

# el Saltillo

Vol. XXVI No. 50

Week of September 11 thru September 17, 2003

Lubbock, TX USA

## Fiestas del Llano Celebration



**Reigning Miss Fiestas del Llano Nichole Gonzales**

Age: 18  
Parents: Mr and Mrs. David Gonzales.  
School: South Plains College in Levelland, followed by Texas Tech University - Major: Business Platform: "Understanding the benefits of the Head start program in child development and skills advancement".



**Victoria Romo**

Age: 18 - Parents: Fermin & Patricia Romo  
School: Texas Tech University  
Major: Pharmacy - Platform: "Educating youth about circumstance and positive decisions"  
Sponsors: Caprock Discount Drug  
Honors: Member of the National Honors Society Chartering group of the Monterey High School KEY Club, Texas Music Educators All-State, Solo & Ensemble winner, Honor Graduate, Color Guard Capt.



**Monique Carrillo**

Age: 19 - Parents: David & Rosie Carrillo  
School: TTU - Major: Exercise Sports Science - Platform: "Benefits of a Higher Education for Hispanic Students." Sponsors: Joe & Lilly Carrillo and David & Rosie Carrillo Honors: Honor Graduate (high school), Frank Phillips College Dean's Honor Roll, Frank Phillips College Minority Leadership Award, All American Scholar Collegiate Award



**Celeste Jimenez**

Age: 19 - Parents: Victor & Deborah Jimenez - School: TTU  
Major: Pre-Medicine Platform: "Addressing a silent killer: Cirrhosis of the Liver" Sponsors: Primerica Financial Services Honors: Honor Graduate (high school), Various Vocal Awards at Lubbock High President's Educational Award (Academic Achievement), Youth Corps, Dedication & Service Award



**Amanda Tovar**

Age: 19 - Parents: Jesus & Elena Tovar  
School: TTU - Major: Personal Financial Planning & Pre Law Platform: "Educating the Hispanic Community of Proactive Financial Awareness" - Sponsors: Jesus & Elena Tovar - Honors: Honor Graduate from high school (top 10%), Dean's List at TTU, TX Higher Education Coordinating Board Scholarship, TTU El Paso Alumni Chapter Scholarship

### 2003 Fiestas Patrias Festival Schedule of Events

#### "Celebrating Heroes of the Past, Present and Future"

Note Stage: (M) Main Stage; (S) Second Stage; (P) Platform

#### Thur. September 11, 2003 - Highlights

Time	Stage	Event
9 - 10 am	"P"	Workshop: "The Art of the Flamenco" Children's Story Hour (Spanish) Ongoing Carnival Youth & Amateur Art Exhibit Southwest Collection Historical Exhibits Chess Matches & Lessons Children's Story Hour (Spanish) Youth & Amateur Art Exhibit TTU Teatro en Español Southwest Collection Historical Exhibits Chess Matches & Lessons Ongoing Carnival

#### Music Stages Hosted by Power 106

Time	Stage	Entertainer
10-11 am	"P"	Ribbon Cutting & Unity Memorial
11-12 pm	"M"	Olga Vela (Mariachi & Bolero)
12-1 pm	"P"	TTU Teatro en Español - 1 Act Play Track Music

#### Family Night sponsored by Atmos Energy

Time	Stage	Entertainer
5-6	"S"	Grupo Motivo (Conjunto)
6-7	"P"	St. Patricio Ballet Folklorico
7-8pm		Klif-Notes (Classic Rock)
8P-9P		Sombra (Classic Tejano)
9P-10P		Latin Express (Orquesta)
10P-11P		Sombra (Tejano Classic)
11P-12A		Agustine Ramirez (Tejano Classic)

#### Gate Hours & Fees

11 a.m. - Festival opens for lunch. No gate fee through 2 p.m., no carnival; plenty of great food.  
3 p.m. - Festival opens. Vendors, music, carnival open.  
Family night sponsored by Energas/Atmos Energy. Gate fee: \$2.50 per person, regardless of age. Admission fee includes music and unlimited carnival rides!  
Festival closes at 12 a.m.



**Liliana Bustillos**

Age: 19  
Parents: Tommy & Amelia Garcia and Henry & Yolanda Bustillos  
School: TTU - Mechanical Engineering - Major: Mechanical Engineering - Platform: "Addressing the rise of Attention Deficit Hyperactivity Disorder among Hispanics."  
Sponsors: A Moment In Time Photography, Pollard Friendly Ford-s Lubbock- Honors: Dean's List at TTU, Gates Millennium Scholarship Recipient, Upward Bound Alum Honor Graduate



**Dolores Salas**

Age: 23 - School: TTU  
Parents: Fernando & Suzy Salas  
Major: Human Development & Family Studies - Platform: "Creating awareness about public assistance programs for the elderly"  
Sponsors: The Salas Family  
Honors: Hispana of the Year - Youth Category (Spring 2003), Fiestas del Llano 2002, Scholarship Recipient, TTU Insignia License Plate Scholarship, Upward Bound Union President's Award

### Friday, September 12, 2003

Time	Stage	Event
10 - 11 am		Workshop: "The Significance of a Piñata"
10:30-11:15	"P"	Workshop: "The Piñata Maker" (Spanish)
11:00 a.m. to 2:00 p.m.		City Wide Health & Community Resource Fair

Time	Stage	Entertainer
11:15-12:15	"P"	Clyde Vandygriff (Storyteller)

#### Music Stages Hosted by Magic 93.7 & Telemundo

Time	Stage	Entertainer
11:45 - 1:00 pm		Hispanic Heritage Month Luncheon brought to you by the Fiestas del Llano, Inc. Board
12:30-1:30	"M"	Olga Vela (Mariachi, Bolero)
1:30-2:30	"S"	Notorious Good Fellas (Rap)
2:30-5:00		Highlights/Music Variety Tracks
5-6	"M"	Divina (Tejano, Variety)
6-7	"P"	Ballet Folklorico Aztlan

#### 7:00 p.m. Miss Hispanic Lubbock

#### Scholarship Pageant (Civic Center Theater)

Time	Stage	Entertainer
7-8	"S"	Mi Gusto (Conjunto)
8:00P-9:30P		Los Arcos (Conjunto)
9:30P-10:30P		Jonny Martinez (Tejano)
10:30P-11:30P		Alfonso Ramos (Tejano Classic)
11:30P-1A		Los Garcia Brothers (Conjunto)

### Saturday, September 13, 2003

Time	Stage	Event
10:00 am		Parade - The Honorable Judge Sam Medina, Grand Marshall

#### Hosted by Power 106 & Entravision - Univision/KBZO

#### Music Theme: "Noche Mexicana"

Time	Stage	Entertainer
10:45- 11:45	"P"	Flamenco Dance by Alicia Laura
11:45-12:00	"S"	Parade announcements
12-1 pm	"P"	Teatro en Español - 1 Act Play
1-2	"M"	Pressio (Tejano)
2-3	"S"	"Pura Vida" (Tejano)
3-4	"P"	Fiestas del Sol Ballet Folklorico
4-5	"M"	Remedio (Tejano)
5-5:30	"P"	Nueva Generacion (Youth Mariachi)
5:30-6:30	"S"	Long Girlz (Contemporary Hits)
6:30P-7:30P		Ricardo Gutierrez y Rival
7:30P-9:00P		Los Bravios (Grupero)
9P-10:30P		Alazzan (Conjunto)
10:30-11:30		Latin Express (Orquesta)
11:30P-1A		Chente Barrera (Conjunto)

### Sunday, September 14, 2003

Time	Stage	Event
1:00 p.m. to 6:00 pm		Classic & Lowrider Car Show Hosted by Magic 93.7 & Telemundo

#### Music Theme: Variety

Time	Stage	Entertainer
10:30-11:30	"S"	Blind Surrender (Christian)
11:30-12:30	"S"	Grupo Amor (Spanish Rock)
12:30-1:30	"M"	Los Sunshiners(Tejano,)
1:30-2:30	"S"	4U2NV (Rap)
2:30-3:30	"P"	El Ballet Folklorico Nuestra Herencia
3:30-4:30	"M"	Grupo Cadena (Conjunto)
4:30-5:30	"S"	Mariachi Mi Tierra
5:30P-6:30P		Ricardo Gutierrez y Rival
6:30P-7:30P		Sonny Ozuna (Tejano Classic)
7:30P-9:00P		Tremendos V (Conjunto)
9:00P-10:30P		Varonil (Columbiano)
10:30P-12A		Solido (Regional Tejano)

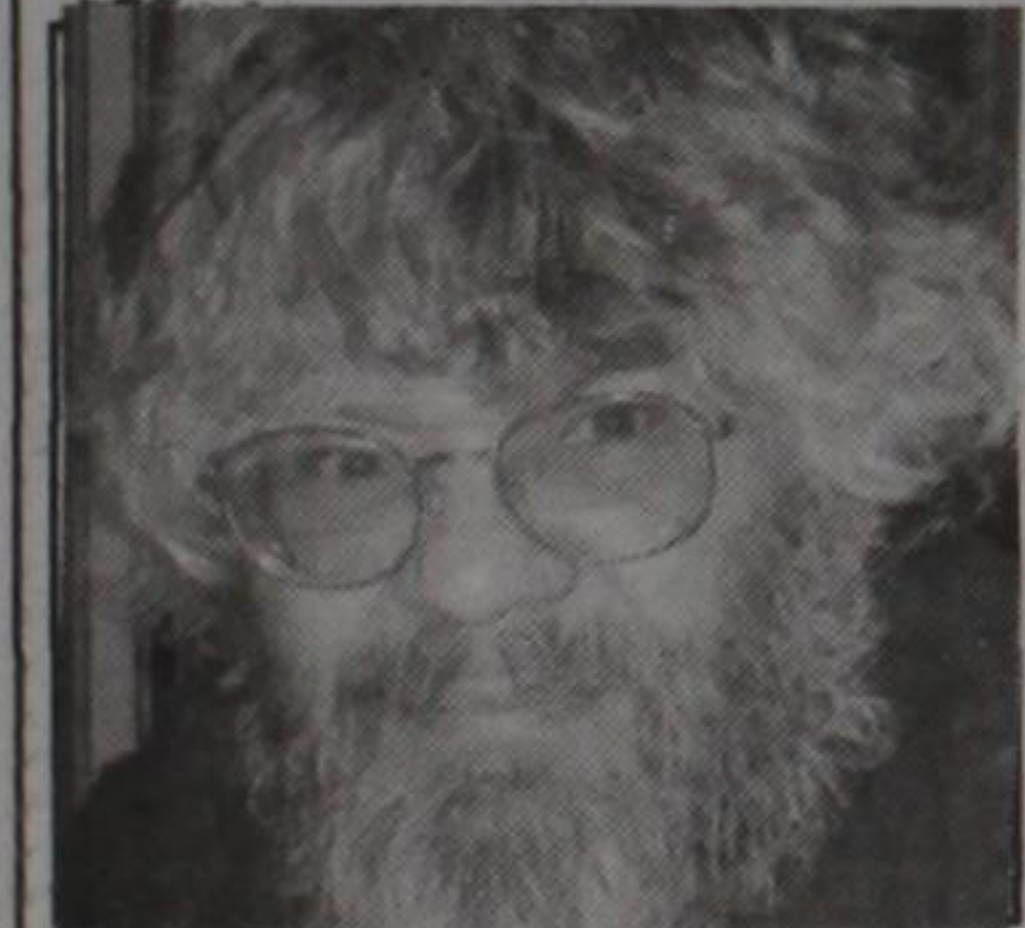
### Monday, September 15

6:00 pm		Hispanic Heritage Month Kick-off Reception & Art Exhibit
7:00 pm		Celebrant Mass hosted by Our Lady of Grace Church, Erskine Street
8:30		"Grito de Dolores" Ceremony, Facilitated by Bishop Placido Rodriguez, on the Our Lady of Grace Pavilion, East Parking Lot

#### Tuesday, September 16

Observation - Deis y seiz de Septiembre  
**Happy Fiestas del Llano**

### Comentarios de Bidal Agüero



#### El Diez y Seis de Septiembre

A question from one of my daughters this week was: "which color goes first on the flag - the red or the green?"

