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"El respeto al derecho
ajeno es la paz"
Lic. Benito Juarez

Amnesty and guest worker program: A solution or just more Mexico bashing?

By Patrick Osio, Jr.

Mexico's President Vicente Fox proposes the US give amnesty to several million Mexican nationals who migrated illegally and also wants a guest-worker program so more Mexicans can come legally and safely to work on a temporary basis.

From a Mexican perspective, Fox's proposals are sound strategy based on the reality of Mexico's economic predicament. This year alone, 1.3-million persons enter the job market, but at best Mexico will create 500,000 jobs. The 800,000-job deficit may exceed that number, as Mexico's economy is headed for a possible recession. In May alone, construction was off by 8 percent; mining down by 3.2 percent, manufacturing down by 2.8 percent, and foreign-owned maquiladoras down by 5.6 percent, marking four straight downward months with corresponding unemployment. Thus it's good strategy to try to find the jobs through a guest-worker program in the US and to a lesser extent in Canada.

And his amnesty request follows the strategy that the last thing Mexico needs right now is for Mexicans in the US to return. The return of 1 to 3 million would cause an economic catastrophe, as the jobs-deficit would jump into the millions. Plus the loss of up to 8 billion dollars they send home, an amount that rivals Mexico's oil, tourism and foreign owned maquiladoras in

dollar revenues.

However, as Fox's desires reverberate throughout the US, the short hairs on the napes of many Americans and

elected officials can be seen rising, some slowly while others with the speed of a Viagra overdose. While emotional outbursts against Mexico may provide venue for venting anger and frustration, they continue to ignore US industries' role and the reality of our present situation.

Illegal immigration exists because there are individuals and businesses willing to break US federal laws prohibiting hiring of undocumented workers instead of availing themselves of existing guest-worker programs, such as the H-2A visas for temporary agricultural workers. So if the Mexicans who cross our border illegally are criminals, so are those Americans hiring them.

Instead of an aggressive enforcement

campaign against such hiring practices, public officials in response to special interests have for years opted for building fences, and adding Border

needing plentiful cheap and non-complaining labor has had its consequences bringing us to the present situation.

According to the Urban Institute undocumented immigrants represent 34 percent of domestic workers; 23 percent of agricultural and fisheries workers; 21 percent of textile and assembly workers; 18 percent of service workers; 18 percent of material handlers and helpers; and 12 percent of transportation workers. Though it may be hard to swallow, there are sectors throughout the US that would collapse without these immigrants.

Not granting amnesty does not mean the millions denied it would return to Mexico. Now what? Finding and deporting such vast numbers would require far more personnel and economic resources than some form of official pardon. And those deported, because of their economic desperation, would make multiple attempts at returning.

The absence of a guest-worker program would not stop illegal border crossings, so the US would have to provide more than ten times the present available border resources to make a dent on the problem at a cost far higher than a guest-worker program, and still

not succeed, nor satisfy the needs for their type of labor in the US.

Indications are that amnesty will face unpopular public and political support in the US. Instead the US should consider a guest-work program that would include those who are already here. The program could allow for renewal periods, and include as "guests" their immediate family members. Newcomers would enter as "contracted-guest-workers" with specific jobs waiting.

However, any program can only work provided aggressive enforcement, and severe fines and sentences are included in existing laws prohibiting the hiring of undocumented workers. This may include the need for a forgery-proof national ID card.

The argument that such a card would be an intrusion on our privacy and lend itself to abuse is lame, as we gave up privacy and opened the door to abuse when we applied for a Social Security number, a driver's license, a passport, or the first credit card.

In some US industries it is far cheaper to hire undocumented workers, then plead not knowing their status. These industries are heavy political contributors and wield much power. So we are faced with the ultimate question - will the people's Congressional representatives and Senators forgo special interests or will this turn into another round of Mexico bashing as the excuse for doing little?



Patrol officers along the border, but never enough. Fences and officers to keep people out, also keeps people in, so it is not surprising that the 2000 census found that of the potential 8 million illegal immigrants, over 37 percent, 3 million, are from Mexico.

The seduction of our elected officials through campaign donations and political support by special interests

Researcher UnCOVERS New Meaning of El Dia De Los Muertos

By RICARDO VAZQUEZ
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Palenque
For years scholars and the public in general have debated the origins of El Día de los Muertos, the traditional Mexican celebration that pays homage to ancestors and the departed.

Dilletantes as well as experts have found the source of the Day of the Dead in either the rituals of the Catholic church or in the religious practices of Mexico's indigenous peoples, depending on one's ideological bent.

The answer lies somewhere in the middle. But the holiday's Catholic roots has perhaps received more attention than its indigenous origins.

Broadening our knowledge of the indigenous roots of El Día de los Muertos, Princeton University professor David Carrasco has come up with new research on how the Mesoamerican concept of the *Altepetl*, meaning "water mountain," can shed some light on the rituals associated with the holiday.

As an historian of religions, Carrasco specializes in New World religious views, millenarian movements, colonialism and ritual violence.

His publications include "Quetzalcoatl and the Irony of Empire, Waiting for the Dawn: Mircea Eliade in Perspective," and "Religions of Mesoamerica." He is currently chief editor of *The Oxford Encyclopedia of Mesoamerican Cultures*, a multi-volume reference work.

Carrasco recently sat down with Latino.com to discuss his findings.

Latino.com: What new information have you uncovered about El Día de los Muertos?
Carrasco: In my study of El Día de los Muertos you run across a debate that appears in the literature and on the streets. That debate is whether or not it is more Spanish or more indigenous in origin. Most people favor one side or the other. It's either more Spanish, coming from the calendar of the Catholic Church, or more indigenous, having to do with a repetition of some Aztec ceremony where they also presented food and flowers and *ofrendas* to their dead.

My research has led me to believe that there's a very strong indigenous element that has to do with a major symbol that was prominent throughout Mesoamerica, not just among the Aztecs, but among the Maya and even the present-day Maya.

That symbol in the Aztec language was called the *altepetl*, or water mountain. The word *petl* means mountain. You hear it again and again. For instance, where did the Virgin of Guadalupe appear? It appeared at Tepeyac, which means a mountain with a nose.

I discuss this idea of the *altepetl* and how it relates not only to the Day of the Dead but also to the Virgin of Guadalupe, and even more interesting, the search for Aztlan for Chicanos. I believe that the *altepetl* is the symbol behind all these things.

Latino.com: How does it specifically relate to El Día de los Muertos?

Carrasco: Let me describe for you what an *altepetl* really was. The *altepetl* has an outside and an inside symbolism.

On the outside it means a watery mountain, a mountain where there was water inside or nearby that became a resource for regeneration. In its other form, as a flowery mountain, it's a piece of earth that with blooming on it, a sacred tree or a sacred corn plant that not only gives food and sustenance to the community but becomes a symbol of regeneration.

When the *altepetl*, which is a natural mountain, is taken into a community and reproduced, it becomes a pyramid. That is, the pyramids were *altepetls* built by people to commemorate the water or flowery mountains in their nature.

For example, if you go to Teotihuacan -- where I've been working on the excavation of the Pyramid of the Moon and the Sun -- these were *altepetls*, only they were built by humans.

For instance, about seven years ago, Eduardo Matos Motezuma excavated the base of the Pyramid of the Sun in Teotihuacan and what he found was that a whole other platform had been down there that no one had known about. In other words, that pyramid was kind of floating on this platform. He discovered a canal all the way around the pyramid. This was a canal that was used to gather water that came from the sky or from the pyramid itself. The Temple of the Sun was really a water mountain. So there is always this symbolism of water and the mountain.

On top you'll have a blooming corn plant or a blooming tree. So the outside symbolism is this idea of a water mountain with a tree on top that blooms.

The inside symbolism is the key to where I think it relates

Día de los Muertos



to El Día de los Muertos. For the Nahuatl or the Mayas of today, inside this water mountain live the ancestors, the honored dead of the community.

In the hill, they live and guard something that is vital to the community: the hearts or the corozones of everything that is outside.

In the world view of Mesoamerican peoples trees, animals, stones, ethnic groups, artists and warriors all have to be given hearts. These are the inside essence and they all come from the ancestors. And the ancestors guard the hearts in these granaries.

Here, they guard them and they release the hearts to the community when people in the community make offerings or sacrifices to the ancestors who live in the hills. When they make these offerings -- whether through pilgrimages or bloodletting or other gifts -- these hearts come out as seeds.

Contemporary Mayans have a term called *jaloj/kajox*, the *jaloj* is the outside and *kajox* is the inside. So corn has an outside but it also has a heart or inside.

This inside heart is what is released by the ancestors and this goes into artists and warriors, and plants and stones. Anything that has real life has to receive these hearts. And they come as responses to these offerings.

The idea here is to regenerate the hearts. That is, the heart comes out of the hill. It goes into the artist's work, into the corn plant or seed, and there it lives and gives it life.

But at some point in its own cycle, that object, person, animal or plant is going to get old

and die. It must then be sacrificed or killed in order for the heart to return to the hill as a new seed. That's what the ancestors guard and release.

