

Casualties of
War in
Iraq 4,734
Afghan 2047
as of Sept.
9, 2010



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El Editor

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"El Respeto al Derecho
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Lic Benito Juarez

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La Celebración del 16 de Septiembre Miguel Hidalgo y Costilla y El Grito de Dolores

Miguel Hidalgo y Costilla, Padre de la Patria, nació el 8 de mayo de 1753, en Corralejo, Pénjamo, en el estado de Guanajuato. Su nombre era Miguel Gregorio Antonio Ignacio. Sus padres fueron el español Cristóbal Hidalgo y Costilla y la criolla Ana María Galaga. Era una familia muy pobre, y fue enviado junto con dos de sus hermanos a Valladolid (que hoy es la ciudad de Morelia en Michoacán) para estudiar en el Colegio de San Nicolás. Fue muy buen estudiante y llegó a ser maestro y después rector del mismo colegio en donde se ordenó como sacerdote y fue cura en el Pueblo de Dolores.

Le gustaba mucho leer como sabía francés, leía los libros de la Revolución Francesa, que estaban prohibidos en Nueva España. Le gustaban mucho y estaba de acuerdo con las ideas de libertad, igualdad y fraternidad que en esos libros se plasmaban. Algunas de las obras que leía las llegó a poner como obras de teatro.

Siempre tuvo ideas revolucionarias, por lo que le quitaron la rectoría del colegio y lo mandaron como cura a varios pueblos pequeños. Le gustaba mucho la música y formó una orquesta con los indios del curato. Impulsó programas industriales, artesanales y agrícolas y plantó "moreras" para el cultivo del gusano de seda.

Cansado de las injusticias del gobierno español en la Nueva España, fue el primero en pensar que México podía ser una "Patria" independiente, en la que participarían la población y el gobierno juntos. También fue el primero en bautizar a la Nueva España como México y en declararla como Nación, por eso se le conoce como El Padre de la Patria.

Durante su vida, organizó muchas tertulias, o sea fiestas, a las que invitaba a hombres y mujeres ilustrados e inteligentes y con quienes compartía sus inquietudes y deseos de liberar a México.

Comprendió el sufrimiento de los indígenas y apreciaba mucho su trabajo y dedicación, por lo que decidió unirse a un grupo de patriotas que tenían ideas liberales y conspiraban contra el gobierno virreinal.

Empezó con mucho entusiasmo a organizar el movimiento, y por temor a que se viniera abajo, decidió empezar la lucha armada la madrugada del 16 de septiembre de 1810. Tocó las campanas de la iglesia y reunió a todos los campesinos, herreros, alfareros, carpinteros y obreros y con el grito de "Viva la libertad!" invitó a los habitantes del pueblo a unirse para iniciar la lucha a favor de la Independencia.

Después se fue a la cárcel pública y puso en libertad a los presos. Les quitó el mando a los españoles y con un grupo de hombres armados como pudieron, emprendió la lucha por la Independencia de México.

El ejército formado por Hidalgo, fue conocido como el ejército insurgente, en cada pueblo que visitaban se le unían muchos campesinos, pero el problema es que no sabían luchar y eran muy desordenados. Después de convocada la lucha, Hidalgo se dirigió hacia Atotonilco en donde al llegar a la iglesia, tomó un decreto con la imagen de la Virgen de Guadalupe que se convirtió, desde ese momento, en la "bandera" del ejército insurgente. Lo nombraron capitán general de los ejércitos insurgentes y publicó un edicto que abolía la esclavitud en la Nueva España, por lo que también le dieron el título de generalísimo de los ejércitos mexicanos.

Como no tenía mucha experiencia en la organización de las batallas y no le hacía mucho caso al Capitán Ignacio Allende, fue derrotado varias veces, hasta que lo hicieron prisionero y lo fusilaron en Chihuahua el 30 de julio de 1811. Sus restos descansan en la columna de la Independencia en la Ciudad de México.