The question brought to mind the difficult times which a group of students in 1971 went through in trying to organize a celebration of 'El 16' after a period of years in which the celebration has been seemingly tossed aside.

The students themselves were in a period that craved for an awakening of their culture and background and it had been a year and a half after a devastating tornado had destroyed the barrio.

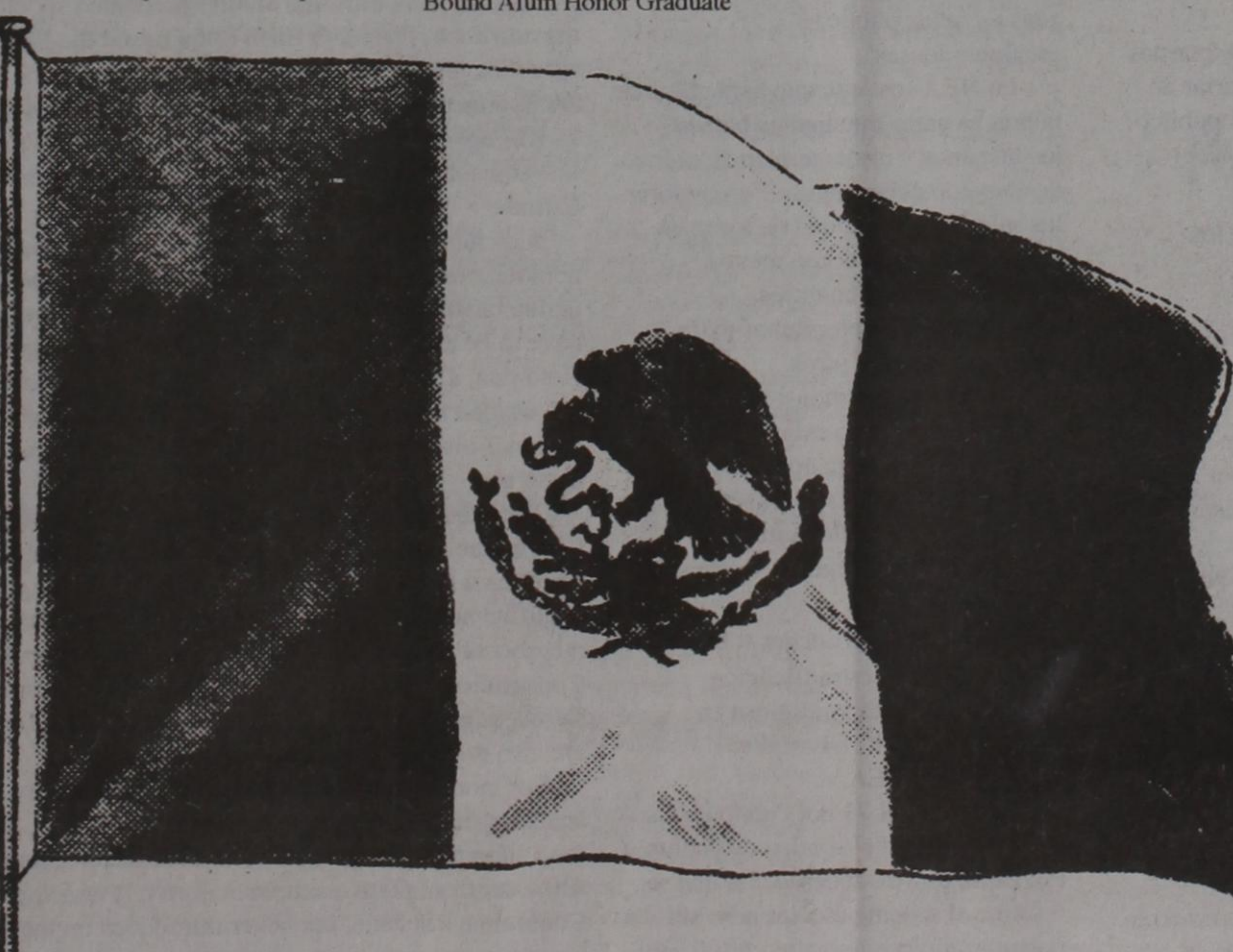
The time was right for a celebration. And what better to bring back a little life into the barrio than a fiesta.

The students grabbed a bits and pieces of this and that and managed to put together a celebration that included everything from a parade to many puestos set up to sell and cook the food.

At the front of the celebration was a stage that was built in all its splendor with a backdrop brightly painted red green and white. After the fiestas started we were informed the colors were misplaced.

Not to worry- we explained - the backdrop is not the flag, only a backdrop.

¡Feliz 16 de Septiembre!



# An American Hero from South of the Border

By Jorge Mariscal

One of the most eloquent voices speaking out against the folly of George W. Bush Inc.'s invasion and occupation of Iraq is Fernando Suárez Solar. An average-sized man with large eyes and a serene expression, Mr. Suárez speaks imperfect English and often apologizes to his audiences. But what he has to say in his native Spanish is nothing less than one of the most intelligent, powerful and absolutely riveting analyses of why Bush and Co. must be stopped.

Last March 27, Mr. Suárez's son, Marine Lance Cpl. Jesús Alberto Suárez del Solar Navarro died in Iraq when he stepped on an unexploded U.S. cluster bomb. Because his unit was not informed about the presence of the tiny bombs, Jesús and his fellow soldiers entered the heavily mined field. Mr. Suárez's eyes wander off when he recounts the story of how his injured son was left alone for more than two hours because the commanding officer would not allow other Marines to return to the scene of the accident.

"Another Mexican hero/brought home

Under the Stars and Stripes"

— María Herrera Sobek

The Suárez family buried Jesús, and Mr. Suárez, who privately had opposed the war before it began, decided he must speak out for peace. Throughout U.S. history, Mexican immigrants have been reluctant to take public political positions for fear of reprisal. Often marked as "foreign" and subject to personal and individual acts of racism even after they become U.S. citizens, these new arrivals prefer to maintain a low profile. But Fernando Suárez de Solar is not a typical immigrant.

The majority of Mexican immigrants come to the United States with low levels of education and pressing economic needs. Mr. Suárez arrived with neither. He was born in Mexico City in 1955. His father was a prominent politician who sent his son to study first with the LaSalle Catholic fathers and then in an academy affiliated with the Mexican army.

For more than two and a half years, Mr. Suárez was exposed to the rigors of military life. By the late 1990s, he, his wife Rosa and their four children, Karla, Olivia, Jesús and Claudia, had taken up residence in Tijuana, Mexico's fastest-growing city.

Once settled, Mr. Suárez quickly rose to become one of the leading grassroots activists, working on behalf of the poor. Tirelessly he organized neighborhood committees that petitioned local and federal officials for basic needs, such as running water and sewer systems. In 1995 he received a Civic Service award as outstanding citizen of the year. With an acute mind and a gift for public speaking, he seemed destined for a

## Mayoría de estadounidenses rechaza los "vouchers" educativos para estudiantes

Mary González Nieves

La mayoría de los estadounidenses considera que es importante cerrar la brecha educativa que existe entre anglos y minorías, pero rechaza que los vales educativos o "vouchers" representen la solución al problema.

El 35º sondeo anual realizado por la Organización Gallup y Phi Delta Kappa Internacional recoge el sentir de la población en torno a varios temas educativos, entre éstos, los salarios de los maestros y los controvertidos vales educativos (vouchers, en inglés).

Uno de los hallazgos más sobresalientes mostró que el apoyo al programa que permite a estudiantes y padres escoger una escuela privada a expensas de fondos públicos, bajó del 46 al 38 por ciento en un año.

"El público, al parecer, no acepta el argumento de que (los vouchers) servirán para crear un ambiente competitivo y que las escuelas públicas trabajarán más arduamente para incrementar el desempeño de sus estudiantes", dijo Jack Jennings director del Centro de Política Educativa, con respecto al informe.

El 59 por ciento de los encuestados dijo que un programa de vales educativos no tendría efecto alguno en el progreso de estudiantes que permanecen en escuelas públicas. Mientras que sólo el 26 por ciento contestó lo contrario.

Se indicó que a pesar de la decisión del Tribunal Supremo en 2002 que validó su constitucionalidad, el número de personas que se oponen al uso de vouchers aumentó a 60 por ciento, del 52 por ciento registrado el año anterior.

Por otro lado, el 62 por ciento de los entrevistados señaló que si le dan el dinero para pagar el total de la matrícula enviarían a su hijo a una escuela privada o religiosa. Sin

successful political career.

"He pasado la vida/explorando

otras tierras

para darles a mis hijos un maana mejor."

— Los Tigres del Norte

Two years later, the Suárez family moved to the United States, to the city of Escondido, northeast of San Diego. The reason was unusual and would have dramatic consequences. As young adults who had grown up along the U.S.-Mexico border, Olivia and Jesús wanted to make a contribution toward improving society. The corridos — ballads — they heard on the radio captured what they saw on a daily basis in Tijuana — the pernicious influence of *el narco* tráfico, drug traffic. Together they persuaded their father to move to the United States so they could join the U.S. military to help in the war on drugs.

The rationale for the move now rings hollow after the loss of the family's only son. When Mr. Suárez first arrived and began to see military recruitment ads on television, he thought they were part of a special ad campaign. Only later did he understand that such ads are a permanent part of the U.S. cultural landscape.

"After a while, I realized that the government has a nonstop campaign to recruit youth into the military, one that goes beyond what I would consider healthy," he told me recently. "It is ironic that money is diverted toward military recruitment while there are insufficient funds for schools. I have the impression that the government feels it is more important that young people be soldiers than university students. It seems as if the government wants a militarized rather than a civilian, educated and cultured society."

Mr. Suárez is an especially perceptive observer of the patriotic fervor that overran the United States after Sept. 11. "In the United States," he points out, "to be a patriot for most people is to support the president, no matter whom he is, and to put a flag on your car or house. In Mexico, patriotism is part of every action taken by a citizen. It can be assuming a critical stance toward the government's policies or simply fighting to survive economically. ... It can be calling the government to account when its actions trample on basic rights."

"Es mejor morir de pie que vivir de rodillas."

— Emiliano Zapata

For the last several months, Mr. Suárez has endured a crash course in the gross insensitivity of the U.S. media and the blind patriotism typical of a large sector of the Latino community. At the "Bring them home now" press conference in Washington, D.C., on Aug. 13, a reporter posed the question, "But, Mr. Suárez, these families have sons and daughters in Iraq and your son was already killed.

What are you doing here?"