This idea of inside and outside is fascinating to me. This is a well-documented pattern that the Mexican anthropologist Alfredo Lopez Austin writes brilliantly in his book "Tamoanchan, Tlalocan: Places of Mist," which is about the Mesoamerican idea of paradise.

Every town had a relationship with an *altepetl*, whether nearby or distant. As a matter of fact, the word not only means watery mountain, but it was also a term that was used for a city. In other words, Tenochtitlan was the *altepetl* of the Aztecs, and it was called that.

Or *Altepetl* has a third meaning: the ethnic group or the government.

Latino.com: Why do you think the Virgin of Guadalupe is considered an *altepetl*?

Carrasco: The Virgin of Guadalupe appears at Tepeyac ten years after people have laid down their shields and arrows. Many Indians are dying at that time. In fact, we know that in the first ten years there were epidemics and murders and hangings. These people were brutalized and they were dying.

The thing is that the Virgin of Guadalupe appears. And where does she appear? She appears on a hill. Where was this hill? Outside of the capital. But the hill was a site of a pre-Columbian earth/mother goddess worship. And it was an *altepetl*.

On that hill in pre-Columbian times, the same pattern that I just talked about was alive. When the Virgin of Guadalupe

Celebracion, a Dia de Los Muertos commemoration

LUBBOCK, TEXAS -- The Buddy Holly Center Fine Arts Galleries present *Celebracion*, an annual exhibition of artwork centered around the history and meaning of *Dia de Los Muertos*, or Day of the Dead. The exhibition will be open for viewing Friday, November 2 through Saturday, November 24, 2001. The Buddy Holly Center will also participate in a citywide Procession, a progressing four-site *Dia de Los Muertos* celebration, on Friday, November 2. The Procession will begin at Texas Tech University's International Cultural Center at 5:30 p.m., continue to Texas Tech's School of Art at 6:30 p.m., the Lubbock Regional Arts Center at 7:30 p.m., and culminate at the Buddy Holly Center at 8:30 p.m.

The *Celebracion* installation will include artworks by over 100 local, regional, and national artists. Artists were challenged to create an expression of their interpretation of *Dia de Los Muertos*, Mexico's traditional holiday honoring departed ancestors, friends and family. Artists were not limited by choice of media or content, but asked instead to focus on the unified theme of Mexico's centuries old ritual of commemorating the death of loved ones.

Traditional *Dia de Los Muertos* festivities take place on November 1 and 2, and are a time of remembrance, reunion, and feasting. Many families create *ofrendas*, memorials that honor a special person, and prepare favorite food and drink of the deceased. The Buddy Holly Center annually participates in Lubbock's city wide observance of this tradition by offering live music, food, and related merchandise in our Museum Shop in addition to the *Celebracion* exhibition. This year, the festivities at the Buddy Holly Center will conclude the citywide Procession.

appears, she appears on the hill with flowers. It represents to me the colonial version of the hearts coming out of the hills and the Virgin of Guadalupe as a new imagined flowery mountain herself.

She gives the flowers to Juan Diego [the Mexican peasant she appeared before] from a tree. He takes them and creates a New Spain, a new thing.

What you have in Mexico in public places is *ofrendas* built a little bit like pyramids and hills. Whether people are doing that on purpose or because it is convenient, you still have the flowers and the skulls.

And in many of the Aztecs' pre-Columbian notions of the *altepetl*, the skulls represent the ancestors who are in the hill.

When they excavated the Templo Mayor, what they found

was consistent with what I'm telling you. They found all of these hearts in the forms of masks or rain gods or knives in the images of deities. These represented the hearts of warriors and kings and artists that were buried inside the temple, hidden away from people's eyes because they were depositing these seeds there.

It seems to me that to understand El Día de los Muertos from the indigenous side, this idea of the *altepetl* is very helpful.

Latino.com: How was the Day of the Dead ritual transformed by the arrival of Catholicism?

Carrasco: I think one thing is clear: in one of the Aztec months, which was called the festival of the mountain, they would make images of small mountains or small hills out of

continued on page 3

Terrorist Bill May Terrorize More Than Terrorists

By Victor Landa

It's not uncommon for me to be mistaken for someone from Pakistan. On several occasions, mostly in the larger urban centers of the country, I have been asked if I was from the Middle East. Several years ago, during a trip to Washington, D.C., a cabby began talking to me in a language I didn't understand. His voice became louder and he seemed to be getting annoyed until a stop light gave him the chance to turn to me and ask, "Where you from?"

"Texas," I said.

"You not from Pakistan?"

"No. Sorry."
My brother has been taken for an Iranian more times than he can remember. He tells the story of one occasion when he crossed the international bridge in Laredo, Texas, on foot, that he was detained and questioned at length by the immigration and customs officials. If my memory serves me right, this happened at about the time of the Iranian hostage crisis.

I guess there's no escaping or denying history. Five hundred years of Islamic occupation of Spain left more than language and architecture. Anyone with a mestizo lineage will inevi-

tably have at least a little Moorish blood cursing through his or her veins.

The instances of mistaken nationality have been mostly idiosyncratic, sometimes amusing. But now I'm beginning to wonder.

For several weeks, a bill that would give wider powers to police and federal agents had been stalled in Congress. The law was intended to help in the war against terrorists. A key provision in the bill grants the police the power to detain a suspect for up to seven days without a formal charge. Anyone could be detained for merely "looking" like a terrorist.

The house finally approved the bill 356-66, on Oct. 24. The Senate approved it the following day, 98-1, and President Bush signed it into law the day after that.

It's amazing how an act of Congress can bring certain things into focus. I wonder if people noticed, as I did, how many of the men who hijacked the fatal planes on Sept. 11 looked Mexican.

This law worries me. I understand that most U.S. residents are willing to sacrifice some rights and freedoms in order to

protect and defend our national soil, but then most of them don't "look" liketerrorists.

That brings up another question. What does a terrorist look like? To the average U.S. resident a terrorist looks Middle Eastern. This doesn't bode well for many law-abiding and patriotic individuals who happen to be from the Middle East or look as though they are.

You can put my brother and me in that second category.

The problem is jittery nerves and general hysteria. When you expand policing powers in an atmosphere of collective anxiety, there are bound to be violations of basic rights. And it's not unpatriotic to mention these problems.

In fact, now more than ever, it's a patriotic duty to bring them up. We have to remember that we live in the United States of America, a democracy, a free republic, and not a police state. We have to think about this before we let our fear dismantle our freedom.

On the other hand, what are the chances that the FBI will detain me because I'm walking down the street looking Pakistani?

What were the chances that fanatic hijackers would take

over the control of a plane and plow it into the World Trade Center?

It's a give and take, I know. But some will be giving more than others.

A Florida congressman commented on the bill just moments after it passed. He said the law was needed, and that it was a measured loosening of reins in order to help law-enforcement agents combat terrorism. The congressman -- a light skinned, European-looking Cuban-American with light hair and eyes -- seemed very sincere. I'm sure he had enough to worry about with the threat of anthrax in his office building.

These are murky times we live in. We should be careful when the laws that are supposed to protect us could very well be used against us, all in the name of protection.

"You look Pakistani," the cabby told me.

"You're not the first to tell me that," I said.

"You sure you from Texas?"

"Yeah, I'm sure."

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Tertulia y Comentario

By Eliseo Solis

Chicanos as non-entities

In the early fifties, while growing up in Levelland, my mother was talking about a blind musician arrested for having Marijuana. I understood his name as Balde Gonzalez and they way he was talked about, a very popular musician. This thing about marijuana though was a very bad thing. They talked about the evil reefer and how the musician had been ruined. That was the first time that I had heard that word and it had something to do about smoking. Later, I came to find out that drugs other than alcohol were pretty much known only in the non-white communities. This was especially true in the music world. So it was that, up until I discovered marijuana in person on new year's day on top of a bunker in Vietnam, I only had a faint idea of what it was. I found out later though, that marijuana existed primarily in the minority communities in those days. Therefore it did not present a problem for the white ruling class. It was ironic then, that right winger, James Dobson of Focus on the Family, stated on the early morning news program something to the effect that "When I was growing up in the fifties, we didn't have to worry about drugs and drive-by shootings". He was essentially correct in that as long as drugs stayed out of the white community, it was not a problem. But as soon as young Anglo kids began using, the situation became a national calamity. The present effect is that we now have our jails and prisons overcrowded with drug use violators, the majority of which are black or brown.

Brief Stories about Lubbock

The celebration of the twenty-fifth anniversary of El Editor Newspaper was held and with great results. Attendance was excellent and Bidal got his due. He even wore a tuxedo and cut his hair. I kept looking for an election box so that I could vote. Anyway, we got to visit with friends whom had not been around for a while, like Nephtali De Leon and Sam Guzman and also some we hadn't seen for some time like Father Curtis Halfmann, a seventies Raza Unida sympathizer and Richard Lopez of the Guadalupe Economic Services Corp. Several conversations ensued and the result was the surfacing of some wonderful stories. I think I need to get out more.