LOOR Y GLORIA A LOS HEROES DE LA INDEPENDENCIA

On September 16, 1810, Father Miguel Hidalgo y Costilla, parish priest of the village of Dolores, gathered his congregation of Indians and mestizos and called for Mexican independence, with the exile or arrest of all Spaniards (gachupines) in Mexico who had oppressed and exploited the native populations for hundreds of years. He ended his speech by calling out "Mexicanos, Viva Mexico!" (Mexicans, long live Mexico!)—which was doubly significant since the country was known as Nueva España (New Spain) at that time.

Though the criollos (Mexican-born people of Spanish heritage) had already been plotting independence, this new movement was far more violent, and ultimately far more effective. From Dolores, the revolutionaries went to San Miguel de Allende, and from there to Mexico City, gathering more and more supporters. Along the way they acquired a banner with the image of the Virgin of Guadalupe, which became a rallying point. The Virgin of Guadalupe is the patron saint of Mexico, and a woman of color, an important symbol of Mexico in its own right.



After a long and bloody struggle, Mexico's independence was finally recognized in 1821 by the Spanish viceroy, 11 years after Father Miguel Hidalgo's fateful decision.

Ever since, Mexico has celebrated the anniversary of "El Grito" in the Zocalo of Mexico City on the night of the 15th of September. The President of the Republic of Mexico starts the ceremony by ringing the actual bell from Padre Hidalgo's church and repeating the words of Miguel Hidalgo's call for independence, culminating at midnight with fireworks and cries of "Viva Mexico!" Miguel Hidalgo's speech is repeated from the balconies of every Presidencia (Mayor's Office) in the county as part of the traditional independence celebration that are part of the Fiestas Patrias.

Lack of Funding for Fiestas Results in Changes for Annual Celebration



By Olga Rojas-Aguero

According to board members of "Fiestas Del Llano Inc., big changes are in store for the yearly celebration which observes and commemorates Mexico's independence from Spain.

This year, Mexico will celebrate its two hundred anniversary of its independence from Spanish rule. But unlike other years where the Lubbock celebration featured food booths and concerts at the Lubbock Civic Center, 2010 will see some major changes in the locations that host the yearly events.

And changes have not come about without some controversy. The event gets started with a kick off parade at 11:30AM on Saturday, Sept. 11 starting at Broadway and Ave V and continues east to Ave L ending up at the civic center.

But instead of the traditional food booth vendors and live music that have been there in past years to greet parade goers, there will be none.

They have been replaced by an event which will be held at the South Plains Fairgrounds sponsored by local radio station Magic 93.7 and Telemundo, both owned by Ramar Communications. This event will feature food booths and popular Tejano music acts on Saturday the 11th and Sunday the 12th starting at 1:00 PM both days.

In a press release sent out by Fiesta's chairman Sam Harper, "Fiestas Del Llano, Inc. will not hold its traditional outdoor concert this year due to an unforeseen decrease in grant funding from Civic Lubbock Special Events. In the past, Civic Lubbock Inc.

has provided a major source of funding for the yearly event. According to its website, the organization focuses on events with "broad community appeal".

Apparently board members voting against the funding didn't think the Fiestas had enough of a broad community appeal even though it appeals to a largely Hispanic community and in the past has drawn large crowds to the Civic Center.

This year, Fiestas Del Llano, Inc. requested \$9645.00 but only got approved for \$6500.00, the Cultural Arts Funding which is an administered program through City Council granted \$4,000.00 from the organization original asked for \$10,000.00.

According to Freddie Chavez who is the Staff Liaison to Civic Lubbock, Inc. on behalf of the City, the recommendation was presented on June 28, 2010 to Civic Lubbock and its board members.

The vote to reduce the amount of funding was unanimous even though there were two board members absent and one abstention (Dr. Harrigan) due to a conflict of interest. Some people in the community are aware that Eddie "the dog" Moreno; an employee of Magic 93.7 is on the Civic Lubbock Board and are wondering whether a conflict of interest existed since Magic 93.7 is one of the sponsors

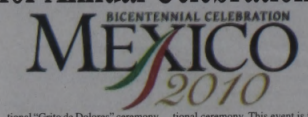
for the event at the fairgrounds. El Editor left messages for Moreno but did not receive a reply.

Another sponsor which is a business that draws a high number of customers from the Hispanic community also cut it's funding to the organization.