The inanities of the media pale before the harsh criticism Mr. Suárez often receives from some members of the Latino community. His in-laws oppose his public criticism of the Bush administration, and immigrants often denounce him for being an "ingrate" who does not show enough gratitude to the country that "gave you a decent place to live and educated your children." For these people whose lives in Mexico were infinitely more difficult, the American Dream trumps whatever injustice they may now encounter.

In one Spanish-language chat room, right-wing Cuban Americans are especially cruel. They accuse him of hating the United States and suggest that only religious or psychological help will cure him of his need to speak truth to power. But Mr. Suárez refuses to remain silent. His reply to his Latino critics is simple: "I hate no one and I do not hate this country. I and my children and my grandchildren are part of this beautiful country with its diverse inhabitants. ... I respect your opinions, but I don't agree."

"We are convinced that nonviolence is more powerful than violence."

— César E. Chávez

Mr. Suárez is a new kind of American, i.e., americano, hero. A Mexican by birth, he directs his message of peace to every young person in the Americas. Despite what most "Americans" in this country believe, America extends far beyond the borders created for the United States less than 200 years ago. America extends from the Andes to the Rockies, the Amazon to the Caribbean basin and north to the Bering Strait.

Mr. Suárez is one of the first of a 21st Century breed of immigrants who have traveled north from America to "America" to pursue the "American Dream," only to have his family plunge in tragic fashion into the wide gap that separates the promise of "American democracy" from the daily reality faced by working-class people.

He considers himself an ordinary citizen compelled to expose without bitterness the lies and injustices perpetrated by the current regime. His most immediate goals are to assist immigrant families who have children returning from war and to educate Latino youth about how they can create a better world. Undaunted by the pain of his loss and the obstacles that confront him, Fernando Suárez del Solar continues his journey for peace. He has no doubt that his son Jesús would be proud.

(Jorge Mariscal is a veteran of the U.S. war in Vietnam and director of the Chicano/a-Latino/a Arts and Humanities Program at the University of California San Diego.)

### Léa El Editor

## "Mejicanos, Viva Mejico"

By Abel Cruz

One Hundred Ninety Three Years. That's how long it's been since "el cura"; Padre Miguel Hidalgo y Costilla first spoke those passionate words, Mejicanos, Viva Mejico! that incited an oppressed people to take up arms against their oppressors.

As history tells it, no one really knows exactly what he said to the Indians and mestizos, but he rekindled the fire in their hearts that had been smoldering since the conquest of their lands by Spain.

In short, Mexico was inhabited by three distinct groups of people. They were gachopines, pure Spaniards who ruled the country, criollos, Mexican born Spaniards, and the Indians or mestizos, native Mexicans who were seen as the lowest of the three classes. Although the criollos had been planning a revolution of their own, it wasn't until Padre Hidalgo's call to arms that Mexico's fight for freedom from Spain began in earnest. Three hundred years after the conquest of Mexico by Napoleon, three hundred years of oppression by the gachopines, marked by unequal treatment, and highlighted by the stealing of their lands. And it wasn't until 11 years later, many deaths later, including the execution of Padre Hidalgo in 1811, at the young age of 57, that independence was finally gained in 1821, with the signing of the Treaty of Cordoba.

The way that this date is commemorated every year has changed over time, but nevertheless, it is celebrated by almost every community with a population with ties to Mexico, either directly or by extension. The most important aspect of celebrating this historical event is, in my opinion, a cultural one. Whether we were born in this country to parents of Mexican descent or in Mexico, we cannot deny that a cultural tie to Mexico exists. We share a common language, common values and common dreams. And I hope that we remember that every time we demean a person of Mexican descent just because they were not born in this country, that we are demeaning part of our ancestral beginnings. I hope that we will take some time out to communicate this fact to a young generation of Mexican Americans, Hispanics, or whatever label you choose.

We should stress that we do come from generations of people that fought and gave their life for independence in hopes of achieving social justice. Hopefully they will be inspired to continue the struggle that we all face in our daily lives, even after 193 years. Whether it's our struggle for equal treatment, for economic independence, or for basic human and civil rights.

If you have ever been a victim of cultural discrimination or been treated differently because of your position in life, or the color of your skin, you know what I mean. And if you never have experienced this type of treatment, perhaps it was because of the struggles of those everyday heroes that went before you, engaged in the modern day revolution, which has led to you being afforded equal treatment. And maybe one day we'll recognize that these modern day heroes are our parents, grandparents, aunts, uncles, brothers, sisters; the everyday heroes that continue to fight the good fight in hopes of a better life for future generations!

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## What Estrada's exit means for future battles - Controversial judicial nominee withdraws, signaling rising bar for court appointments.

By Gail Russell Chaddock

The Christian Science Monitor

WASHINGTON — The abrupt departure of Miguel Estrada as a judicial nominee Thursday represented a victory for the Democrats against the Bush administration and signaled that the filibuster has become a newly important weapon in an escalating battle over the political balance of US courts.

From his first appearance before the Senate Judiciary Committee in May 2001, the soft spoken Washington attorney has been a lightning rod for the most bitter partisan fight in the Senate.

Democrats promised to block the nomination from the outset on the grounds that Mr. Estrada, a nominee for the US Court of Appeals in Washington, was a conservative extremist. Since he has no record as a judge, Democrats said they needed to see confidential documents from his prior service as a Solicitor General, but were rebuffed.

At times, the fight brought day to day operations in the Senate Judiciary Committee to a standstill and civility to the breaking point.

"We are afraid that this sets the precedent that a minority filibuster has effectively defeated a judicial nominee, and that is a watershed," says Sean Rushton, executive director of the Committee for Justice, a group supporting conservative constitutionalist judicial nominees. "It's a dangerous approach going forward because it's going to be remembered. ... It's clearly not the way the business has been handled for the last 200 years."

But it does reflect the growing importance of the judiciary as a political battleground in recent years. Both parties have focused on the courts as key arbiters on social issues such as abortion.

The use of the filibuster in the Estrada case is the latest step down a road of partisan contention. It could, in effect, set a new bar for judicial nominees - the 60 votes needed to stop a filibuster rather than the majority vote mandated in the Constitution.

It's a blow to the White House and the GOP Senate leadership, which took up weeks of Senate time and an unprecedented six cloture votes in an effort to break the deadlock. President Bush often raised the Estrada nomination in stump speeches. The White House also tried to rally the Hispanic community to support the nominee, a Honduran immigrant, on Capitol Hill.

Moreover, new Senate majority leader Bill Frist put his own credibility on the line and sidelined other issues on the GOP agenda to keep up the fight for Estrada.

Judicial scholars say it could change the dynamics of future GOP judicial nominations. "It is an indication to the Bush administration they cannot practice unilateralism. They have to take into account the concerns of the Democrats and have to be a little more conciliatory and accommodating," says Sheldon Goldman, a political scientist at the University of Massachusetts at Amherst, who has written on the politics of judicial nominations. But he adds that "the administration is also thinking that this will be a good campaign issue - at least they will try to make it one."

The immediate response Thursday from Republican members of the Judiciary Committee signaled no mood for backing down. "It's a terrible day for justice in America when a partisan minority of the Senate can obstruct an extremely well qualified nominee to the federal bench," says Sen. John Cornyn (R) of Texas, a member of the Judiciary Committee and chairman of the Subcommittee on the Constitution. He urged the Senate to confirm remaining nominees, including Texas judge Priscilla Owen and Alabama Attorney General William Pryor, who are also the object of filibusters.

For months, Senate Republicans talked openly about the possible resort to a "nuclear" option to end the filibuster. On May 9, Senator Frist proposed a resolution to amend Senate rules to reduce the number of votes required to end a filibuster from 60 to a simple majority. It was approved by the Senate Rules Committee last June, but never introduced on the floor of the Senate for a vote. Congress watchers say such a move would have spurred Democrats to resist with

embargo, esa cifra bajó a 51 por ciento si sólo le dan un voucher que pague la mitad de los costos.

El 98 por ciento dijo que era importante cerrar la brecha entre estudiantes blancos y de minorías, pero el 88 por ciento culpó de este desequilibrio a otros factores ajenos al sistema de instrucción pública como, por ejemplo, la falta de acción de los padres; prejuicios raciales; ingreso económico familiar y la falta de participación de la comunidad en la vida de los estudiantes.

De hecho, el 58 por ciento de los estadounidenses mantienen que es posible cerrar la brecha académica entre blancos y minorías sin invertir más dinero en estudiantes de bajo rendimiento.

Jennings aclaró que las respuestas sobre los vouchers pueden variar de forma significativa porque el público "no tienen claro cómo funciona el sistema".

La influencia política de los entrevistados es otro factor a considerar, según el analista.

Del estudio se desprende que el 55 por ciento de los republicanos manifestó que los vouchers fortalecerían el desempeño de los estudiantes, pero sólo el 41 por ciento de los demócratas piensa de esta manera.

Por otra parte, el sondeo que analiza las respuestas de 1.011 adultos mayores de 18 años, revela un marcado apoyo (60 por ciento) para aumentarle los salarios a los maestros.

Incluso, el 61 por ciento de los entrevistados atribuyó los problemas de contratación de maestros a la baja remuneración que el sistema escolar les ofrece.

Entretanto Reg Weaver, presidente de la Asociación de Educación

Nacional (NEA, en inglés), sindicato que representa a 2,7 millones de educadores y administradores, dijo que los hallazgos de esta nueva encuesta confirma lo que su grupo ha venido diciendo por años.

Por un lado, dijo Reg Weaver, "la compensación de los maestros no es lo que quisiéramos (...) por ello muchas personas no se adhieren a la profesión y otros tantos la abandonan".

Por el otro, padres, maestros y público "históricamente han rechazado durante tres décadas en las urnas y otros foros cualquier intento de los políticos de imponer los vouchers, especialmente cuando dichos fondos compiten con la asignación presupuestaria para mejoras destinadas a las escuelas públicas estadounidenses".

La NEA sostiene que para eliminar la brecha entre estudiantes blancos y los hispanos y afroamericanos, el foco de atención debe centrarse en mejorar los salarios y la calidad de los maestros; proveer aulas con menos estudiantes y aumentar los ofrecimientos de programas extracurriculares, entre otros.

"Numerosos estudios han comprobado que no existe diferencia alguna en el desempeño de los niños que asisten a escuelas a través de vales educativos y los estudiantes en escuelas públicas regulares", aseveró Weaver.

El sistema de voucher sólo servirá "para motivar la estratificación económica, étnica y religiosa en nuestra sociedad", advirtió el presidente de NEA.

De hecho, el 73 por ciento de los entrevistados en el sondeo de Gallup y Phi Delta está de acuerdo con que se reforme el sistema escolar pero sin ser reemplazado por uno alternativo. EFE

# Conmemoracion del Aniversario de la Iniciacion de la Independencia de Mexico

Por Maria Ofelia Sanchez de Orr

El 15 y 16 de Septiembre de este año de 2008, estamos conmemorando el ANIVERSARIO DE LA INICIACION DE LA INDEPENDENCIA DE MEXICO con el yugo Espanol, principalmente de su iniciador, el Cura Jesuita de la Iglesia del Pueblo de DOLORES, cuyo nombre completo era MIGUEL GREGORIO ANTONIO HIDALGO y COSTILLA, Padre de la Patria Mexicana, al igual que lo es para los Estados Unidos de América el Procer George WASHINGTON.