Riche Lopez of Guadalupe Economic Services Corp. (GESC) related about his project to build housing in "El Barrio Nuevo y El Hueso". Something like 84 houses are being built or scheduled to be built in an area adjacent to Mahon Elementary to include the area covering the "Pulga" on Clovis Road. This is major stuff, the likes of which dwarfs anything other self ordained leaders can lay claim to. Maggie Trejo is doing well with housing primarily in the Arnett Benson area also. Lopez spun the GESC from a beginning as president of the Guadalupe Neighborhood Association. He had always been a player within barrio circles before 1981, but his leadership in developing the Guadalupe Economic Services Corporation since, took his skills to a higher level. My recollection and association with Riche roughly goes like this:

In 1981 thru 1983, while Director of the City of Lubbock Community Services Department and with the assistance of the VISTA volunteers (Debbie Delahunty), the Lubbock Economic Advancement and Development Corp. (Tavita Dorow), the Brown Berets (Gilbert Herrera), the Human Relations Department (Carolyn Lanier), and others, we began an organizing effort to revive or initiate neighborhood organizations for the purpose of providing advocacy for the various "vecindades". The goal was to seek out individuals within the different areas who would take the lead and develop their own neighborhood through the associations. We were able to eventually put together and work with 9 neighborhood associations in north and east Lubbock who would meet as a coalition to begin addressing neighborhood needs. Note: It could be said that the Lubbock Neighborhood Coalition was the progenitor of LUNA, the Lubbock United Neighborhood Association except LUNA has developed city-wide and answers to the City. We insisted that the Lubbock Neighborhood Coalition remain autonomous in order to keep from being dictated to. Certification to me essentially means being co-opted and sometimes treated with condescension.

So, the only purpose for the Community Services Department was to act as a facilitator and provide administrative resources. Our intention was to provide resources and training to the extent possible and hopefully see leaders emerge who would then challenge city policy whenever necessary if it seemed to be of negative impact. [Sadly, I see present neighborhood associations as rubber stamps to LUNA (paid by the city) as well as city staff and taking on such issues as building neighborhood identification monuments.]

But back to Riche's short story.... Many good people came forth to lead the various groups, but the one who really took up the gauntlet and ran was Riche Lopez. He quickly needed less and less help from Community Services and eventually became fully independent. Lubbock and especially our Chicano community should look at his example of quiet leadership and be proud of the benefits that our community will receive as a result of his efforts.

The only troubling aspect about his project is the fact that he says that in spite of all the housing done by the GESC in the past ten or so years outside Lubbock with the attendant creditability, credit building and track record, he has experienced the most resistance obtaining financing for his projects in Lubbock from Lubbock financial institutions. You would think that organizations designed to assist in economic development would be advocating militantly for such economic development projects. Lubbock Hispanic Chamber, where are you? At any rate, the housing project will continue and upgrade the area north of 4th street but it would be nice if more collaboration could be seen amongst the advocates.

This brings to mind the story of another individual who is being sorely missed in Lubbock according to Sam Guzman and Harry Stokely, that being Tony Reyes. Speaking of collaboration, Tony provides an excellent example and would have probably seen to it by now that GESC got local funding by now.

Guzman, formerly of Lubbock and graduate of Lubbock High and Texas Tech University, heads the Community Services division of the Texas Department of Housing and Community Services, under the direct supervision of the Governor. He is in the 2nd echelon relative to access to the Governor. Anyway, Harry recently related the story about how Tony made it easy to work with the city. You see, Harry, no lightweight himself, worked for the federal Housing and Urban Development Department for many years until his retirement. Collaboration between local, state and national agencies is not always the easiest chore, but Stokely cited Reyes as the catalyst for making the collaboration possible. Stokely said that after Reyes' death, the resulting vacuum made it very difficult for him (Stokely) to maintain solid and positive working relationships with any other city staff. Likewise with Sam Guzman.

Sam attended Texas Tech with Tony along with a few of us others, like Tom Garza, Sheila Bernal, Desi Pesina, Esmeralda Lopez (Tony's widow), Jaime Garcia, Anita Carmona, Sisto Mosqueda, and other "Cachetons" in 1966-68. Sam and Tony worked for what was probably the first Summer Youth Program in the Barrio of Guadalupe around 1969-70, then worked with the Urban Renewal Office of OEO after the 1970 tornado. Although hesitating to state outright his role, Guzman observed that with Tony's assistance and collaboration again, they assisted the redevelopment of the barrio by providing information to community members (mainly Frank Carrillo) about city intentions. They were probably risking their jobs in doing so, but felt the need to try and let community members become aware of the possible takeover of barrio property by the city to develop into commercial businesses or high priced housing, thereby displacing Chicanos. Carrillo would then help organize community members to make the city aware that they

continued on page 3

Proyecto De Ley Antiterrorismo Podra Terrorizar No Solo A Los Terroristas

Por Victor Landa

No es raro que por error se me considere paquistaní. Varias veces, la mayoría en los centros urbanos más grandes de la nación, me han preguntado si soy del Medio Oriente. Hace unos años, en un viaje a Washington, D.C., un taxista me empezó a hablar en un idioma que yo no entendía. Alzaba más la voz y parecía irritarse hasta que pudo aprovechar un semáforo para voltear y preguntarme, "¿De dónde eres?"

"De Texas", respondí.

"¿No eres de Paquistán?"

"No, lo siento".

A mi hermano lo han confundido con iraní un sinnúmero de veces. Cuenta de una ocasión en la que cruzaba a pie el puente internacional en Laredo, Texas, cuando lo detuvieron y lo interrogaron largamente los oficiales de inmigración y aduanas. Si mal no recuerdo, esto ocurrió por la época de la crisis de los rehenes norteamericanos en Irán.

Por lo visto no hay cómo escaparse ni cómo negar la historia. Los quinientos años de ocupación mora de España nos legaron más que vocabulario y arquitectura árabes. Cualquier persona de linaje mestizo tendrá sin falta aunque sea un poquito de sangre mora en las venas.

Me parecía que estas instan-

cias de nacionalidad errónea habían sido idiosincráticas, a veces graciosas. Pero ahora no estoy tan seguro. Durante varias semanas un proyecto de ley que les otorgaría poderes de mayor alcance a los agentes de policía y federales se había estancado en el Congreso. La intención de la ley es ayudar con la guerra contra los terroristas. Una provisión clave del proyecto de ley le otorga a la policía la posibilidad de detener a un sospechoso hasta siete días sin hacerle acusaciones formales. Se podría detener a cualquiera por simplemente 'parecer' terrorista.

La Cámara de Representantes aprobó finalmente el proyecto, 356-66, el 24 de octubre. El Senado lo aprobó al día siguiente, 98-1, y el presidente Bush lo firmó, convirtiéndolo en ley el día después.

Es increíble cómo una acción del Congreso puede sacar en relieve ciertas cosas. Me pregunto si la gente se dio cuenta, como yo, de cuántos de los que secuestraron los aviones el 11 de septiembre fatal parecían mexicanos. Esta ley me preocupa. Entiendo que la mayoría de los residentes de los Estados Unidos están dispuestos a sacrificar algunos derechos y algunas libertades para proteger y defender nuestra tierra

nacional, pero es que la mayoría de ellos no "parece" terrorista.

Lo cual trae a colación otra pregunta más. ¿Cómo es un terrorista físicamente? Para el estadounidense promedio, un terrorista tiene el tipo árabe. Esto le resulta problemático a los individuos patriotas, que se acatan a las leyes, que por casualidad son de origen árabe o así parecen. En la segunda categoría cabemos mi hermano y yo.

El problema resulta de los nervios alterados y una histeria generalizada. Cuando se amplían los poderes policiales en medio de un ambiente de ansiedad colectiva, habrá como consecuencia violaciones de los derechos básicos de la ciudadanía. Y no deja de ser patriótico aludir a tales problemas.

De hecho, ahora más que nunca es nuestro deber patriótico mencionarlos. Debemos recordar que vivimos en los Estados Unidos de América, una democracia, una república libre, no un estado policial. Debemos pensar en esto antes de permitir que nuestro miedo desmantele nuestra libertad.

Por otro lado, ¿qué posibilidades hay que la FBI me detenga porque parezco paquistaní?

¿Qué posibilidades había que

los secuestradores fanáticos se hicieran con el control de un avión para estrellarlo contra el Centro de Comercio Mundial?

Es una cuestión de toma y daca, yo sé. Pero algunos darán más que otros.

Un congresista de Florida comentó sobre el proyecto de ley momentos después de que se aprobara. Dijo que esta ley es necesaria, y que era un soltar mesurado de las riendas para poder asistir a los agentes del orden a combatir el terrorismo. El congresista -- de tez blanca, un cubano-americano con aspecto europeo, de cabello y ojos claros -- parecía ser muy sincero. Seguro que ya tenía suficientes preocupaciones con la amenaza del antrax en su despacho.

Vivimos en momentos espesos. Debemos tener cuidado cuando las leyes con intención de protegernos bien puedan ser usadas en nuestra contra, todo en nombre de la protección.

"Pareces paquistaní", me dijo el taxista.

"No eres el primero en decirme", le dije.

"¿Estás seguro que eres de Texas?"

"Sí, estoy seguro".