O'Reilly's Auto Parts had committed to \$2000.00 and according to Sam Harper, Chairman of Fiestas Del Llano, Inc., he received an email dated July 16, 2010 from O'Reilly Auto Parts Hispanic Marketing Coordinator Daniel Villalobos informing him that the sponsorship would be withdrawn and with no real justification for pulling out of the sponsorship. But the auto parts retailer did indicate that they will reconsider the sponsorship in their marketing strategies for 2011.

El Editor contacted John Osborne, CEO of LEDA & Market Lubbock who told us that funding for many other local organizations have also been cut; including their organization. He also indicated that to the best of his knowledge he has never heard of funds being cut to Fiestas Del Llano due to poor attendance or gate revenue, but at the same time he indicated maybe his staff was aware of this and he was not.

But as they say, "the show must go on". And go on it will with the tradi-



tional "Grito de Dolores" ceremony being observed on Wednesday, Sept. 15 starting at 4 pm and ending at 9 pm.

The event will be held at Guadalupe Park, 1st Place and Avenue P with support from the Guadalupe Neighborhood Association. The "Grito" will be a relaxed evening of food, songs, dances, and historic ceremony. There will also be a "Sala de Chile Contest" sponsored by El Editor bilingual newspaper which is celebrating 34 years of serving the community.

Live music will be provided by Rudy Cavazos and el "Conjunto del Barro" and Julian Escamilla, Guadalupe Barrio DI. For more information on the Grito event call 789-5013 or 771-9572.

The public will be able to participate in the commemoration of when Miguel Hidalgo y Costilla proclaimed independence from Spain in Dolores, Mexico, in 1810 Mexico's National Anthem, the United States' National Anthem, ringing bells, the waving of the Mexican flag and a picture of the Virgin of Guadalupe will signify Mexico's fight for independence at this tradi-

tional ceremony. This event is free and open to everyone.

This should remind some residents of a time when the "Fiestas del 16" were more traditional, a community based event, and held in the barrio Guadalupe.

And of course were free.

In conjunction with the Fiestas del Llano festivities, the 2010 Miss Hispanic Lubbock Pageant will be held at the Lubbock Memorial Civic Center Theater on Friday, September 17, 2010 starting at 7 pm.

Zenaida Aguero-Reyes, director/coordinator of the pageant says, "Four young women from Lubbock County will be competing in the pageant this year. The ladies are excited and want the public to come out and support the event".

General admission is \$7.00 for adults and \$4.00 for students. Major changes for the traditional Fiestas Del Llano to be sure, but according to Harper, plans are already underway to resume the outdoor concert in 2011 and the Board of Fiestas Del Llano, Inc. is committed to continuing the annual celebration.

Commentaries - Opiniones

It should be time for us to start thinking of whom to vote for, not whether to vote

By Gregory Tejeda
There are various polls taken by assorted groups, all of which offer up numbers that show what is obvious to me just by looking around me.

Many of the people who were upset back on Nov. 5, 2008 that Barack Obama could actually get elected as president are organizing themselves so as to use this year's general election as a way of taking BACK the government.

THEY SEE IT as putting in an opposition Congress that will ignore any presidential agenda (and may even start looking for an excuse to begin impeachment proceedings), then dumping the man himself to come 2012 - in part because they don't think he has been hostile enough to our ethnic interests.

What brings this to my mind is that we're now at Labor Day - the traditional point in the election cycle where real people start paying some attention to what is going on, not just campaign observers and ideologues.

Which is why I'm making my plea now - some 57 days prior to Election Day - that people need to get off their nalgas and put some thought into whom they will vote for in the coming elections.

This commentary isn't going to be an endorsement of any one official's campaign. Although it will be a plea for people to pay note to the large amount of anti-Latino rants that have been using by assorted campaigns - and to vote for whomever is running against those particular officials.

THAT MEANS YOU have to do a little homework to see who is running for office in your community, and what is being said. Which is what you ought to be doing anyway.

I have always been of the belief that anybody who has the opportunity to vote who decides not to deserves to have their interests ignored.

Which is why I am making the plea that Latinos this time around use their influence to cast ballots. For if we don't, then perhaps we deserve to be dumped on the way some political people are only too eager to do so.