El Cura Miguel Hidalgo y Costilla nació en 1753 y estudió en el Colegio de SAN NICOLAS, Valladolid, hoy Morelia, distinguiéndose por su inteligencia e intrepidez, por lo cual sus compañeros lo Hamaban: "EL ZORRO". Llegó a ser RECTOR de su propio Colegio y fue Catedrático de FILOSOFIA y HUMANIDADES. Hablaba LATIN, ITALIANO, GRIEGO, FRAN- CES, ESPANOL, y algunos dialectos INDIOS. Se ordenó como Sacerdote a los 25 años y, con la idea de independizar a los INDIOS OPRIMIDOS, les enseñó la industria del VINO, de la SEDA, ARTES Y OFICIOS, y fomentó la AGRICULTURA.

Por tres largos siglos, México sufrió de una DOMINACION ESPANOLA ineludible, especialmente para los indios, a quienes les imponía tributos inmoderados y abusaba de ellos a lo máximo. Había una desigualdad económica y social extremadamente marcada, que mantenía al país en estado de insatisfacción y descontento.

Los Espanoles nacidos en Espana eran los ricos, los que todo lo tenían, los CRIOLLOS eran los hijos de espanoles nacidos en México, quienes empezaban a ser discriminados; los MESTIZOS eran los hijos de espanoles mezclados con indios y los INDIOS eran los más explotados y los que más sufrían bajo el yugo espanol. Además, había esclavos que los espanoles habían traído del Viejo Continente. La situación se hacía ya insostenible y para 1793 empezaron las conspiraciones en Guadalupe.

En 1808, cuando Napoleón ocupó Espana, los CRIOLLOS de clase media aprovecharon la situación para intentar con más fuerza independizarse de Espana, cuyo gobierno sólo fomentaba la minería para llevarse los metales preciosos, especialmente la PLATA y el ORO. Las CONSPIRACIONES se extendieron por todo el país y, en 1810 las más importantes, que eran las de QUERETARO, SAN MIGUEL y DOLORES,

LENDE, Capitán del Regimiento de la Reina, que estaba en SAN MIGUEL el Grande, y a Don MIGUEL HIDALGO, que conspiraba en el pueblo de DOLORES. ALDAMA y JIMENEZ salieron de in med iato a CABALLO a dar el aviso de que la conspiración había sido descubierta y que había orden precisa de APREHENSION para sus líderes. No había carreteras ni otros medios de comunicación como ahora y viajaron a CABALLO todo el Jueves 13

DAMA, JIMENEZ y otros, se dirigió a su PARROQUIA y, a las 11:00 de la noche empezó a tocar la CAMPAÑA con fuerza e insistencia para congregar al pueblo, a quien exhortó a iniciar el movimiento de INDEPENDENCIA NACIONAL! Por unanimidad aceptaron y al grito de: VIVA LA INDEPENDENCIA! VIVA AMERICA!, MUERA EL MAL GOBIERNO!, MUERAN LOS "GACHUPINES" empezó la revolución, a cuyo Grito de Hidalgo se le llama ahora, históricamente, "EL GRITO DE DOLORES".

Lo primero que HIDALGO hizo fue poner en libertad a los PRESOS de la Cárcel, dejando encarcerados a los españoles con la mira de liberar a todos los ESCLAVOS.

A la madrugada del DOMINGO 16 de SEPTIEMBRE de 1810, los insurgentes ya habían dominado al pueblo de DOLORES, y el Cura HIDALGO, al frente de un ejército en su mayoría de INDIOS, armados sólo con machetes, hondas, palos, piedras y todo lo que podían encontrar a su paso, emprendieron la MARCHA INSURGENTE, a la cual se le iban uniendo las gentes de los poblados por los que iban pasando.

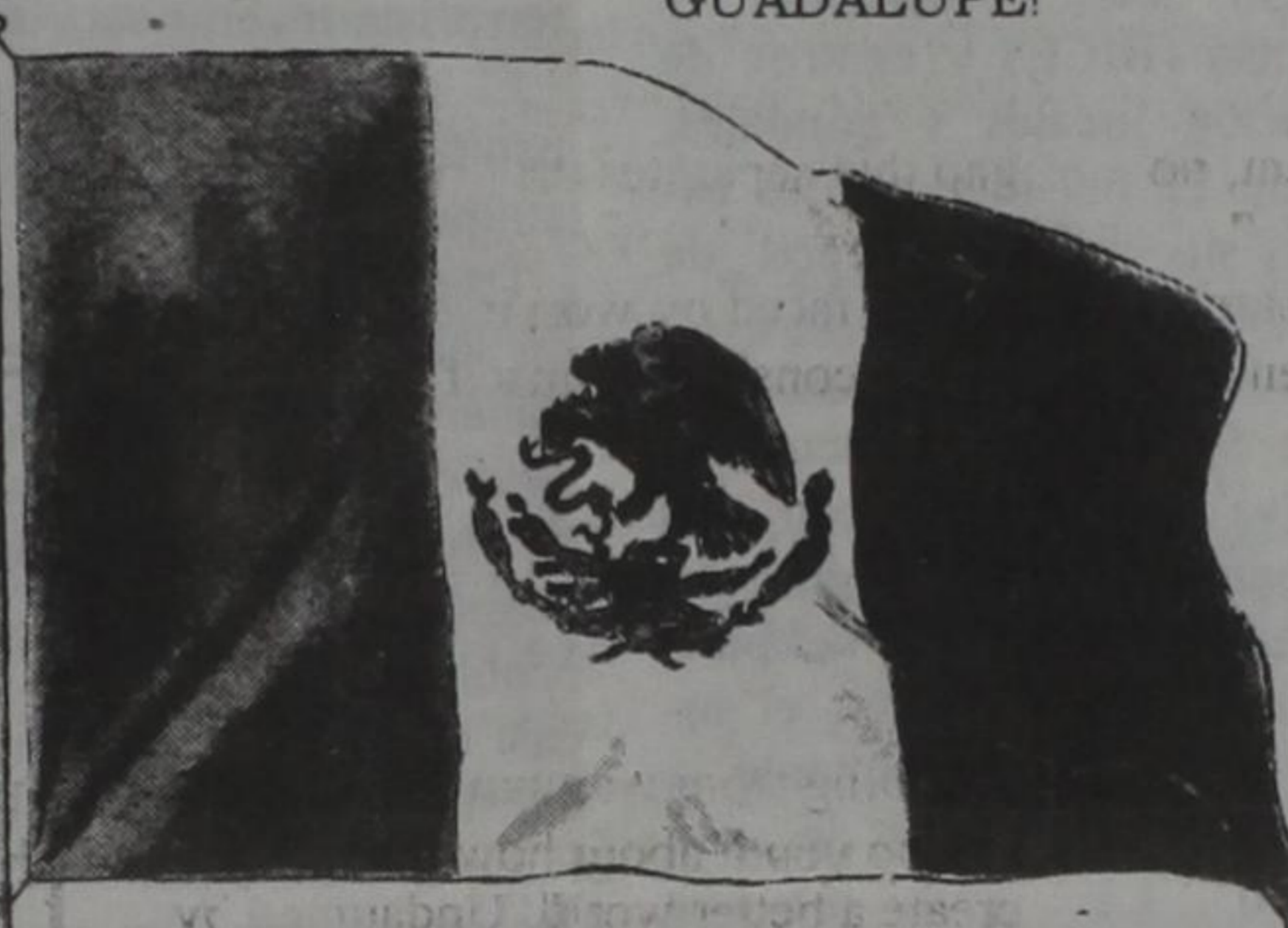
Al llegar al pequeño SANTUARIO DE ATOTONILCO, entraron a la Iglesia a orar por la causa y al finalizar, el Cura Hidalgo, tomando el ESTANDARTE de la Virgen de Guadalupe, patrona principalmente de los indios, enarbó la PRIMERA BANDERA INSURGENTE MEXICANA, agregando a su "Grito de Dolores" el de: "VIVA LA VIRGEN DE GUADALUPE!"



cuyos principales líderes eran HIDALGO, ALLENDE, ALDAMA y JIMENEZ, fueron las que tuvieron que hacer frente al hecho de haber sido denunciadas y descubiertas y tener que ponerse en pie de lucha la noche del Sábado 15 y Domingo 16 de Septiembre. Los conspiradores tenían planeado dar el golpe el 8 de DICIEMBRE DE 1810, en la Feria de San Juan de Los Lagos, y como creían tener tropas suficientes, adelantaron la fecha para el día 2 de OCTUBRE, pero la madrugada del 13 de Septiembre fue descubierta la conspiración y el GOBERNADOR de QUERETARO recibió instrucciones precisas de APREHENDER a los líderes de la insurrección y tenía que obedecer, aún cuando secretamente simpatizaba con la causa.

Al darse cuenta su esposa Dona JOSEFA ORTIZ DE DOMÍNGUEZ, Heroína de la Independencia, dió la señal convenida a uno de sus allegados, dando tres golpes en el piso de madera de su recámara que daba a la planta baja y, por un pequeño agujerito, ordenó que se le avisara a Don IGNACIO AL-

de Septiembre, el Viernes 14 llegaron a San Miguel a darle la noticia a Don IGNACIO ALLENDE, y hasta el Sábado 15, ya muy entrada la noche, llegaron todos a DOLORES. Entraron a la recámara donde dormía el Cura Hidalgo, le dieron el recado de la CORREGIDORA Ortiz de Domínguez y, vistiéndose de prisa les dijo: "CABALLEROS! Estamos perdidos! Aquí no hay más remedio que salir a MATAR "GACHUPINES" (Palabra despectiva para nombrar a los españoles) HIDALGO, Seguido de ALLENDE, AL-



# El Grito Del Diez y Seis de Septiembre

by Ramsey Muñiz

Un día, una mañana. This is a day that Mexicans wait all year to celebrate. They celebrate with happiness and joy because history reveals that it is a day of our independence from the Spanish invaders who came into our religion, our history, culture, and civilization, with the sole idea of total destruction. It is a day that is also combined with sadness, because America has programmed that we wait for this ONE day out of 365 days of the year, to express the spiritual meaning of our history.

Many have no idea or knowledge of El Grito, or what in reality we are celebrating. It seems that we are simply content in our minds for ANY day which gives us reason to drink, and try to feel pride for being Mexicanos.

How long will we continue to permit our people to remain in a state of ignorance and unknowing drunkenness regarding our history, never actually remembering the true meaning of El Grito the following day? How long will we continue as if it never existed?

El Grito lives in our hearts everyday of our lives, and it never dies. It was meant to be a spark, ignited in our hearts during our battle for liberation, and during the reoccupation of our land (Aztlán) and wealth.

We must go back five hundred years, even BEFORE September 16th of 1810, and gaze into the Mexicano smoking mirror. Only then will we be able to acknowledge the true history and essence of El Grito.

During ancient times, a band of chosen Mexika (Me-shee-ka) indigenous people walked side by side, feeling joy and sorrow as they left the mystical state of Aztlán in search of our promised land (just as people were once led by Moses to their promised land). During the journey, we were constantly at war with other tribes, and became refined in the art of war.

Desperately fighting for survival against all odds, our ancestors wandered into the reeds of a lake where El Grito was heard for the first time. It was the war cry of the golden eagle declaring victory of the promised land by the conquering Huitzilpochli.

In the cry of El Grito, the sound and sight of the promised land lives, signaling the promise of civilization over all Anahuac. El Grito is the cry of freedom - the war cry of the eagle for ALL Mexika (Me-shee-ka).