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COMMENTARY

Mexican Congress to Debate Needed Reforms

By Barnard R. Thompson

There have been mounting signs that the honeymoon of Vicente Fox Quesada might be coming to an end, with certain imprudent statements and actions by the president and his associates during this month's trip to Europe and Asia fueling that perspective. But just as things looked critical, on October 24 leaders in the Mexican Chamber of Deputies suddenly announced a tentative agreement to move pending legislation to the floor of congress for debate. Maybe the amity period carries on.

A scheduling accord, for what remains of the current congressional session, has been reached among the leadership of the different political parties in the Chamber of Deputies. The agreement is to set a timetable for the most important of the bills now before congress -- many vital to the plans and programs of the Fox administration, to say nothing of the future of Mexico. This accord will be up for consideration by the 500 deputies on Monday, October 29.

If approved (and barring modification), a specific legislative agenda is being programmed through December 15, when the ordinary session of congress is scheduled to recess, plus a special session will continue possibly until December 31. The initial design is for debate and votes on 17 proposals, beginning November 13.

On November 13, farm and

rural project capitalization will be discussed; with revised penal legislation scheduled for November 14. Political reform in the Federal District is planned for November 15. The constitutional right to food is on the agenda for November 21, as is a bill regarding senior citizens; while the legal framework of congress, and format modifications to the president's annual state of the union address, are scheduled for November 22. On November 27 the time zone law will be focused on. The budget renewal will be debated on November 28. On November 29 the issue will be the Agro-industry Sugar Cane Law; on December 4 state reforms will be discussed; as will constitutional reforms related to sports; December 5 will include environmental legislation, and modifications to the Federal Code of Electoral Institutions and Procedures on matters of racial equity; and on December 6 the subjects will be fiscal reform, executive branch of government and group reforms, and amendments to the Integral Waste Management Law. The right to social security could be given constitutional status on December 11; while on December 13 the energy reform package that has been prepared by the National Action Party (PAN) will be the final vote on the ordinary period calendar.

When the ordinary session of congress concludes, on December 15, the Permanent Commission assumes recess period

responsibilities, and it is expected to immediately call a special session of congress in order to discuss and approve the 2002 budget before the statutory deadline of December 31. The planning is being done in this way as the fiscal reform package, assuming that it could be approved on December 6, will modify the revenue law and budget that the Fox government must submit to congress by November 15. Thus, considering the time limitations, the budget debate must be briefly delayed.

Sidebar to that above, on October 13 (while in Europe) Fox told German bankers and businessmen that Mexico would announce the future location of the Mexico City airport on October 19. This brought about an immediate negative reaction from legislative and political leaders at home who criticized the president for making this announcement abroad. In Hamburg Fox was confronted by four pro-Zapatista demonstrators, and in his reaction and response many felt that the president went too far. Rather than just explaining the steps Mexico is taking to resolve the conflict in Chiapas, Fox volunteered in detail that Mexico's relatively new Indigenous Law will be debated anew. This caused a political uproar in Mexico, including criticism by the president's own PAN, as this was seen as not only improper but as an unconstitutional intervention into the legislative arena by Fox. There

was added condemnation of Fox for having been influenced by a pressure group, with his harshest critics pointing out that the group consisted of merely four people. In Spain, during a radio interview and discussion of Mexican extradition policy and *Euzkadi Ta Askatasuna* (ETA) suspected terrorists, Fox brought on a protest from the Basque Nationalist Party (PVN). In turn, Fox was criticized over this in Mexico by some senators for what they called improper intervention in the internal affairs of Spain.

While the entourage was in France, it was Eduardo Sojo who ignited the firestorm. The presidential coordinator of public policy said, that in an optimistic scenario, Mexico's fiscal reform might be approved within a week. While this suggested that an accord had already been reached, the Institutional Revolutionary Party (PRI) immediately denied Sojo's insinuation. More over, the coordinators of the three major parties in the senate asked Fox and his coordinator to restrict their comments on fiscal reform. Seen as a possible ploy to sway an issue within the dominion of the legislative branch of government, the senate leaders asked the Fox team not to lobby inappropriately or act prematurely as the congress has yet to reach a consensus on fiscal reform. The senators said that declarations made by those on the presidential trip to Europe could hurt

continued on page 4

Tertulia from Page Two

were on to them. Guzman feels that even though they were not frontline activists, their cooperative role as bureaucrats with community members played a role in maintaining the Guadalupe neighborhood Chicano.

This brings to mind another story. As many might recall and according to various sources, Frank Carrillo was also the first Chicano to run for county office in Lubbock in 1968. His race for County Commissioner was lost but the example led Paulina Jacobo, now United States Attorney to give Alton Brazell such a scare that he gerrymandered Arnett Benson away from the other Chicano precincts in the redistricting process of 1971.

Frank Carrillo along with Paulina Jacobo who ran for commissioner in Pct 4 in 1970, could be considered the premier pacesetters and examples for activists to come along later and run for office. The loss of Carrillo and others like Guzman, Reyes, Genero Chavez, and Nephtali DeLeon, resulted in Lubbock's loss of some valuable human resources who might have precipitated significant change should they had stayed to fight the good fight. Instead, they left it up to us esquinques to struggle along alone.

This brings to mind another thought (there are so many stories) in regards to Nephtali. First of all, he corrected a part of the story on El Editor in last week's issue which mentioned La Voz del Llano. It was he who actually started La Voz del Llano in the early sixties and would help Mr. Agustin Medina with La Noticias newspaper from time to time. He did however praise Medina for his mentoring and contribution to Chicano media in Lubbock. Nephtali along with Father Halfmann also remembered the strike by the garbage workers in the city. A leading worker providing leadership and encouragement, according to Halfmann was Juan Alamanza. Fr. Halfmann and DeLeon emphasized that there were many others whose names will surface as the story develops.

As in many other cases of injustice, people can only stand so much repression and the garbage collectors finally tired of working conditions and low wages that the City of Lubbock was imposing on them. They finally struck and were given some support by the Chicano community and the Catholic Churches. Nephtali stated that initially the priests were lukewarm in their support until an incident occurred that changed their minds about participation. It occurred when on a certain day, a pile of garbage was found in front of City Hall. Coincidentally, he, Josie Mora (his wife now), Juan and Ramon Barela and Doah Alvarado were riding home late one night when the cops stopped them, accused them of dumping the trash in front of the city and had them arrested. They had not been the culprits but due to fate and their arrest, they then became the rallying symbol to bring attention to the strike. Father Halfmann arranged the release of the new heroes and saw to it that the strike be supported by asking the other priests to promote a boycott of LPL. And so it is that the stories of the past in the Chicano community can give us the spirit of activism to use our present circumstances for justice and equality.

These are some examples of the many stories out there that need full elaboration and expression for the legacy of Chicanos in Lubbock. Sam Guzman summarized it best when he lamented that in comparison to those days past, the prevailing attitude today seems to be the "I've got mine, you get yours as best you can" kinda of thing. Let's hope conditions will eventually make the pendulum swing back to the atmosphere of change for the benefit of all.

I promised myself not to bring up my friend this time, but God knows we deserve better than Gilbert "honesty, Integrity", "I got my raise" Flores.

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Muertos from Page 1

corn plants, but they would also make images of the people who had died that year. They would decorate them and set them up in their homes or temples as offerings or ofrendas. They would then bring food, drink and different types of valuable plants and make offerings to the spirits of the dead.

This is clearly consistent with a lot of Día de los Muertos symbolism and ideas. Clearly the Catholic tradition comes in and brings its own homage and celebration of the dead, the saints and so forth. It was also celebrated at around the same time these ceremonies took place in Mexico.

Among the priests, what they wanted the people to do was to go to mass and participate in the communions associated with their own sacred time that's associated with the fall [season].

In the Pre-Columbian period, there are only two seasons: the dry season and the rainy season. The dry season is what we're talking about here. This is the dry season ceremony. The rainy season ceremonies in Mesoamerican always took place in March or April. When the Christians came, they brought Holy Week and that also fit very well.

What the pre-Columbian calendar said was that there were 360 days of the year, and then five dangerous days. These days in between, when the old sun is dying and the new sun must be born, that coincides with Holy Week. That was clearly celebrated as the time when the sun has died and is resurrected, that happens to fit very nicely with that side of the calendar.

On the other side, there's the idea of the celebration of the mountain. It's at the end of the harvest and the beginning of the dry season. That's when you want to make sure that these seeds get back into the hill.