It is about showing our influence. Because I honestly believe that if a significant number of Latinos were to cast our ballots according to our own interests (which is what voting is all about), then we wouldn't be having all this rhetoric about a Tea Party "takeover" and of conservative ideologues getting elected to Congress in significant numbers that they could push some of their most petty (and hateful) ideas into law.

FOR EVEN THOUGH I realize most of those ideas are so ridiculous that they won't pass muster with the Supreme Court of the United States, it would be better if we didn't have to go through so many legal battles to prevent bad things from happening to our ethnic brethren.

Now I realize the facts. The Latino population of this nation has a sizable (although not majority) chunk that is not of U.S. citizenship. It also has a large share of its numbers among young people (many of whom are not yet eligible to vote).

For example, the 2008 election for president came at a time when the Latino population was about 15 percent of the nation, but only provided about 8 percent of the total voter turnout - which was a record high.

When those two percentages become closer together (if not identical), then that will be when we will have achieved the conditions for legitimate Latino political empowerment. The Latino voter bloc of today has some pull, but it has not yet achieved its maximum power.

TWO DECADES FROM now, the Latino voter bloc will be strong enough to crush any in this nonsense rhetoric we have been hearing, and people who insist on spewing such political talk will pay at the ballot box for their ignorance. Young kids of the future will look back at us and wonder how so many of us could ever have been so foolish as to believe the nonsense such as what has come from the mouths of Arizona supporters or 14th Amendment types or birthers.

For now, though, we just have a loud voice that will be heard - even though some people foolishly want to believe it can be ignored.

Now I know there are those people who will argue that the Latino voter bloc of 2010 doesn't care about this particular election because neither major political party has shown any significant candidates who seem to care about us.

Why vote for someone just for the sake of casting a ballot (and getting one of those lapel stickers that says, "I voted!")? The problem with that line of logic is that it ignores reality. We don't always get the ideal situation, or people, to vote for.

WHAT WE HAVE now are candidates who are attempting to use the political process to legitimize their own nativist beliefs, in hopes that they can start pushing for procedures that can slow down, if not thwart outright, that Latino population growth that is expected to peak at about one-third of the nation by the year 2050.

If it means we have to use what influence we have now to fight back, then that is the reality of today. Waiting for the "ideal" candidate to support when we have some very real enemies to deal with 57 days from now would be a foolish move on our part.

Defiende Roberto Alonzo al presidente Barack Obama de insultos republicanos que lo definen "como un perro"

El diputado estatal Roberto Alonzo salió hoy en defensa del presidente Barack Obama al criticar con severidad a la oposición republicana que se ha referido sobre el presidente estadounidense "como un perro" al rechazar su política gubernamental.

Alonzo aseveró que como presidente de los Estados Unidos Obama debe recibir el "respeto de toda la ciudadanía, incluidos por igual dirigentes y congresistas republicanos".

"Así como Barack Obama ha mostrado total respeto para todos los estadounidenses y los políticos republicanos, éstos y toda la oposición de ese partido rival deben respetarlo no utilizando tan ofensivas y despectivas palabras, porque se trata del presidente de los Estados Unidos", aseveró.

Durante su discurso ayer en Milwaukee (Wisconsin) para conmemorar el "Día del Trabajo", el jefe del Ejecutivo federal dijo que sus políticas han causado profundo malestar entre los legisladores republicanos, quienes al manifestar su rechazo "hablan de mí como un perro", agregó.

Ante una eufórica y numerosa asistencia de sus simpatizantes, Obama acusó primero a los republicanos de ser los causantes de la peor crisis que ha enfrentado el país desde la recesión económica de la década de los 30.

Esta situación -aseveró el mandatario- es la causante de la desaparición de la clase media, de los alarmantes niveles de desempleo y de la peor crisis económica que ha enfrentado Estados Unidos en las últimas décadas.

Para enfrentar tan difícil situación, Obama hizo hincapié en que ha tenido que aplicar diversos programas en favor principalmente del pueblo estadounidense, lo que ha causado -acusó- que los legisladores republicanos "no siempre estén felices conmigo".