Later, the rage of the eagle was heard again as unwelcome Spanish invaders entered forcefully into our promised land. El Grito was heard in all four corners of Tenochtitlan during a night of sorrow and in a battle against all odds. It was a battle of remembrance for us, who are also in a battle against the present day uncivilized invaders of Aztlán history, culture, and land.

Our most recent ancestors of 1810 carried the historic sound of El Grito as Mexika warriors fought, struggled, died, and established the ancient spirituality in our promised land.

Today El Grito is reborn and revived. We are in a continuous struggle against enslavement, oppression, and injustices. Because of the legacy handed down by our forefathers, the war cry of the eagle echoes on September 16th, symbolizing the fight for justice, freedom, and our promised land.

Mexika, listen! El Grito is like the sign of the cross. It is the spirit in our hearts and minds, not only on the historical date, but everyday until again we liberate and bring the power of humanity back to our people.

We must be aware and recognize that El Grito can be heard from the jungles and mountains of Chiapas to the heart of Aztlán. Our ancestors predicted that El Grito would sound again in the 21st Century and we must be prepared to assist our sisters and brothers in the Holy Land (Mexico) with the Mexika Cultural Revolution-The Rising of the Sixth Sun. Our history will never be destroyed again, and for that reason we will never be defeated!

# Mexico's Independence

The 4th of July, 1776, in the United States of America; July 14, 1789, in the Republic of France; September 16, 1810, in Mexico. These are the most important dates of the past two hundred years for the world, as their aftermath and effects molded the global society we live in today.

Mexico is of particular interest because September 16th is the day it celebrates as Independence Day just as the USA celebrates the 4th of July and France celebrates Bastille Day on July 14th.

The facts are simple, the cast of characters are not. First we have the Bourbon kings of Spain. They owned the New World because the year after Christopher Columbus discovered America, Pope Alexander IV conveyed original title to the New World to the Spanish kings -- not Spain as a nation, but personally to its kings.

The kings sent pure blooded Spaniards to run their empire and to collect their taxes. After the 1519 Conquest, these royal functionaries sent for wives and started families in the New World, with the wealthiest colony, Mexico, attracting the best and brightest.

After several generations, two groups of Spaniards developed in mutual dislike and hatred. The Europeans, of GACHUPINES (gachu-pee-ehs) as they were known, dominated every facet of colonial life, including commerce, agriculture, municipal government, the Church.

cludi ng commerce, agriculture, municipal government, the Church. The Americans, criollos born in the New World, did not share in political power and were allowed little more than service in the Church, an education and service in the colonial militia. However, as the Gachupines concentrated in Mexico City, it was the Americans, the Criollos, who ran the mines and far flung ranches and farms of a very rich Mexico. It was they who came in daily contact with the millions of Indians and mestizos of mixed Spanish and Indian blood, Negroes and mulattoes.

Besides treating the American creoles like cousins with leprosy, the Gachupines and their king instituted a tribute system without parallel in modern history. Not even the British came close. Every unmarried Indian or Mestizo man over 25 years of age and every married Indian or Mestizo man was forced to pay tribute to the king once a year in public ceremony. Moreover, they were not permitted to wear Spanish clothes: own horses or firearms. Punishment for a first offense of wearing Spanish clothes was 100 lashes and 30 days in jail.

Needless to say, much hatred existed of this system by both the American Criollos towards the Gachupines and from the Indians-Mestizos-Negroes and

mulattoes towards anyone white and Spanish. Herein lie the seeds of revolution. A far-away King and his government which lives like a colonial parasite off a wealthy colony. A royalty and aristocracy that is both greedy and reactionary. A deep division of class dictated by place of birth; by wealth and by landholdings. And, a deep division of class dictated by color of skin. This was Mexico in 1810. This was the Mexico that Catholic Priest Miguel Hidalgo wanted to change. After conspiring with other Criollos for months to start a war of Independence from Napoleon-controlled Spain, word reached the good parish priest in Dolores that the authorities were enroute to arrest him and his co-conspirators. It was decided in the middle of the night to declare the revolution. It was, in the early morning hours of September 16, 1810. There's no exact record of what Father Hidalgo told his hundreds of parishioners, as there are three versions, by three people, one of whom wasn't present. Nevertheless, historians pretty much agree on "Long Live Mexico", "Long live King Ferdinand II", "Death to the Gachupines" and, "Death to Bad government". He probably did not say, "Long live Independence", though he undoubtedly and passionately wished for it.

Thousands of Mestizos and Criollos rallied to his "Cry" and within weeks his army of 60,000 untrained, undisciplined pseudo-soldiers carrying banners of their patroness, Our Lady of Guadalupe, the brown-skinned Virgin who reputedly appeared to an Indian generations before, marched on Mexico City. They were defeated by a small, well-armed Spanish army. His army fell apart and four months after his "Cry", Father Hidalgo fled towards the USA for sanctuary. He didn't make it.

On the morning of July 30, 1811, in the city of Chihuahua, Miguel Hidalgo, stripped of his priesthood, entered a courtyard for his execution by firing squad. He gave his embarrassed executioners-to-be candy and joked with them.

As written by Hugh M. Hamill, Jr. in The Hidalgo Revolt, "...he was also serene as he went before them bearing a His decapitated head would be hung high for all traitors see, but it would be buried with honor a decade later when Spain left, defeated.

In Mexico, today, lie the same seeds of revolution. A government which lives like a parasite off its people. An aristocracy that is both greedy and reactionary. A deep class division dictated by place of birth, Mexico City; by wealth and landholdings. And, a deep division of class dictated by skin color.

This is Mexico today. This was the Mexico that Catholic Priest Miguel Hidalgo wanted crucifix, Miguel Hidalgo, ex-priest, ex-revolutionary, had made peace with his Church and his country to change. "Death to bad Government!", he would cry.

His war, our war, continues this 16th of September.

## ¡Que Viva México!

## ¡Que Viva la Independencia!

## ¡Que Viva México!

# The Commemoration of the 16th of September

Maria Ofelia Sanchez de Orr

At midnight on September 16th, 1810, Father Miguel Hidalgo y Costilla, a Criollo, (American-born persons of Spanish parentage) and pastor of a small village called Dolores, uttered the famous Grito de Dolores, which ignited Mexico's revolution for independence as he cried on the Town Square. "Long live Our Lady

of Guadalupe! Down with bad government! Death to the Spaniards!" "¡Que Viva la Virgen de Guadalupe! Muerte al Mal Gobierno y Muerte a los Gachupines!"

The fundamental reasons for the Mexican Revolution of 1810 had perhaps as much to do with Spain's internal economic troubles as did the social and economic injustices that had plagued

Mexico from the beginning of Spanish domination.

In 1541, there had been a major uprising led by the Zacatecas Indians in protest of the brutal treatment by the Spanish of the Native American tribes of Michoacán, Jalisco Nayarit, and Sinaloa. The battle was fierce, and the Spanish, although they emerged the winners, lost hundreds of men.

The final battle, fought in the Mexton hills, near the city of Guadalupe, resulted in the elimination of enslavement of most of the rebellious Native Americans. However, this act of suppression itself led to greater discontent and stronger resolve on the part of the native populations to get of Spanish domination.

Even more critical than the Native Americans to the

success of the Mexican independence movement was los criollos.

The Mexican criollos had felt great discrimination by the Spanish, not only in the form of "taxation without representation," but in the form of rampant social discrimination. Criollos seldom got the top jobs; the best lands were always reserved for the Spanish-born rulers, who also had the last word when it came to local governmental affairs. Even though they were Caucasian, the criollos were looked upon as second-class citizens -- higher than the Native Americans and mestizos, but lower than the pen-

insulares (Spaniards).

When Hidalgo called for independence the mestizos, or people of mixed Native American and Spanish parentage, who had been aggressively discriminated against, emerged as a catalytic social force in Mexico. Led by Father Hidalgo, fifty thousand native Americans and mestizos captured Mexico City. In Morelia, south of Mexico City Father José María Morelos y Pavón, also a mestizo called a congress and declared Mexican independence in November 1813. from "Everything You Need to Know About Latino History by Himilce Novas" A Plume/Penguin Box

# Dos Años Después del 9-11

Muchas fueron las víctimas de los ataques terroristas del 11 de septiembre de 2001 y los latinos se cuentan entre los más afectados por sus consecuencias.

Del total de muertos en los atentados, 247 eran hispanos. Según la Asociación Hispana de Víctimas, que representa a las familias afectadas, el número es superior y no incluye a aquellos cuyos familiares temieron informar a las autoridades de su desaparición porque residían en el país sin documentos.

Desde el comienzo pues, el sufrimiento experimentado por los familiares de los inmigrantes tuvo un matiz diferente. "Las familias estaban completamente perdidas" aquel día 11 de septiembre, dijo Juan Figueroa, del Fondo de Defensa Legal de Puerto Rico (PRLDF) en una entrevista. "Nadie sabía adónde acudir".

Mañana se cumplen dos años desde el ataque terrorista que acabó con las vidas de 2,792 seres humanos en las ciudades de Nueva York, Washington D.C. y Shanksville, Pennsylvania.

Políticamente, el mundo ha cambiado. George W. Bush, que tenía entonces pocos meses como presidente de Estados Unidos, envió a las Fuerzas Armadas del país, primero a ocupar Afganistán y después a Irak en aras de la "lucha contra el terrorismo" de Al Qaida y Sadam Husein.

La clase política volcó su atención hacia la "seguridad nacional" y el lenguaje público evolucionó a consecuencia de ello. También la economía del país se dislocó para atender las necesidades bélicas, desatendiendo necesariamente intereses de amplios sectores de la población.

Dolor hispano  
Expandiéndose por las comu-

## "Hombres de Honor"

El día 13 de Septiembre, la Iglesia "El Sendero de la Cruz" celebraremos un evento especial. Dicho evento es llamado: "Hombres de Honor". Vamos a reconocer y honrar ocho varones de nuestra feligresía. Estos varones han invertido en sus familias, Iglesia y comunidad por más de cuatro décadas. También se le honrará al pastor Principal de nuestra feligresía, al Dr. Lauro C. Hernandez por ministrarnos por estos últimos 21 años. Tendremos una Cena Especial para ellos y el Orador Especial será el Magistrado David Gutiérrez. Estos son los varones que vamos a reconocer: Ricardo Cantu, B.J. Cárdenas, Moisés Flores, Cruz Ríos, Fernando Romo, Eliseo Sáenz, Frank Salazar y Jesús Velásquez.

En esta cena especial vamos a honrar también a cuatro "Veteranos Militares" y reconocerlos dedicando un "Ladrillo Especial" en el Memorial de nuestros Veteranos que se está edificando aquí en la ciudad. Tales veteranos son: Anthony Mireles, Camillo Moralez, Cruz Ríos y Rafael Perez.

## Guadalupe/Parkway Neighborhood Centers Enroll for After-school Programs

Guadalupe/Parkway Neighborhood Centers recently began enrolling members for this year's diverse after-school program. In addition to ballet, jazz cheerleading and gymnastics, which were offered at the beginning the 2002-2003 school year, Guadalupe/Parkway will also provide creative movement for pre-schoolers. We will also offer tap and competition team to school age children. Additionally, Guadalupe/Parkway hopes to add show choir, theater, martial arts, and adult classes to the curriculum in the near future.