La Palanca del Voto Hispano

Fernando Velazquez

El papel de los hispanos en la política norteamericana se ha venido acrecentando a lo largo de los años y cambiando en calidad y fuerza. Sin embargo, estos cambios cualitativos y cuantitativos no siempre se reflejan en la síquis de quienes aspiran o ya llegaron a ser líderes comunitarios o políticos de la comunidad hispana y los gobiernos locales. Por esta razón muchos de ellos desvirtúan la meta de lograr mayor participación e influencia en los asuntos locales, como un paso para aumentar ésta también en los asuntos que atañen a

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Photos by John P. Cervantez



toda la nación y son decididos en Washington. La mentalidad tercermundista de querer agradecer siempre a la maquinaria de un partido que les ofreció hace tiempo algunos puestos para ganar a sus compatriotas y vecinos en los barrios predominantemente hispanos, les ciega la realidad de que ahora somos suficientes para exigir y jugar el juego de la democracia: no esperar que nos otorguen cargos y prebendas sino adquirirlos por medio del respaldo de la comunidad, sin patrocínios ni bendiciones de nadie. Que ese momento ha llegado es algo demostrado por el deseo de agrandar a los hispanos que muestran todos los candidatos y políticos electos, sean minoritarios o anglosajones. Si la gran industria, que hasta hace poco sólo llegaba a gastar, cuando más, un millón de dólares para hacer campaña publicitaria entre la comunidad hispana, ahora ha multiplicado sus fondos por tres o cuatro y contrata especialistas y progra-

mas especiales dirigidos a la comunidad latina, no existe ninguna razón para seguir asintiendo a todas las decisiones de un partido o grupo político sin recibir nada a cambio de ello. La idea de que los hispanos están obligados a ser demócratas y a votar por ellos sea quien sea su candidato, es errónea. Los hispanos y todos los votantes, deben elegir a quienes defiendan programas que tomen en cuenta sus intereses muy particulares. El voto es un premio o un castigo a los políticos de acuerdo a su comportamiento. Reelegir a una persona o a un grupo sin que muestren logros concretos es una forma de caudillismo que no beneficia en nada a la comunidad. Una prueba de ello son los cambios de personas en los gobiernos europeos, donde el simple hecho de caer mal a los votantes puede significar la salida del poder de un primer ministro aunque su gobierno continúe administrando la res

pública. Cuando un grupo de votantes sigue sin pensar a un partido o personalidad como si fuera una estrella de rap o de cine, se convierten en votantes cautivos, que eligen a las mismas personas sin analizar si su desempeño merece la pena. Además, le envían el mensaje de que no importa lo que hagan, tienen el voto y el puesto asegurado. Los hispanos debemos romper con esa costumbre y otorgar el voto a cambio de prestaciones e influencia real. Los políticos son nuestros servidores, aunque a muchos se les haya olvidado. Ellos necesitan nuestro voto tanto como nosotros necesitamos una buena administración pública y soluciones específicas para nuestra comunidad. Y sobre este entendimiento se puede votar por cualquiera, si ello nos beneficia

EL EDITOR



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2. Recycling just one aluminum can saves enough energy to run a television for three hours.
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Gonzalez, Fans Share Affection

Whether it's driving around town or walking in to have a late lunch at P.F. Chang's, when Luis Gonzalez is involved, a buzz is immediately created.

People started peering over their shoulders, wanting to catch a glance of the star Diamondbacks outfielder after Wednesday's workout. They searched for pens and any odd pieces of paper, wanting to get a quick autograph or even a simple handshake.

"I'm approachable," Gonzalez acknowledged. "I don't consider myself anything other than the guy who lives next door to the other guy. Being out is how people relate to us. We're not a sheltered family. We're Southern people, and we like to meet people."

There is no denying that Gonzalez's captivating personality attracts all comers. Mostly because it's genuine. There is no phyness in Gonzalez's character.

This is someone who couldn't help himself if he tried. It's why in three short years, Gonzalez has become the face of the Val-

ley sports scene. It's why teammates call him "The Internet-er," ready to communicate with anyone. It's why his wife, Christine, simply shakes her head when the family is out on the town.

"You can never meet enough people," he said.

Gonzalez is a man of the people and not afraid to say he is a role model, a title he strongly embraces. This is someone who will pass on having a beer at dinner if children are watching.

If the Valley had a Mount Rushmore of athletes, Gonzalez would be smack in the middle. He is unlike any other player on this Diamondbacks roster because he has embraced the community as tightly as it has him.

It seems just about everyone in town has a first-person Gonzalez story, whether it be with him, his wife or their triplets - Megan, Jacob and Alyssa.

"People are sometimes afraid to talk to me," Gonzalez said. "It's the best feeling when someone recognizes me. It's never a problem. If they don't recognize me, it means I'm not

doing my job on the field."

Gonzalez has done more than his share since joining the Diamondbacks before the 1999 season. His home run total has risen from 26 to 31 to this year's astronomical 57.

He has two years remaining on his contract, which at \$4 million per season is way below market value, and is up-front with his desire to finish his career in Arizona.

"I hope Jerry (Colangelo) thinks enough of me to keep me here," Gonzalez said. "And even after my career, whether it's working in the community or with young players. I'm tired of moving around."

Gonzalez, who recently turned 34, has made such a connection in the Valley that it's nearly impossible to think of him ever putting on a different uniform.

This is where Gonzalez's career has blossomed to full beauty. Nobody could have dreamed the relationship would take off the way it did after the Diamondbacks sent Karim Garcia to Detroit for Gonzalez. The Tigers even tossed in \$500,000 to seal the transaction.

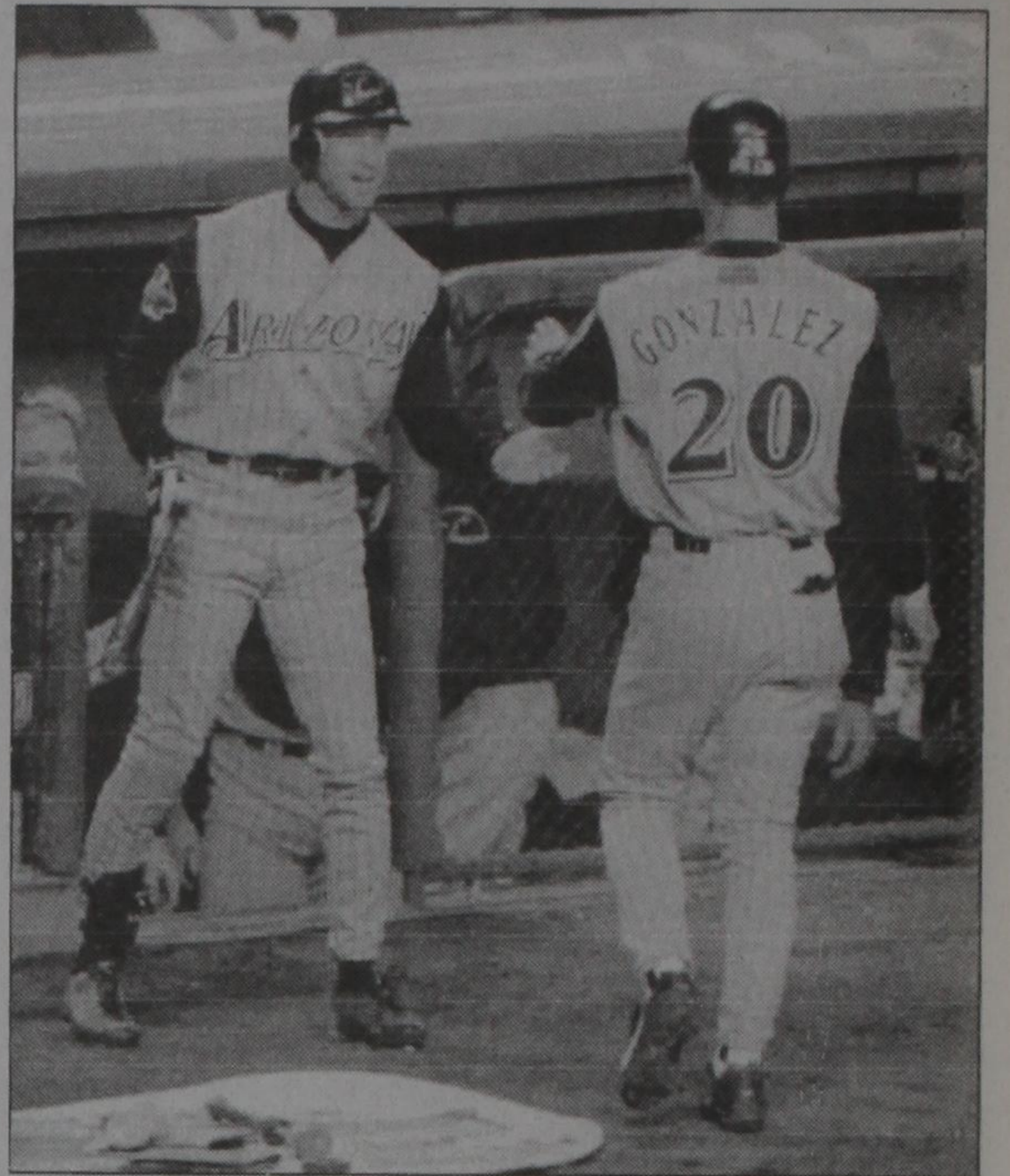
"I'm so happy here," said Gonzalez, who maintained his suburban Houston residence until two years ago. "After the first year here, I told Christine, 'We have to move here.' This is where I want to be."

The biggest reason Gonzalez is so accommodating to everyone stems from his childhood, chasing down Cincinnati Reds players during spring training in the mid-1970s. He remembers sometimes being shoeed away and the mental scars that resulted.

"When you see a kid wearing your jersey, you know you're the one he picked," Gonzalez said. "That carries a lot of weight because that kid had a lot of choices."

Kids, young and old, deserve to choose a Gonzalez jersey as long as he's in the majors. He and the Valley have earned as much, no matter what happens during the World Series.