"Hablan de mí como un perro", enfatizó. Roberto Alonzo manifestó que este tipo de ofensas no sólo dañan la imagen del presidente Barack Obama, sino la de Estados Unidos a nivel nacional e internacional, por lo que exigió al Partido Republicano aplicar con severidad su respectivo reglamento para evitar que sus miembros o políticos utilicen tan ofensivo lenguaje.

Por tal motivo, Alonzo hizo también un llamado a la comunidad hispanoparlante a manifestarse a favor del mandatario estadounidense y a expresar por todos los medios su repudio y condena a tan "denigrantes declaraciones".

"No podemos dejar pasar que estas protestas ofensas continúen suscitándose en contra del presidente Barack Obama, por lo tanto todo a todos los latinos expuso su total rechazo al Partido Republicano y con llamados telefónicos, faxes, cartas y correos electrónicos, manifiesten su total respaldo al presidente Obama, a sus políticas y gobierno", expresó el popular político mexicano-americano.

Alonzo señaló que el plan de 50 mil millones de dólares propuesto el Día del Trabajo en Milwaukee por el mandatario de la Casa Blanca para fortalecer una debida y justa clase media mediante la creación de empleos, reafirman el interés de Obama de velar por los "verdaderos intereses del pueblo estadounidense".

"Todos sabemos que Barack Obama se enfrenta en este momento no sólo a la severa crisis económica del país, sino a toda una oposición republicana que antepone sus intereses partidistas a resolver las necesidades urgentes de los estadounidenses", acusó el legislador mexicano-americano.

Roberto Alonzo reiteró que como legislador estatal hará todo lo posible para que este tipo de "insultos al presidente jamás se vuelvan a realizar".

En otro orden de cosas, el diputado estatal por el Distrito 104 de Dallas dijo también a la comunidad latina del Metroplex prepararse para conmemorar los tradicionales festejos del Día de la Independencia a partir del próximo 16 de septiembre.

Agradecido de antemano las invitaciones que ha recibido para participar como orador en estas históricas festividades, ya que para "mí representa un honor estar presente en estos actos que recuerdan y fortalecen la soberanía de naciones como México y de Centroamérica. Sobre México, Alonzo indicó que la Cámara de Diputados de Texas aprobó sus dos Resoluciones legislativas en las que se declara el 16 de septiembre como día oficial para conmemorar la Independencia de esa nación y en las Proclamas también se felicita al pueblo y gobierno mexicanos por la importante fecha.

Letters to the EDITOR

Send Mail to: eleditor@sbcglobal.net
Texas Loves Taxes
Texans love being taxed. The Texas property tax rate remains one of the highest in the nation. Federal income tax rates will also continue to soar. The pure arrogance of Joe Barton (U.S. Rep. 6th District) and other "Corporate Politicians" was primary in spending \$50,000,000,000 of your tax dollars to bail out the appalling management of General Motors.

Total property tax rates are the sum of the rates of all applicable taxing units including cities, counties, schools districts, and special districts. While each of us can protest assessment values, we are not permitted to protest the rate of property tax. There is no 1% maximum Texas property tax rate as was adopted by other states. Most of us are paying well over 2% of property value.

What we have in Texas are federal legislators focused on corporate sponsorship rather than constituent needs; State legislators with no empathy for their constituents; and city and county level career politicians that continually raise property tax rates.

Yeah, I know you think that your "Conservative" politician is the exception. However, if they truly had any real conservative values, Texans wouldn't be in this mess.

Yeah, I know you think Texas is the only state that has no income tax. However, Florida has no income tax and about one-third the property tax rate.

It's past time to push all incumbents into involuntary retirement. Unless you just love your taxes, you should be voting against all incumbents this election day.

Leonard Jensen, Citizen Texas 6th District

PRAYER OF THE WEEK

PRAYERS OF THE FAITHFUL
-For the migrant, the refugee, the immigrant, for families who are forcefully separated, for those without rights, without any security, so that the Lord may hear their cry and their anguish be relieved, let us pray to the Lord....
-For our public authorities so that they may be challenged by their consciences and strive to make an effort to humanize the immigration laws, and relieve the suffering in the nation, let us pray to the Lord....