Parents are encouraged to take advantage of the quality instruction and low rate (just five dollars a month - this does not include the purchase of a \$10.00 a year member which is good for one year at either centers. Interest parties may contact either center: Guadalupe Neighborhood at 755-9713 or Parkway Neighborhood Center at 763-3963

nidades de todo el país y por Latinoamérica, el dolor causado por los ataques se plasmó en la expresión popular. La periodista María Hinojosa, de la Radio Pública Nacional (NPR), recogió las letras de este corrido: "La tragedia tan grande y tan triste / ha pasado allá en Nueva York / se han caído dos torres gemelas / al pegarles en el corazón / desplomándose en unos minutos / y en escombros todito quedó".

De las 15 mil personas que perdieron sus trabajos en el derruido Centro del Comercio Mundial la cuarta parte eran hispanos, dice el Grupo de Servicios Unidos del 11 de Septiembre (USG), un consorcio de 13 organizaciones de servicios humanos de la ciudad de Nueva York.

Lo mismo se diga respecto a los casi 150 mil puestos laborales que se perdieron como consecuencia del impacto económico del bombardeo. Además, los niños latinos mostraron la más alta incidencia de desorden de estrés post-traumático en el estado de Nueva York.

Todo esto, en el corto plazo, inmediatamente después del desastre.

Efectos perdurables  
Pasaron dos años desde entonces, y las ramificaciones del fatídico ataque aún son insalvables. Sin embargo, si es cuantificable que han perecido en Irak 337 soldados desde el inicio del ataque de Estados Unidos y Gran Bretaña. De ellos, unos 40 o más son latinos. Miles de hispanos sirven en las Fuerzas Armadas, muchos de ellos residentes permanentes que esperan acelerar los trámites de su ciudadanía mediante su servicio.

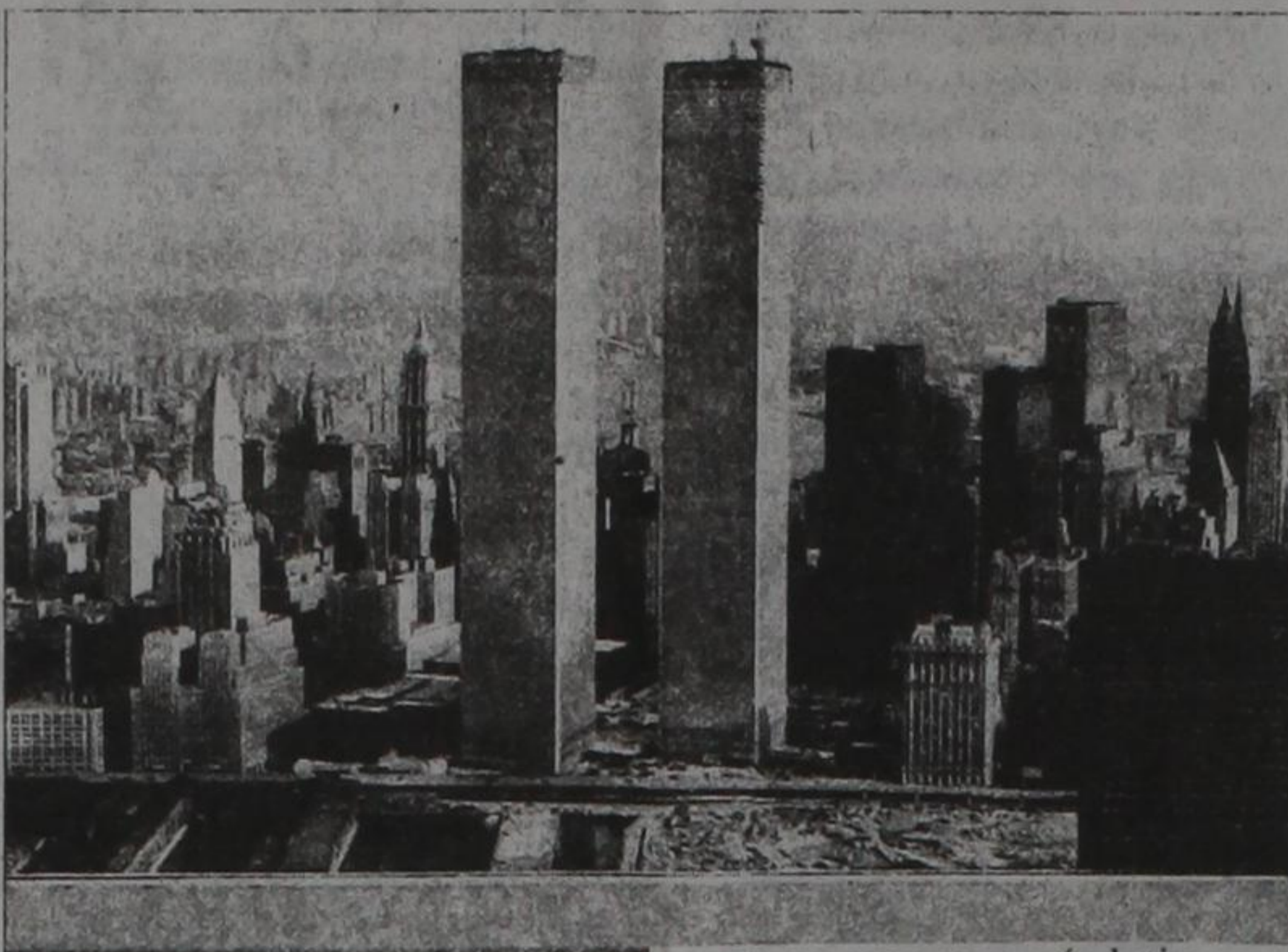
Además de esta contribución directa, los cambios políticos consecuentes del 9/11 afectan a la minoría latina a causa del cambio de prioridades nacionales.

Antes de los ataques, germinaba un acuerdo entre Estados Unidos y México que involucraba la posibilidad de una amnistía o regularización migratoria para centenares de miles de nacionales mexicanos que viven y trabajan aquí. Pero los ataques crearon un ambiente de preocupación por la "seguridad nacional" que trascendió la lucha antiterrorista y se expandió a una aprehensión por todo lo que pueda ser percibido como amenazador: árabes, inmigrantes, extranjeros, latinos.

Acuerdo víctima  
Una de las primeras víctimas fue la negociación con México, aún no renovada.

Más directo aún fue el cambio de actitud hacia la inmigración. Amparado en nuevas

leyes que promueven el derecho de la autoridad a efectuar detenciones, arrestos y deportaciones con mayor facilidad, el Ejecutivo federal coordina un vastísimo operativo de seguridad en todos los estados, en el



que los inmigrantes se encuentran entre los sospechosos preferidos. La táctica del perfil racial, criticada si la practican los departamentos de policía en todo el país, se expande ahora para incluir a los inmigrantes como posibles terroristas.

En junio, la Asociación Americana de Abogados de Migración (AAILA) declaró que, desde el 9/11, "los migrantes son tratados como terroristas y han perdido sus derechos con la excusa de la protección de la nación".

Aun así, numerosos departamentos de policía, cabildos municipales y gobiernos locales se oponen a considerar a los inmigrantes como potenciales criminales y a cumplir funciones de policía de fronteras.

En cárceles de la Oficina de Control de Inmigración y Aduanas (BICE) y centros de detención locales y condales, más de 22 mil inmigrantes esperan sus procedimientos de deportación.

El número creció en casi 40% desde 9/11. Son delincuentes que ya cumplieron con sus condenas, pero por ser indocumentados son alejados del país, personas capturadas en el intento de cruzar ilegalmente la frontera o solicitantes de asilo político. La gran mayoría —más de siete de cada 10— son latinos. En 1996, eran nueve mil.

Los medios periodísticos reprodujeron ampliamente el llamado Operativo Tarmac, una acción conjunta de numerosas agencias del orden que depuraron los aeropuertos del país de indocumentados que trabajaban en establecimientos tales como tiendas de comida rápida.

Varios miles de residentes permanentes perdieron sus empleos con la creación de la oficina federal de seguridad en los aeropuertos y su recambio por agentes federales, necesaria-

mente ciudadanos del país. Los despedidos eran inmigrantes y una alta proporción de ellos latinos.

Licencias de manejar  
En California, una propuesta de ley para posibilitar a los inmigrantes indocumentados



—en su gran mayoría latinos— solicitar licencias de conducir fue una de las víctimas del ambiente antiinmigrante extendido en el primer año después de los ataques. Amparado detrás de las preocupaciones de seguridad y alegando el riesgo de que un miembro de Al Qaida utilice estas licencias como medio de identificación para penetrar al país, el gobernador Gray Davis vetó hace un año esta medida.

Sin embargo, apremiado por la inminencia de un voto de destitución, Davis firmó la semana pasada una versión ampliada de esta misma ley. Una nueva encuesta de opinión pública descubre que la mayoría del público se opone a la misma "por razones de seguridad", y los opositores de la medida esperan con la ayuda del fantasma del inmigrante terrorista revertir esta ley.

El estado de ánimo de los habitantes cambió desde los ataques.

Tradicionalmente optimistas, los latinos de California registraban en las encuestas de opinión pública un inquietante y creciente índice de pesimismo, que sumado a los problemas económicos llevó a casi el 60% a decir en una encuesta del Instituto de Política Pública dado a conocer a fines de agosto que "se encuentran por el mal camino".

**RECORDANDO 9-11**  
**America Bajo Ataque**  
America bajo ataque,  
Guerras y rumores de guerras.  
Toda la gente mirando la television,  
Nueva York a sido a tacado.  
Miles de personas han padecido.  
Bomberos y policias que acudieron  
alludar tan poco se pudieron salvar.  
La gente asustada, esto no puede ser!  
Es una horrible pesadia.  
El Precidente habla a la Nacion,  
America nos nescita.  
Las Torres Jemelas de Nueva York ansido  
atacadas por unos aviones americanos que  
los terrodistas se han robado, dejando pa-  
dres, madres y hijos llorando.

## Letra de Abby Lara Ortiz NCLR Releases Data on Fast-Growing Latino Labor Force

The National Council of La Raza (NCLR) released a report on August 29th that presents the most recent data on the nation's fast-growing Latino labor force. This statistical brief, entitled The Latino Workforce, examines the most recent data on the educational attainment, employment status, earnings, union affiliation, and other facets of the Hispanic workforce.

While it is widely recognized that Latinos have a strong work ethic — Hispanic men have the highest labor force participation rate of all workers — NCLR's report sheds light on the major challenges faced by Hispanic workers, for instance:

- \* Latino workers are more likely than their Black or White counterparts to be poor, earn low incomes, and be "contingent" workers holding temporary jobs.
- \* Latinos who pursue higher education still earn less than other workers with similar educational backgrounds.
- \* The Hispanic unemployment rate (at 8.2% in August) remains significantly higher than that of White workers and the national average.

The report's findings reveal that, while work can provide a ladder out of poverty, far too many Latinos face barriers to jobs that would provide financial stability for a family. Lower rates of educational attainment and union affiliation hamper the economic mobility of Latino workers. Furthermore, recent reports of the leap in the federal budget deficit and the slow-to-recover economy add urgency to the concerns of many Latino workers.

As the nation prepares to celebrate Labor Day, it is critical that policy-makers and elected officials be mindful of the disparities in income and educational levels that continue to undermine the economic self-sufficiency of Latino families. NCLR urges members of Congress to seek opportunities, such as reauthorization of welfare reform and the Workforce Investment Act, to strengthen income and work supports and improve the nation's training and skill-building programs, in order to enable the nation's vulnerable workers and their families to reach for the American Dream.