Read El Editor Lubbock's Voice for News that Count



Texas Tech Meets A&M in Lubbock

TEXAS A&M

The fact that the Aggies head into their final three regular-season games in control of their destiny is extremely satisfying to coach R.C. Slocum.

"This is a team that has demonstrated a lot of character," Slocum said. "They've had to overcome a large number of injuries to key players. I don't know if I've ever been associated with a team that has had this many injuries to key players."

"The fact that we're winning football games is due to the combination of offense, defense and special teams making plays. This is a football team that knows how to win games, that finds ways to win games."

The Aggies are 7-1 overall and tied with Texas and Oklahoma for the South Division lead with 4-1 records. Texas A&M closes the regular season with games at Texas Tech and Oklahoma and a home game against Texas.

"I'm proud of this team," Slocum said. "We don't have the eternal things that sometimes teams have to deal with. We don't have guys who are worried about playing time or carries. This is a group that plays well together, that chips in and finds ways to win."

"It's different guys each week stepping up to make it happen. In our game against Iowa State, we score the winning points with a true freshman at tackle, a true freshman at tight end and a (redshirt) freshman tailback carrying the ball. That's what I mean -- they're making it work."

TEXAS TECH

The two home games remaining on Texas Tech's schedule are against Big 12 South contenders Texas A&M and Oklahoma, giving the Red Raiders a chance to play spoiler.

But Mike Leach has not addressed that prospect with his team, which is 4-3 overall and 2-3 in the Big 12.

"I don't talk about any of that stuff," said the Tech coach, whose team has averaged 40.7 points in its last four games. "I talk about how we've got a game this week (against A&M) and we need to go out and practice the way we can."

Texas Tech leads the Big 12 in passing offense (324.7 yards per game), is second in total offense (417.3 yards per game) and third in scoring offense (36.3 points per game). Much of the credit for the offensive success goes to junior quarterback Kliff Kingsbury, who leads the conference in to-

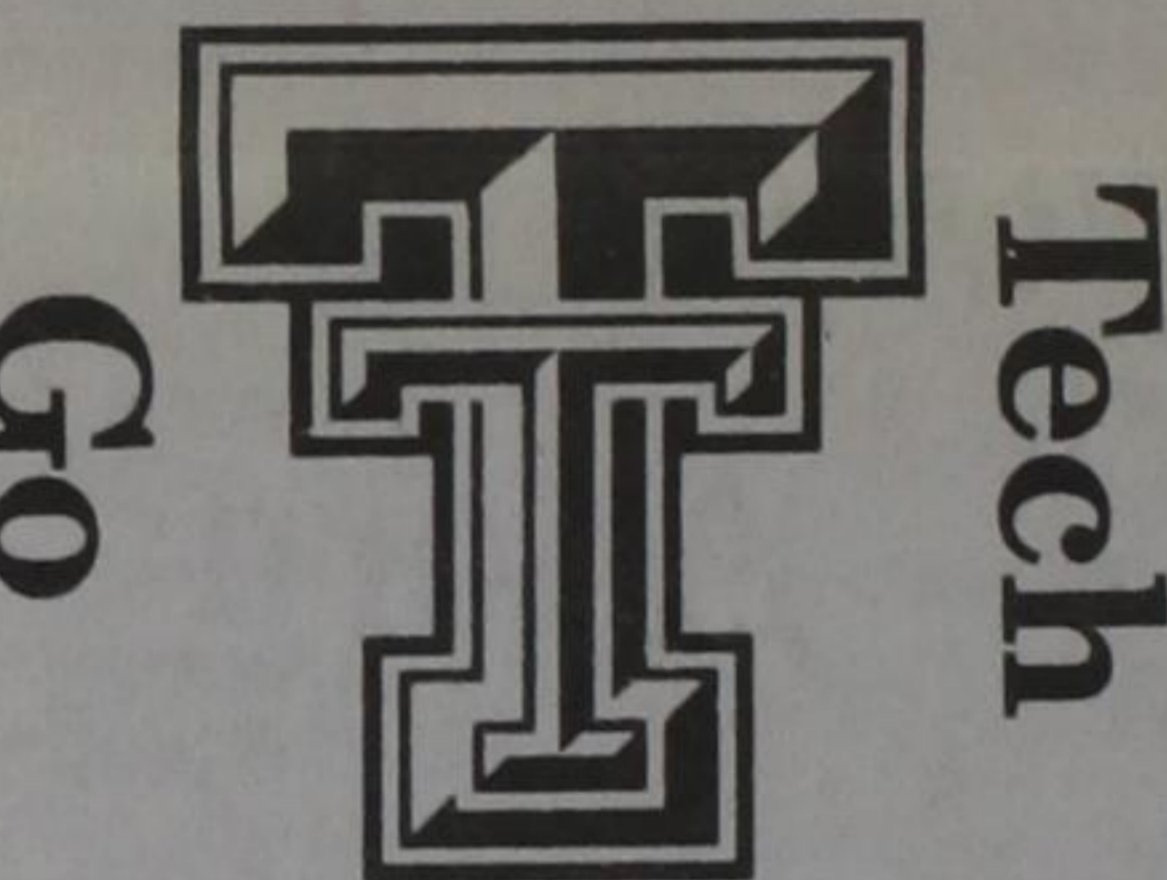
tal offense (303.4 yards per game).

Kingsbury has thrown for a league-high 2,159 yards, completing 64.1 percent of his passes (220 of 343). He has thrown 15 touchdown passes to seven interceptions for a passing efficiency rating of 127.4 points.

"He's as good as anyone in the country," Leach said. "The numbers make that clear."

Leach was the offensive coordinator at Oklahoma in 1999, where he worked with Josh Heupel. Heupel led the Sooners to a national championship last season with a 13-0 record.

"Josh and Kliff are real similar," Leach said. "They're both real smart. They are football coach's sons. Both are incredibly accurate passers, although Kliff has a little better arm. But they're both very good quarterbacks."



Happy Birthday Olga! from the whole family

Needed Reforms From Page 2

the sensitive negotiations that are taking place.

It must be noted that even before the trip to Europe there had been signs of a drop in Fox's popularity, as so far none of his structural reforms have taken hold. Everything is pending, with needed changes hopefully to come. As well, there are those who have accused the Fox government of heavy-handedly trying to impose imperatives and solutions on a divided congress that must approve pending legislation. And there are other factors.

So, with these complicated relationships and facing the possibility of added friction, Fox returned from his trip abroad to what many thought would be political confrontations, even more pressing problems and a lessening in popularity. Too, doubts were growing with respect to the possibility of legislative reforms in the short-term. But lo and behold, it now appears that the logjam may have broken and just maybe a divorce is not in the offing. All concerned can but hope that Fox will earnestly work with the congress, and that the legislators will reciprocate and at long last address those real and important issues that have irresponsibly been put off for far too long.

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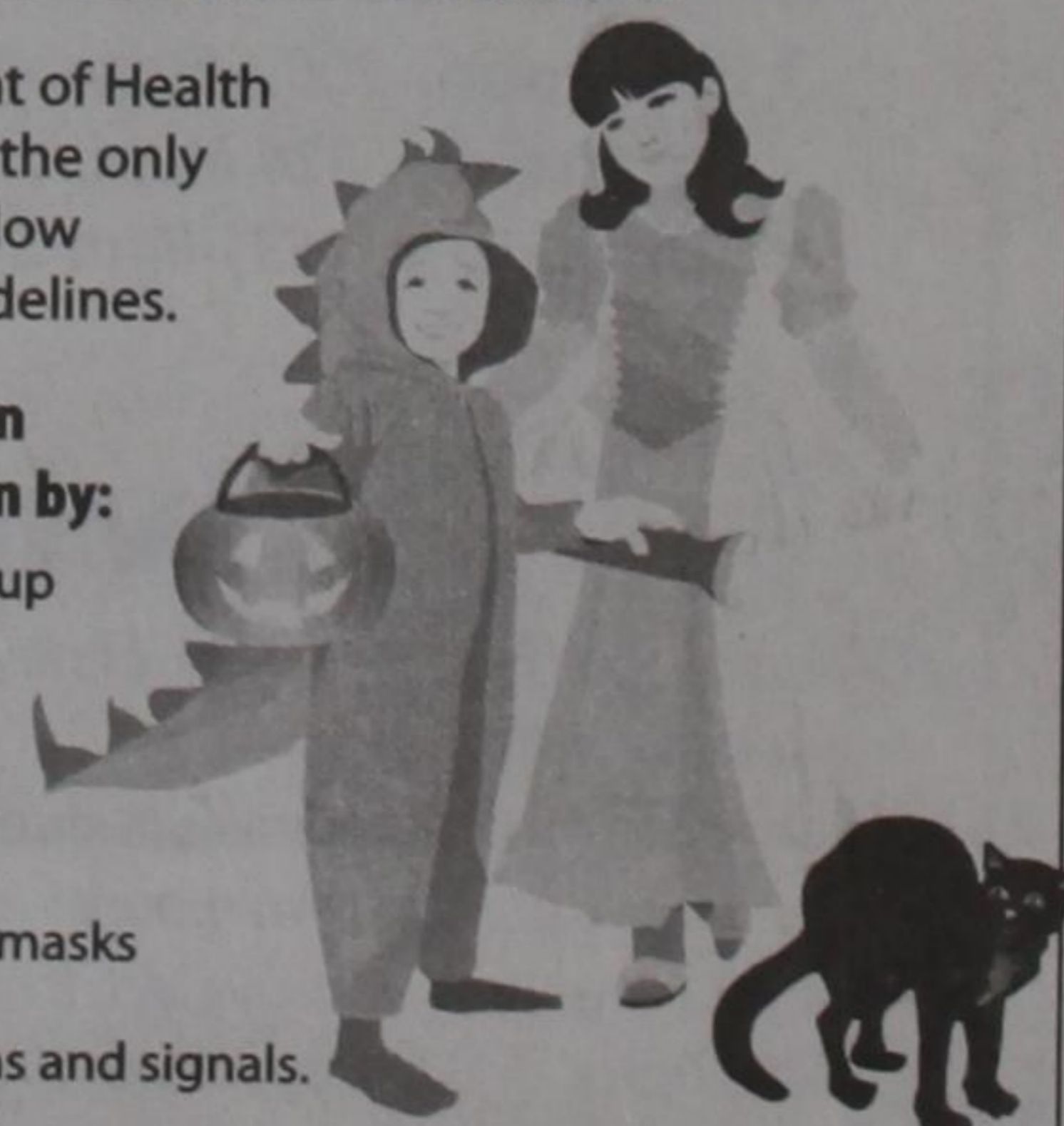
Guidelines for Grown Goblins