ORACION DE LOS FIELES:
-Por el migrante, el refugiado, el inmigrante, por las familias separadas con violencia, por los que no tienen derechos y no sienten seguridad, para que el Señor Resucitado les dé consuelo y alivio, roguemos al Señor....

Send all your community events and..



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El Editor

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¡Viva la fiesta! Celebrate 200 years of Independence

¡Viva Mexico! Ah, the drunken cry of tequila-filled tourists and over-excited footballers. Who knew it actually meant something? Mexicans have always loved to bandy about the "long live Mexico" phrase, but this September, the national cry will be even louder as the country celebrates the bicentennial of its independence, not to mention 100 years since its bloody revolution.

Viva! All ages celebrate Mexico's freedom from the Spanish on 16 September with gusto so we're rounded up the best trip in honor of the continent's famous fallen heroes and celebrated visionaries. Before the Spanish arrival, Central America had its own civilizations from the Aztecs who lived in what is now the capital Mexico City to the Mayans who were scattered through the jungles

of southern Mexico, Guatemala and Belize. Mocherzuma, the most famous Aztec of them all and maker of the empire from its seat in Tenochtitlan - now Mexico City - was defeated by Hernan Cortes and the Spaniards as their white skin and beards led him to believe they were a reincarnation of the formidable god Quetzalcoatl. But the Mayans, although not as organized or as powerful as the Aztecs, managed to evade Spanish rule for centuries as they lived in small groups deep in the jungle, fighting using guerrilla combat against their assailants.

How to do it
Your local travel agency can put together an itinerary which takes in the mysterious ruins scattered throughout Mexico and Central America. Travelers can take in the soaring pyramids of Teotihuacan, just outside Mexico City, whose residents pre-dated the Aztecs, but are still a mystery to historians. The remains of Tenochtitlan, now partially revealed alongside the capital's cathedral are also a must-see. And while you're traveling in Mexico why not see another facet of its history, and head to the home of its revolution in the village of Dolores, Guanajuato. Witness where the cry for independence was first heard from a Catholic priest called Hidalgo who rang the church bells and called the Mexicans to arms against the Spaniards in 1810. If you are there on 16 September, expect a huge party. The tour then dips south, taking in the beautiful and well-maintained ruins of Palenque in the state of Chiapas before crossing the border to the towering monuments of Tikal, nestled deep in the jungle in Guatemala. The only evidence of their presence is the tips of the towers emerging from the rainforest canopy.

¿Que Pasa?



"EL GRITO DE DOLORES" SEPTEMBER 15 AT GUADALUPE PARK
Guadalupe Neighborhood Association will be hosting this year's **Fiestas del Liano**, "El Grito de Dolores" event on **Wed., Sept. 15, 2010** at the Guadalupe Park, which is located at 102 Avenue P starting at 4:00 p.m. The Honorable Bishop Placido Rodriguez will conduct the ceremony for "El Grito de Dolores".

There will be food, drinks, dancers from Ballet Folklorico Aztlan, Live Music by Rudy Cavazos y el Conjunto del Barrio, Julian Escamilla-Gudalupe Barrio DJ, a "Salsa de Chile Contest" sponsored by El Editor and much more fun!

Come out to enjoy the atmosphere and experience the real true reason for the celebration of El 16 de Septiembre. Share this educational experience with your family and friends!

PROJECT QUEST FOR EDUCATION
PROJECT QUEST FOR EDUCATION. Do you want to go to South Plains College, but can't afford it? Then Project Quest is for you. Quest offers assistance for tuition, books and fees, as well as child care. Project Quest works with participants from training until they reach their goal of employment. Our goal is to help graduates find employment with good salaries, benefits and career opportunities. Information and testing sessions on: **Sunday, September 19** 10:00 a.m. - 1:45 p.m. or **Saturday, September 25** 10 a.m. - 1:45 p.m. at St. Joseph Church, 102 N Avenue P, Lubbock. To be eligible, you must reside in one of these counties: Lubbock, Bailey, Crosby, Dickens, Floyd, Garza, Hale, Hockley, King, Lamb, Lynn, Motley, Terry, Yoakum, or Cocharan. Call 806-762-4788 for more information.