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## De La Hoya Brings Back Fans for Mosley Rematch

Oscar De La Hoya wasn't the only one stunned when Shane Mosley beat him the first time they met. Promoter Bob Arum was, too, though it had nothing to do with the outcome of the fight.

Arum was more concerned with the numbers outside the ring, and they were dismal. De La Hoya had always been a heavyweight draw, but now it seemed like the Golden Boy's allure might be fading.

Just a few months earlier, 1.3 million people had paid to watch on television as De La Hoya lost to Felix Trinidad. When it was all tallied, only 585,000 bought the June 2000 fight with Mosley.

"Oscar was not at the high point of his popularity," Arum said. "His fans were disappointed with his performance against Trinidad, particularly the last three rounds. They were a little down on him."

De La Hoya meets Mosley on Saturday night in a rematch that should prove how well the former Olympic gold medalist has been able to resurrect both his career and his fan base as he fights the final few bouts of his remarkable career.

Mosley will provide the opposition, but there is little doubt who is the draw. One look at the crowds that mobbed De La Hoya when he arrived at the MGM Grand hotel Monday night was proof enough that the Golden Boy is boxing's biggest attraction outside of a faded Mike Tyson.

The 16,274-seat MGM Grand arena has long since been sold out with a gate of more than \$11 million. Some 30,000 others not lucky enough to get tickets are expected to watch on closed circuit from other Las Vegas hotels.

Predictions of pay-per-view sales range from the 1 million mark on up, topping the 900,000 for De La Hoya's fight last September with Fernando Vargas.

"People are realizing this will be a very good fight," De La Hoya said.

Anyone who saw the first fight would probably agree. Undeclared at the time, Mosley came on strong in the late rounds to outbox De La Hoya and win a split decision in a fight that thrilled fans at the Staples Center in Los Angeles.

A rematch seemed inevitable, but it took three years to make. In between, Mosley lost two fights to Vernon Forrest, and De La Hoya scored perhaps his most spectacular victory with a knockout of Vargas.

"I went on with my career, he went on with his and time just went by," De La Hoya said.

"Mosley wanted a ridiculous amount of money and it just didn't happen."

Now, the economics of the fight had changed. Instead of being guaranteed \$10 million



for a rematch, Mosley had to threaten not to fight if he didn't get \$4.5 million. De La Hoya will make at least \$12 million, but probably millions more of the pay-per-view sales take off.

De La Hoya may have lost, but when it comes to money he's still the boss -- something even Mosley ruefully acknowledges.

"It doesn't bother me to see Oscar making the money he's making," Mosley said. "It bothers me that I don't make the money I should be making."

Mosley did win an agreement that De La Hoya would pay him \$500,000 from his purse should he win. The money -- at least a portion of it -- was on display at Wednesday's final pre-fight press conference, where Arum and the two fighters did their best to sell even more television buys.

"This is not a baloney gimmick," said Arum, who would know. "This is part of the negotiations that made the fight happen."

There were more than enough other gimmicks to go around.

De La Hoya's trainer, Floyd Mayweather, read a poem he wrote forecasting a tale of woe for Mosley on Saturday night. Mosley then got up, took a quarter and deposited it in Mayweather's water glass as compensation.

Mosley's promoter, Gary Shaw, then held up a giant card mocking De La Hoya's claim that he would retire if he lost, and also an oversized deposit slip for the \$500,000.

The gimmicks stop Saturday night when the two get in the ring for what is the most anticipated fight of year. De La Hoya is a 2-1 favorite, despite having lost the first fight.

"I can't wait to get in the ring," De La Hoya said.

## Jennifer Lopez Postpones Wedding

Even Ben Affleck and Jennifer Lopez are sick of hearing about their wedding.

So they announced Wednesday that they've decided to postpone it.

The most overexposed couple in the world decided they didn't want any added exposure for their nuptials, which were set to take place this weekend at a mansion in the Santa Barbara area.

"Due to the excessive media attention surrounding our wedding, we have decided to postpone the date. When we found ourselves seriously contemplating hiring three separate 'decoy brides' at three different locations, we realized that something was awry," said a joint statement released by Dan Klores and Ken Sunshine.

"We began to feel that the spirit of what should have been the happiest day of our lives could be compromised.



Lopez and Affleck's respective New York-based spokesmen.

Affleck and Lopez have become a romantic phenomenon that gossip columnists have dubbed "Bennifer" and chronicled relentlessly since they started dating last year.

"We began to feel that the spirit of what should have been the happiest day of our lives could be compromised.

We felt what should have been a joyful and sacred day could be spoiled for us, our families and our friends," the statement said.

Us Weekly magazine had reported that the vows and reception would occur t Sotto Il Monte, a private \$29 million estate in the Montecito area, near Santa Barbara. Guests including Matt Damon, Bruce Willis, Matthew Perry and Alec Baldwin were set to be shuttled to the wedding from nearby resort hotels, the magazine said.

Some celebrity journalists fear the postponement report could be a fake-out to dupe the press.

"I think it's a good possibility. I think it's at least 50-50 that the wedding will still take

place this weekend but perhaps in a different location," said editor Bonnie Fuller, who oversees 14 magazines including the Enquirer, the Star and the Globe.

The Star recently reported Lopez had been suffering premarital jitters.

If or when the wedding happens, it will be the third for Lopez, 33, and the first for Affleck, 31. The couple met while filming this summer's infamous bomb "Gigli."

Previous rumors about the wedding have placed it in Kauai, Hawaii; Atlanta and Scotland. Affleck himself has teased reporters by saying "It is in Namibia on Nov. 15. So you go ahead and fly on down, and we'll see you there."

## ¡Selena, La Mejor Forma de Recordarla!

Un acontecimiento muy especial, SELENA EN VIVO: EL ÚLTIMO CONCIERTO fue grabado en el Astrodome de Houston el 26 de febrero de 1995 delante de 64,000 admiradores que la apreciaban. El concierto en vivo, contiene todas las canciones que conocemos y que nos gustan de esta encantadora cantante. Nunca antes disponible en video casero, este DVD se convertirá en el último recuerdo para la legión creciente de los admiradores de Selena, tanto por el concierto como por las entrevistas.

Antes de su muerte trágica en 1995, Selena fue un fenómeno de la industria de la grabación, ganando tres álbumes de platino (incluyendo la nominación al GRAMMY- Amor Prohibido y Selena en vivo!). Llegando al primer lugar 19 veces en las listas de Billboard, inspirando un musical en Broadway, e inclusive creando su propia marca de ropa.

Una película exitosa basada



en su vida, que fue protagonizada por la súper estrella de la música Jennifer López, continuó con la leyenda musical que es Selena. Ya sea que haya conocido por primera vez a la súper estrella Tejana a través de su película, o haya sido un admirador desde el principio, este DVD es para usted. Incluye también,

un documental de 44 minutos de como se filmó la película, con entrevistas muy interesantes con Jennifer López, Edward James Olmos, Jon Seda, Contance Marie, y otros. También incluye entrevistas del director Gregory Nava con las 7 finalistas para interpretar a Selena.

¡El DVD incluye canciones

**A Very Special Event:**

### Selena Live: The Last Concert

The event was taped at Houston's Astrodome on February 26, 1995 in front of 64,000 appreciative fans. The lively program, featuring a stunning 5.1 DTS and Dolby Digital soundtrack, contains all of the songs we'd come to know and love from this enchanting songstress. Never before available on home video, this DVD will certainly become the ultimate keepsake for Selena's growing legion of admirers.

Before her tragic death in 1995, Selena was a recording industry phenomenon, earning three platinum albums (including the GRAMMY-nominated Amor Prohibido and Selena Live!), hitting number one on Billboard's album charts 19 times, and inspiring a Broadway-bound musical and successful clothing line. A hit film based on her life starring film and music superstar Jennifer Lopez also carried on the music legend that is Selena. So whether your first exposure to the Tejano superstar was through the movie, or you've been a fan from the beginning, this DVD is for you. It even in-

populares tales como "No me queda más", "Amor Prohibido", "Ya ves", "Como la Flor" y una mezcla disco del tema "I will survive", "Funky Town", y mucho más! Con el acompañamiento de su banda, Los Dinos, Selena conquista al público y, aunque ella canta para miles de admiradores, el concierto conserva una sensación de intimidad y de calor que solo se puede atribuir a la mujer detrás del micrófono: una leyenda verdadera y una artista que abrió el camino para muchos que han venido después de ella.

El mundo de la música latina ahora se ha incorporado a la corriente principal de la conciencia de Estados Unidos con m\*s y m\*s artistas que reconocen y celebran sus raíces con sus canciones. No olvidemos a la Celia Cruz del mundo, que pudo dejar el legado de su trabajo grabado... o la brillante, pero demasiado corta, explosión de luz, conocida como Selena. Con este DVD, usted nunca la podrá olvidar. ¡Cinco estrellas!

cludes, as a bonus feature, a 44-minute documentary surrounding the making of the motion picture.

The DVD includes such popular favorites as "No Me Queda Mas," "Amor Prohibido," "Ya Ves," "Como la Flor," and a disco medley featuring "I Will Survive," "Funky Town," and more! With accompaniment from her band, Los Dinos, Selena conquers the house and, even though she's playing to tens of thousands of fans, the concert retains a feeling of intimacy and warmth that can only be attributed to the woman behind the microphone: a true legend and an artist that paved the way for so many that have come after her. The world of Latin music has entered the mainstream conscious of America now with more and more artists acknowledging and celebrating their roots in song, but let's not forget the Celia Cruz of the world, who were able to leave legacies of recorded work...or the brilliant but all too short burst of light known as Selena. With this DVD, you will never forget.

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## FCC to Approve \$3bn Hispanic Media Merger

The Federal Communications Commission has decided to approve the \$3bn merger of Univision and Hispanic Broadcasting Corporation, according to an FCC official, in a decision that could be announced as early as Tuesday.

In allowing the merger of the two Hispanic broadcasters to proceed, the FCC decided against treating Spanish-language media as a separate media market. The merger allows Univision to expand into the Spanish-language radio market.

The decision to approve the transaction represents a victory for Michael Powell, the FCC chairman. But the 3-2 vote along party lines underscores the rift between Jonathan Adelstein and Michael Copps - the two FCC Democrat commissioners - over issues of media concentration and diversity. The Democrats are concerned that treating Spanish and English media in the same way is not in the public interest for the nation's 37m Hispanics.

Mr Copps and Mr Adelstein also opposed the FCC's June decision to relax restrictions on media ownership, which would allow media giants to buy more local newspapers and television stations. That decision has come under intense political fire, with Congress threatening to overturn some of the rules.

The Univision-HBC deal in some ways mirrors the broader media ownership debate. Op-

ponents, which include Miami-based Spanish Broadcasting System and Telemundo, owned by NBC, argued that the deal gives Univision excessive power in the Spanish language market. Univision owns several television networks, numerous television stations, a cable network, internet provider and a Hispanic recording label.

Los Angeles-based Univision says the merger was necessary to compete for advertising dollars with larger media giants.

"This merger will effectively provide the size and scope to compete against English language media conglomerates," said a company spokesperson, who declined to comment on the FCC decision. "[Currently] 60 per cent of advisers don't advertise in Spanish. We will be able to attract new advertisers, which will ultimately help Spanish language media."