The Texas Department of Health warns children aren't the only ones who need to follow Halloween safety guidelines.

Parents and adults can avoid injuring children by:

- Dropping off/picking up kids curbside, away from traffic.
- Entering and exiting driveways slowly and carefully.
- Removing Halloween masks while driving.
- Obeying all traffic signs and signals.

Sources: Carole Keeton Rylander, Texas Comptroller (www.window.state.tx.us) and the Texas Department of Health.



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This Veterans Day, we urge all Americans to remember those in uniform today, as well as the veterans of generations past. Their sacrifice to preserve freedom and opportunity for us all deserves our heartfelt thanks.

The American Legion

www.legion.org

Tragedia Une A Consules Latinoamericanos En Nueva York

Por Miguel Pérez

En medio de la tormenta de inseguridad y miedo que todavía azota sus comunidades, los cónsules generales de América Latina han encontrado la manera de colaborar para ayudar a sus propias víctimas del terrorismo en Nueva York.

"Dada esta situación lamentable, estamos más unidos que nunca", explica Salvador Beltrán del Río, cónsul general de México. "Deberíamos estar unidos porque representamos la hermandad de las Américas, pero ahora las circunstancias nos han acercado más, así como el resto de Nueva York se ha unido".

Beltrán es el presidente de una asociación de cónsules generales latinoamericanos. El grupo se ha vuelto más activo desde los ataques del 11 de septiembre contra el Centro de Comercio Mundial.

"A pesar de los eventos desagradables, hemos logrado encontrar lo positivo", dice Luis Eludes Pérez, cónsul general de la República Dominicana, que perdió a 41 ciudadanos en los ataques. "Un aspecto positivo es poder acercarme a mis colegas de varios países latinoamericanos. Hemos establecido nuevas líneas de comunicación que nos permiten ayudarnos mutuamente con los problemas que compartimos y encontrar soluciones en común".

Muchos consulados han abierto un departamento nuevo -- con sus propias líneas de teléfono -- para lidiar con los ataques contra el Centro de Comercio Mundial.

Cada uno ha recopilado una lista de nacionales que hayan muerto o desaparecido -- México, 18; Guatemala, 4; Honduras, 6; Ecuador, 12 -- y la lista continúa -- haciendo que se den cuenta que "esta terrible tragedia nos ha afectado a todos", dice Beltrán.

En nombre de sus ciudadanos, los consulados hacen de todo, desde asistir a los parientes de las víctimas con visas para asistir a los funerales hasta con proveer muestras de ADN.

"Hemos apoyado en lo que podemos a nuestras cuatro familias", dice Rosa María de Mora, cónsul general de Guatemala. "Ahora estamos tratando de ayudar a muchos más guatemaltecos desempleados por los atentados. Queremos que se acerquen al consulado porque podemos darles consejos sobre cómo buscar otro empleo".

Juan Carlos Casco, cónsul general de Honduras, ha llamado a todos los hondureños afectados por el ataque terrorista a que visiten el consulado, "estén aquí legalmente o no para poder hacerles la conexión con las agencias de alivio apropiadas. No deben temer nada cuando vienen a nosotros".

Para los cónsules generales, es un nuevo papel.

Antes, muchos latinos buscaban a los cónsules generales cuando temían por la seguridad de sus parientes en los países nativos, pero ahora son los de los países latinos los que llaman a Nueva York con las mismas preocupaciones por el terrorismo.

"Están llamando constantemente al consulado para enterarse no sólo de los argentinos que son residentes de Nueva York, sino también de los que son turistas", dice Ciro Ciliberto Infante, cónsul adjunto de Argentina. "Les decimos que no se preocupen, que el gobierno de los Estados Unidos hace todo lo posible, toma todas las precauciones, para que los ataques no se repitan".

Al enfatizar que la tragedia en Nueva York es una tragedia generales piden que los latinos apoyen el país en la lucha contra el terrorismo.

Con el lenguaje florido que frecuentemente usan los diplomáticos latinoamericanos, el cónsul general de la República Dominicana lo explicó así: "Quiero ver a todos mis compatriotas con la frente en alto, con el pecho lleno de emoción, mostrando el patriotismo y la solidaridad con emoción, mostrando patriotismo y solidaridad con este país que nos ha abierto las puertas y que nos ha dado un segundo hogar".

Comercio Mundial.

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Juan Carlos Casco, cónsul general de Honduras, ha llamado a todos los hondureños afectados por el ataque terrorista a que visiten el consulado, "estén aquí legalmente o no para poder hacerles la conexión con las agencias de alivio apropiadas. No deben temer nada cuando vienen a nosotros".

Para los cónsules generales, es un nuevo papel.

Antes, muchos latinos buscaban a los cónsules generales cuando temían por la seguridad de sus parientes en los países nativos, pero ahora son los de los países latinos los que llaman a Nueva York con las mismas preocupaciones por el terrorismo.

"Están llamando constantemente al consulado para enterarse no sólo de los argentinos que son residentes de Nueva York, sino también de los que son turistas", dice Ciro Ciliberto Infante, cónsul adjunto de Argentina. "Les decimos que no se preocupen, que el gobierno de los Estados Unidos hace todo lo posible, toma todas las precauciones, para que los ataques no se repitan".

Al enfatizar que la tragedia en Nueva York es una tragedia

Tragedy Unites Latin American Consuls In New York

By Miguel Pérez

In the middle of the storm of uncertainty and fear that is still pounding their communities, the consuls general of Latin America have found a way to work together to help their own victims of New York terrorism.

"Because of this lamentable situation that we are all in, we are more united than ever," Salvador Beltrán Del Río, consul general of Mexico, explains. "We should be united because we represent the brotherhood of Latin Americas, but now the circumstances have brought us even closer together, just like the rest of New York has come together."

Beltrán is president of an association of Latin American consuls general. The group has become much more active since the Sept. 11 attacks on the World Trade Center.

"In spite of the unpleasant events, we have been able to find positive things," says Luis Eludes Pérez, consul general of the Dominican Republic, which lost 41 people in the attacks. "One of them is being able to

bond with my colleagues from various Latin America countries. We have established new lines of communication that allow us to help each other in dealing with problems we have in common and to find common solutions."

Most consulats have set up separate departments -- with their own phone lines -- to deal with the World Trade Center attacks.

"As each has compiled a list of nationals who are dead or missing -- Mexico, 18; Guatemala, 4; Honduras, 6; Ecuador, 12 -- and the list goes on -- they have realized how "this terrible tragedy is affecting all of us," says Beltrán.

On behalf of their nationals, the consulates deal with everything from assisting victims' relatives in getting visas for funerals to providing DNA samples.

"We have given our four families all the support within our reach," says Rosa María de Mora, consul general of Guatemala. "Now we are trying to help many more Guatemalans who are unemployed because of

the attacks. We are encouraging them to come to the consulate because we can advise them how to search for another job."

Juan Carlos Casco, consul general of Honduras, is calling on all Hondurans affected by the terrorist attack to visit the consulate "whether or not they are in this country legally so we can connect them with the appropriate relief agencies. They should have nothing to fear when they come to us."

For the consuls general, it's a new role. Previously, many Latinos would turn to the consuls general when they feared for the safety of their relatives in their Latin American homelands, but now it is those back in Latin America who are calling New York with the same concerns about terrorism.

"People are constantly calling our consulate to find out not only about Argentines who are New York residents, but people who are here as tourists," says Ciro Ciliberto Infante, adjunct consul of Argentina. "We tell them that they should not worry, that the American govern-

ment is doing everything possible, taking all the precautions, so that these attacks are not repeated."

