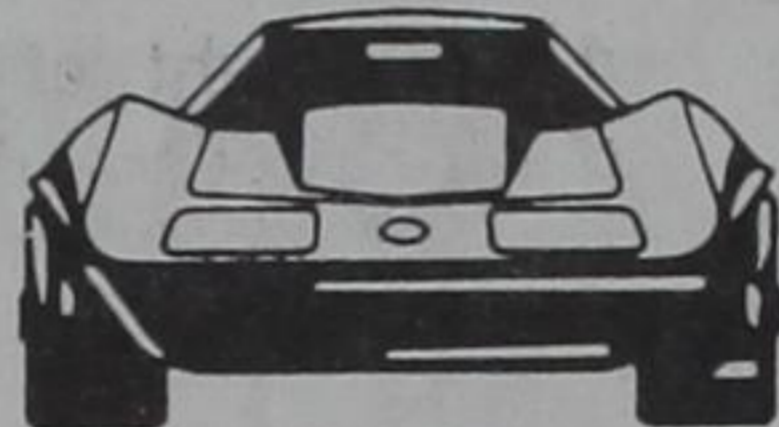
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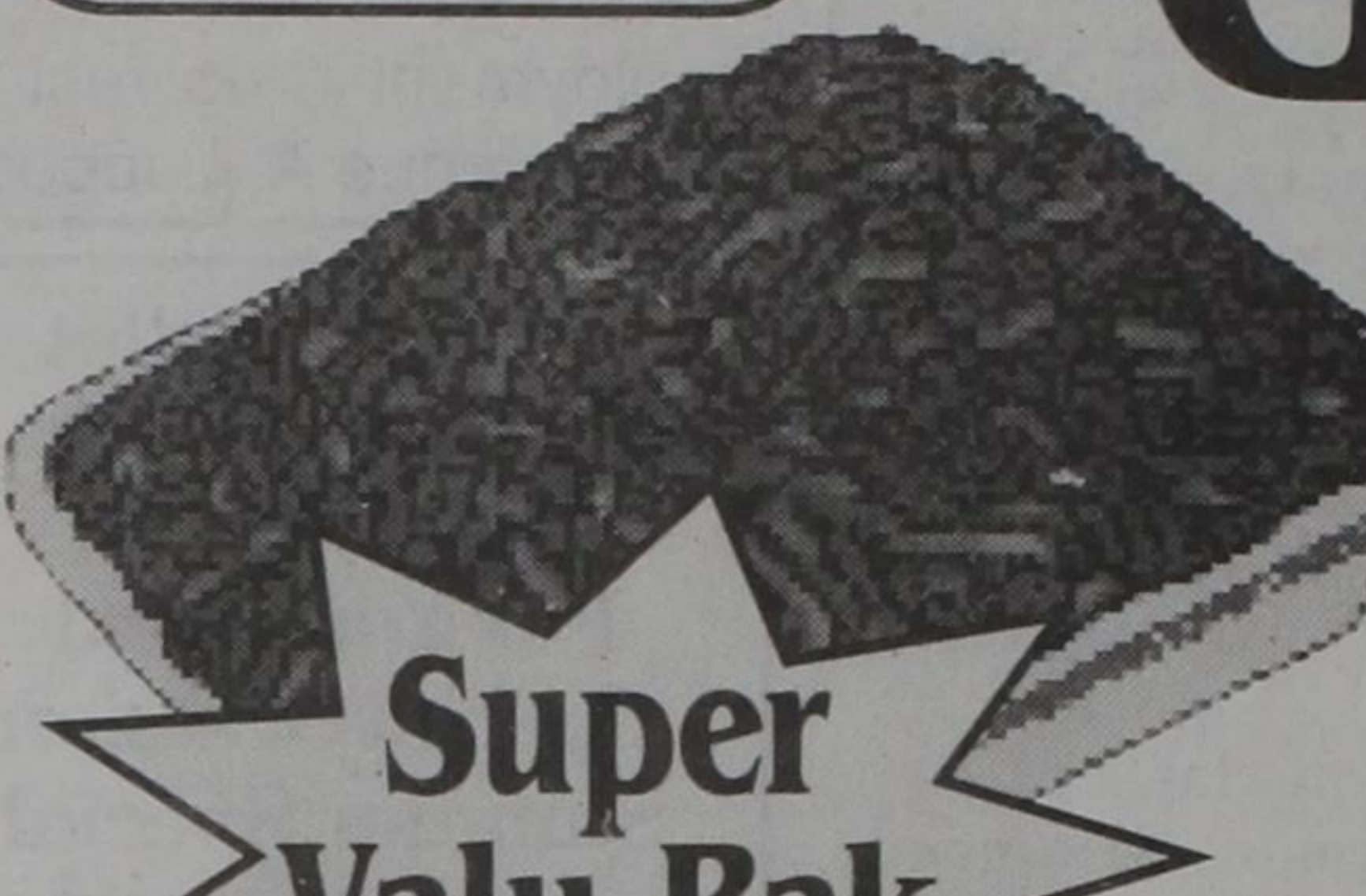
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 Hamburger or Hot Dog  
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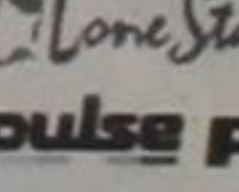
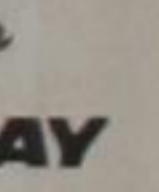
Lay's or Wavy Lay's  
**Potato Chips**  
  
 All Varieties  
 Prepriced \$1.49  
 6 oz. **.68**

Kraft  
**Miracle Whip**  
 Regular or Light  
  
 32 oz. **\$1.88**

**NONFOOD** Bounty  
**Towels**  
  
 Microwave or Designer  
**.78**  
 Each

Royal Oak  
**Charcoal**  
  
 Regular or With Mesquite  
**\$2.48**  
 10 lb.

**CANDY** Hershey's & Reese's  
**Candy Bars**  
  
 All Varieties  
**4 For \$1**

FOR YOUR CONVENIENCE WE ARE NOW ACCEPTING THESE QUALITY CARDS    

WED	THU	FRI	SAT	SUN	MON	TUE
30	31	1	2	3	4	5

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