The Department of Justice (approved the deal earlier this year, on the condition that Univision reduce its ownership of Entravision Communications to less than 10 per cent over six years.

## Keep In Touch

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# La Virgen de Guadalupe, Hidalgo y la Independencia

En el pueblo de Dolores, de la jurisdicción de Guanajuato, la madrugada del 16 de septiembre de 1810, el señor cura del lugar, don Miguel Hidalgo y Costilla, acompañado de un puñado de patriotas y una multitud enardecida, proclamó la independencia del país - que hasta entonces no se llamaba México, sino Nueva España - y se lanzó a una aventura increíble que le costaría la vida, pero a su pueblo le alcanzaría la libertad.

Don Miguel Hidalgo fue uno de esos hombres excepcionales, una inteligencia preclara unida a otras prendas, le hacían de una gran personalidad. Desde joven, cuando estudiaba en el seminario de Valladolid (hoy Morelia), ganaba concursos literarios y de oratoria, se destacaba en cánones y era considerado como uno de los futuros prospectos para ganar algún obispado.

Entre sus amigos, que siempre fueron muchos, se le conocía con el mote o apodo de "El Zorro", por su astucia y sagacidad. Siempre alegre, departiendo lo mismo con pobres que con ricos, sin fijarse en diferencias de casta o de clase.

Después de ordenado se le nombró rector del seminario, puesto que era muy disputado y que le confería una distinción sin precedentes, pues era muy joven. Fue durante su gestión que dicho colegio alcanzó renombre, iniciándose cursos de materias no precisamente sagradas, pues su rector pensaba que los futuros curas deberían tener conocimientos más universales.

Más tarde, fue promovido a la parroquia del pueblo de Nuestra Señora de los Dolores, en Guanajuato, que contaba con muchas poblaciones en un vasto terri-

torio. Se debe considerar que en aquellos tiempos - principios del siglo XIX - la religiosidad de la gente era mucha, de tal manera que el parroco tenía mucho más autoridad que los gobernantes locales. Su constante actividad con campesinos, ganaderos, artesanos, es decir, con el pueblo, enriquecieron su personalidad y le dieron la experiencia que más tarde sería base de sus éxitos.

Como sacerdote y con la inteligencia que lo caracterizaba, no necesitó mucho para descubrir la devoción que la mayoría de los mexicanos profesan a una imagen de la Virgen María, a la que llaman Guadalupe. El mismo realizó peregrinaciones de fieles hasta el santuario famoso de la Virgen Guadalupe, situado al norte de la ciudad de México, especie de "meca" a la que todo mexicano debe ir por lo menos una vez en su vida.

Se dio cuenta de que la imagen era como un imán capaz de atraer todas las miradas, suspiros y emociones; las peticiones y agradecimientos, los lamentos y los gozos, pues desde pequeños, a todos lo habitantes católicos - que siempre han sido abrumadora mayoría - se les inculcaba la devoción. No faltaba, ni falta, casa, taller, fábrica, vehículo, establecimiento, que carezca de un cuadro de esa efigie santa y venerada desde tiempos inmemoriales.

Aunque la tradición afirma que la Virgen María se apareció con esta advocación al indio Juan Diego, y es náhuatl, la lengua mayoritaria de los naturales, le prometió protección para todos y auxilio en sus males - todos y auxilio en sus males - todo esto en 1531 - la realidad va mucho más atrás, cuando los pueblos antiguos ofrendaban

y amaban a Quilaztli o Centéou, la diosa que proporcionaba el maz, alimento fundamental de México hasta nuestros días. Regocijados de su culto la llamaban cariñosamente "Tonantzin" que significa "nuestra madrecita" y acudían en tropel a su teocalli o templo ubicado ¿en dónde más que en el Tepayac?

Bien sabía el señor Cura que esa transposición de nombres era meramente accidental, y que la Virgen de Guadalupe era la misma Tonantzin, aunque con un afluente distinto, pero con la misma piel morena.

Los españoles, a pesar de tanto tiempo como dominadores, realmente no alcanzaron a comprender cabalmente esa importancia, tomaban el culto como fanatismo propio de los indios y mestizos, sin darse cuenta de que también significaba algo trascendental para los propios criollos, sus hijos. Durante muchos años fomentaron el culto a la Guadalupe que les facilitaba el contacto y comunicación con sus dominados, mientras ellos añoraban a la Virgen del Pilar, o a la Covadonga, inclusiva a la misma Guadalupe española, un tanto distinta a la mexicana. Aún cuando un ortodoxo diría que todas ellas son la misma, en la práctica existen diferencias de fondo que implican elementos culturales muy importantes.

Así, en aquel 1810, cuando la situación de los nacionales era ya imposible, e influenciados por el libre pensamiento y por la independencia de los Estados Unidos y de Francia, se lan-

zaron a preparar un plan de lucha, fueron orillados por las circunstancias a precipitar la fecha. La madrugada del 16 de Septiembre de 1810, al toque arrebato de la campana de la parroquia de Dolores, acudieron los fe-

zas y proyectiles de toda índole.

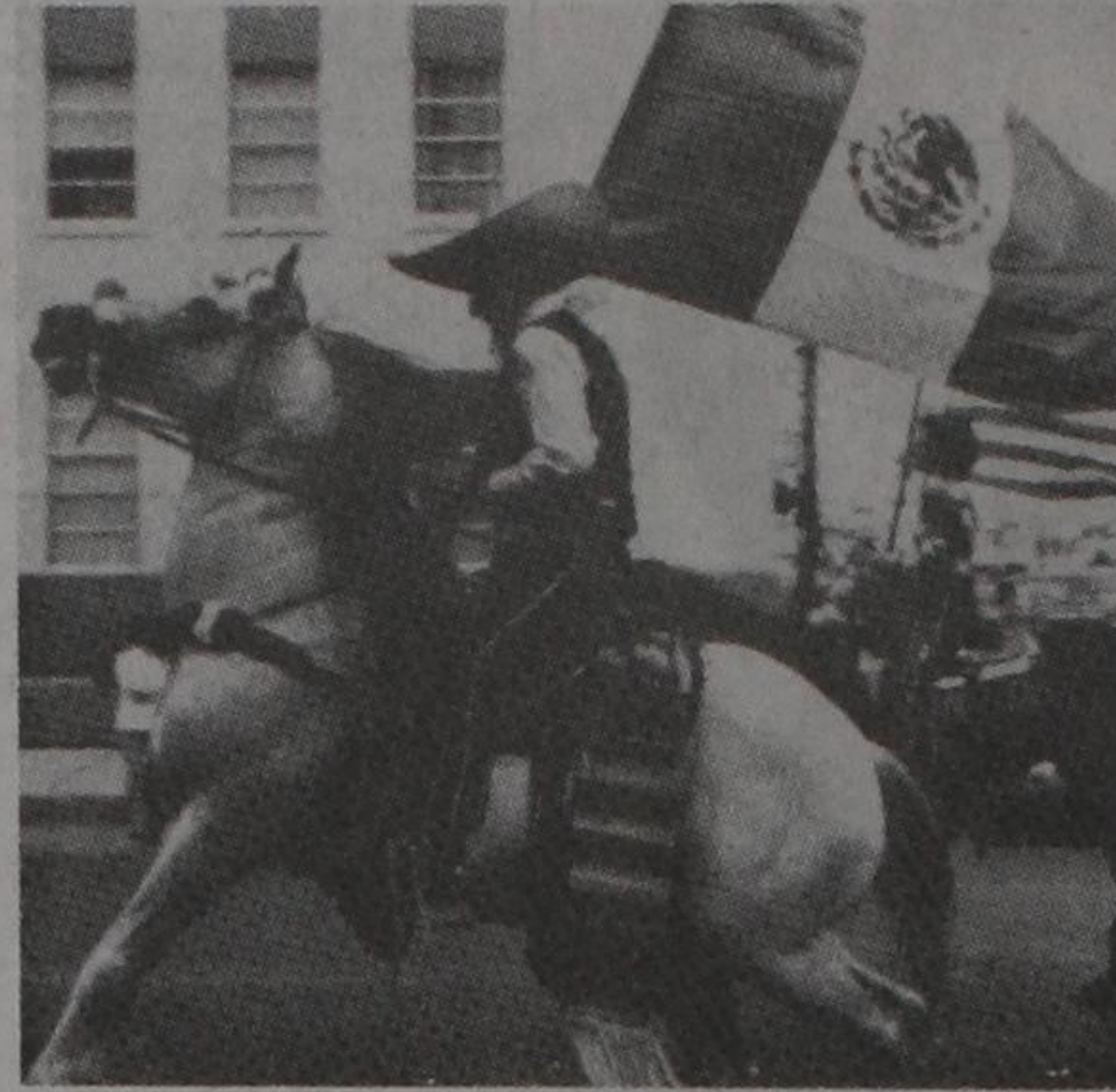
Hasta entonces, a nadie se le había ocurrido que les faltaba un estandarte, pendón o bandera como la que tenían las tropas españolas. El escudo real había sido

de nacionalista que tenía su mejor expresión en la sagrada imagen, tan nuestra, tan cerca de todos, tan protectora y yo diría: tan ancestral.

Estandarte en ristre, los insurgentes avanzaron por todos lados como desbordante oleaje, en todas partes surgía estandartes similares, a tal grado que, los soldados realistas - ignorantes como ellos sólo muy pronto identificaron Guadalupe como sinónimo de independencia llegando incluso a fusilar imágenes, como si así pudieran acabar con el movimiento rebelde. Por su parte los seguidores de la causa libertaria se vengaron "pasando por las armas" a efigies de la Virgen de los Remedios, a quien consideraban "gachupina" (española.)

La Virgen de Guadalupe constituyó así un poderoso vínculo de todos los mexicanos y la figura egregia del padre de la Patria: Don Miguel Hidalgo y Costilla quedó unido al de la imagen símbolo de otro México.

Por Eduard Melo



ligreses para ver que se le ofrecía al señor cura. Hidalgo los instó a sumarse a la pelea contra la dominación española y todos los que le escuchaban contestaron vibrantes al grito de libertad, de tal forma que en pocos minutos arrestaron a todos peninsulares, sacaron el dinero de las arcas gubernamentales y se organizaron en batallones para atacar la población muy importante de San Miguel El Grande.

Salió el contingente de insurgentes que alegres gritaban consignas contra los españoles y vivas a América, al paso de ranchos y pueblos se iban sumando hombres armados de los que podían, ciertamente escaseaban las armas de fuego, pero eran suplidas por el entusiasmo, los machetes, cuchillos, lan-

hasta entonces el símbolo de la Patria, pero ¿cuál? ¿la de allEa o la de caa?

Don Miguel Hidalgo con esa viveza y agilidad mental, llevó a sus huestes hasta el pueblo más cercano que era Atotonilco, un importante santuario muy cercano a San Miguel el Grande, entró con todos, celebró una misa y al concluir para dar la bendición, tomó un estandarte piadoso que tenía bordada y pintada la figura sublime de la Virgen de Guadalupe. Con ese emblema en la mano, arengó a sus tropas gritando: ¡ Viva la América! Viva la Virgen de Guadalupe! La algarabía fue grande y todos se llenaron de orgullo ante tan maravillosa bandera. Hábilmente el sacerdote caudillo inspiró a sus seguidores el sentimien-



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