Stressing that the New York tragedy is a Latin American tragedy, the consuls general are encouraging Latinos to support this country in its struggle against terrorism.

Using the flowery language often used by Latin American diplomats, the Dominican Consul General Pérez explained it this way: "I want to see all my compatriots with their head held high, with their chests filled with emotion, demonstrating patriotism and solidarity with emotion, demonstrating patriotism and solidarity with this country which has opened its doors and given us a second home."

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das y muertas de cansancio. Fue un excelente viaje.

Pero no fue hasta los atentados terroristas después que me di cuenta que había sido mucho más que un simple viaje. Con cada escena angustiante de aviones estrellándose contra las torres, con la gente aterrada por sus vidas y familias pidiendo a sollozos socorro, mi hija no podía más que repetir, "Yo estuve allí".

De alguna manera, el breve desvío inesperado que nos llevó tan cerca de los edificios condenados y codo-a-codo con la gente que ahora está sufriendo, ha tocado en lo más hondo a mi hija.

Se ha hecho adulta, mucho más profundamente que con cualquier fiesta de quince años.

Lo más preocupante no es simplemente el hito que ha marcado mi hija, sino que el hito lo ha marcado la nación entera. Ya no somos ingenuos, ni confiados, ni nos sentimos tan libres como antes. Todos hemos llegado a ser adultos, y no fue nuestra decisión.

La Opcion De Mi Hija:

Ir a Nueva York o Tener Una Quinceañera

Por Marisa Treviño

Fue la opción que le ofrecimos a nuestra hija de quince años. Había llegado a la edad en que, según la costumbre, debutaría a la vida adulta vestida de blanco con una corona brillante, una misa católica, un salón de baile elegante rebosante de una orquesta, un pastel altísimo, una escolta de catorce amigas, y una lista de invitados que puede llegar a cientos de personas.

Cualquiera que haya sido responsable de los costos de tal evento tiene bien claro que marcar este hito puede llegar fácilmente a los miles de dólares.

Mi hija quería la quinceañera, pero también quería el viaje a Nueva York. El departamento de teatro de su escuela iba a hacer un tour de cinco días de la ciudad durante el receso de primavera.

El empeño y la fascinación por ver la gran ciudad, alimentados por su programas favoritos de televisión con escenario en la ciudad que nunca duerme, le hizo aún más difícil la selección.

"¿Por qué no puedo hacer las dos cosas?", lloraba, frustrada.

"Por que", le explicaba, "aparte que no tenemos el dinero para cubrir los gastos para las dos opciones, el ser adulta significa tener que tomar decisiones difíciles".

Después de pasar varios días de mal humor, me preguntó, "¿Qué hago, mamá?". "Casi caigo en la tentación de la trampa adolescente de decirle lo que debía hacer. Pero resistí."

Yo sabía que llegar a ser adulto no sólo implica tomar las decisiones difíciles, sino que también significa vivir con las consecuencias. No me hubiera costado nada decirle a mi hija lo que me parecía a mí que ella debería hacer, pero si seguía mi consejo y tuviera una mala experiencia, yo tendría la culpa.

"No", le dije. "La decisión es

tuya".

Decidió al final que prefería tener cinco días de recuerdos que uno solo.

Mis amigas que se habían esmerado en darles quinceañeras a sus hijas no me entendían.

Cómo marca el hito un viaje, me preguntaban. Es simplemente un viaje. Por el momento sólo atinaba a responder, "Fue su decisión".

Y fue mi decisión estar al lado de mi hija cuando descubrió Nueva York.

Se nos llenaron los días de actividades, no paramos de 6 a.m. hasta la medianoche todos los días.

En la víspera de nuestro regreso, visitamos la Estatua de la Libertad. Se separó nuestro grupo del resto del tour y no alcanzamos el ferry para regresar a la orilla de Nuevo Jersey hacia donde se dirigían el resto del grupo al autobús.

En vez de hacer detener al grupo mientras esperábamos el otro ferry, decidimos cruzar a Nueva York y seguir camino al próximo destino como verdaderos neuyorquinos -- por el subterráneo.


Al cruzar el río Hudson, nos dejó incrédulos el horizonte majestuoso de la ciudad, con las torres gigantes del Centro de Comercio Mundial.

Apenas llegamos a Battery Park, nos colocamos entre los nativos y corrimos por los cruces congestionados, galopamos por los escalones empinados, saltando para entrar a los vagones atiborrados del metro. Ya no nos sentíamos turistas.

Regresamos a casa emocionados.

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MAGIC 93.7 TOP 10

Lubbock's Numero Uno Tejano Hit Station
KXTQ-FM Lubbock, Tx
Week of October 25, 2001
Tony "T" Samarripa - Program Director

TW	TITLE	ARTIST
1	Shhh	Kumbia Kings
2	A Tu Lado	Bobby Pulido
3	Si Tu Amor Es Mi Prision	Ram Herrera
4	Donde Estas	Shelly Lares
5	Ya Despues	Costumbre
6	Que Metida De...	Jay Perez
7	Lo Dice Tu Mirada	Emilio
8	Pero Hablame	Siggnno
9	1,2,3	Iman
10	Solo Y Triste	Stampede

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AND &
Checkout the Calendar of Events; Find Out About Nuestra Cultura; Checkout the PICTURES! e-mail your comments ... & Much Much More!!!
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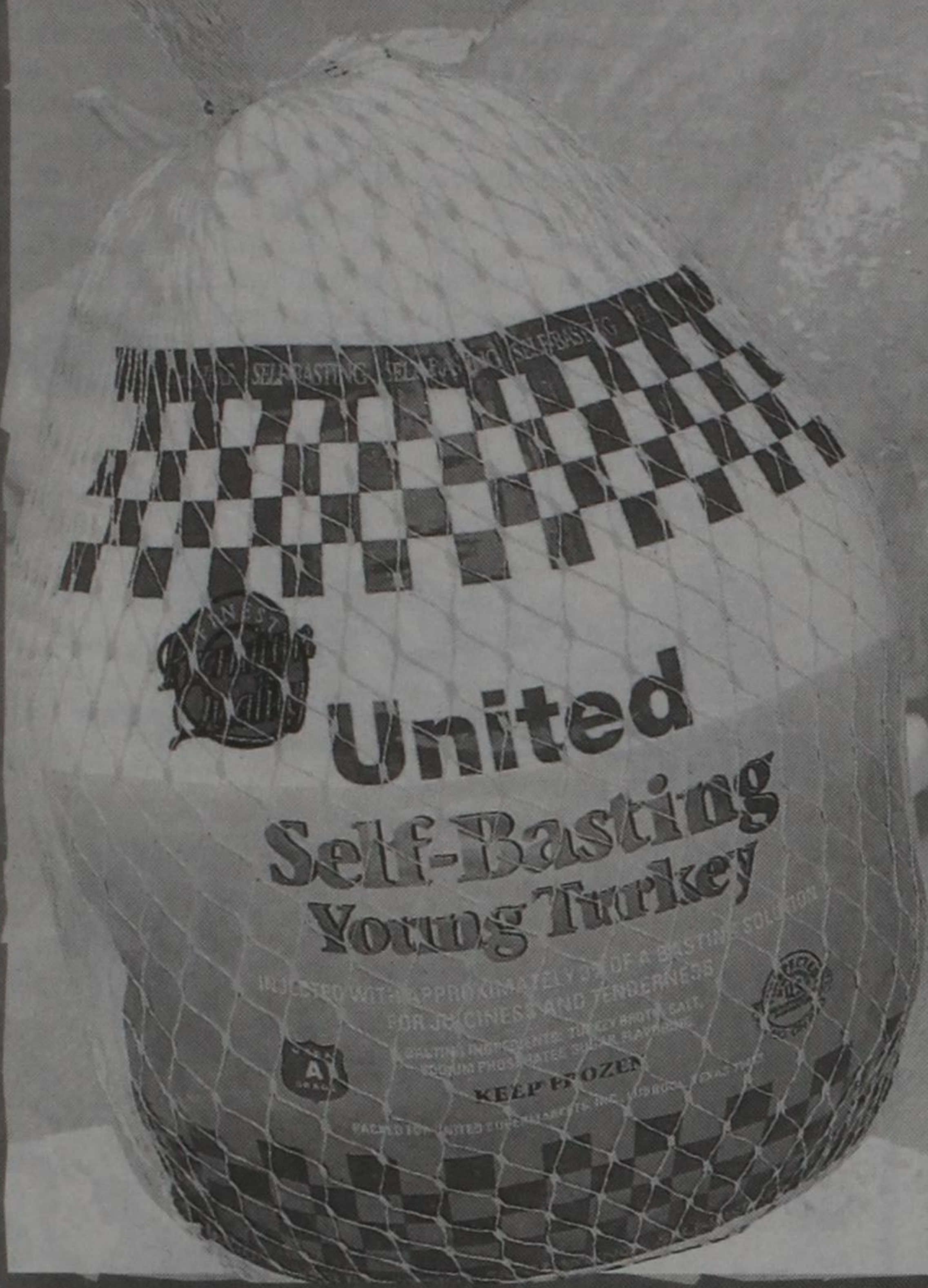
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