REGISTRATION FOR FALL ATHLETIC LEAGUES BEGINS SEPTEMBER 7
Adult Volleyball League - Fall Season Signups
The City of Lubbock Parks and Recreation Department will begin registering teams for the fall session of volleyball on September 7-10, 2010. Divisions are available for men, women and co-rec teams. Players must be 18 years old or older to participate. Cost per team is \$190 for the ten-game season, and all games are played at L.I.S.D. Junior High gyms. Late registration will be September 13-17, 2010, with a late fee of \$30 added to the cost per team. The registration for the winter session will be in December with play beginning in January. Register in the Parks and Recreation Office at 1010-9th Street, Monday-Friday from 8:00 a.m. to 5:00 p.m. For more information, call the Parks Office at 775-2672.

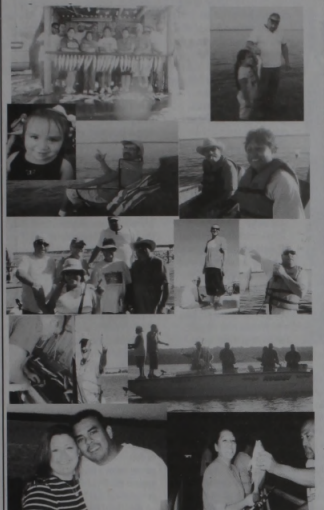
Adult Basketball League Signups
The City of Lubbock Parks and Recreation Department will begin registering teams for the only adult basketball league of the year on September 7-10, 2010. Divisions are available for men and women's teams. Players must be at least 18 years old to participate. Cost per team is \$330 for the ten-game season, and all games are played at L.I.S.D. Junior High gyms. Late registration will be September 13-17, 2010, with a late fee of \$30 added to the cost per team. Register in the Parks and Recreation Office at 1010-9th Street, Monday-Friday from 8:00 a.m. to 5:00 p.m. For more information, call the Parks Office at 775-2672.

COVENANT HEALTH SYSTEM TO HOST FREE MEDICARE EDUCATION SEMINAR
Representatives from a local insurance agency will present a free Medicare Education Seminar that will cover a review of your rights, entitlements and options under the Medicare system. The following topics will specifically be discussed at the seminar: "The four parts of Medicare and how they interact together," "The latest on Medicare supplements and what is new in this area," "An update on Medicare Advantage plans"; "The easiest way to determine which Part D plan suits your needs;" "What Medicare does and does not cover"
The event will be on Wednesday, Sept. 15 from 9 - 10:30 a.m. at the Knippling Education Conference Center at the Covenant Medical Center. Parking can be obtained at the west parking garage, sixth floor at the 21st Street and Louisville Avenue. Light refreshments will be served at the seminar.

COVENANT HEALTH SYSTEM INVITES COMMUNITY TO ATTEND FREE PATIENT SEMINAR
Covenant Health System will host a free patient seminar directed specifically toward people who suffer from back and leg pain.
* Guest speaker: Nate "Rock" Quarry, a professional MMA Fighter, will share his struggle with chronic back pain and his journey to recovery. Quarry made a full comeback, returning to the Octagon just 15 months after the XLIF procedure. Now he serves as a spokesperson for Better Way Back™, a support and education program for individuals who suffer from chronic back or leg pain. Tuesday, Sept. 14 from 11:45 a.m. - 1:15 p.m. Lunch will be served at the Hawthorne Suites which is located at 4435 Marsha Street Freeway

SPK SEEKS PARTICIPANTS FOR WELDING CLASS
South Plains College seeks students for a Welding Class that starts Tuesday (Aug. 31) and runs through Dec. 13. The course, offered on Mondays from 6 to 9 p.m., will be taught in the Welding Department on the Levelland campus.
The cost of the course is \$235 for out-district students and \$301 for out-of-district students plus supplies. Students must furnish gloves and safety glasses. The instructors will be Don Till and Steve Stratton. The course will cover welding safety and the five essentials of welding and their effects on welding with demonstrations and exercises in single and multiple pass welds. Base metals will be mild steel, stainless steel and aluminum up to 3/8 inch thick. Each class will start with a brief classroom instruction and/or video followed by a fun hands-on lab exercise. The welding technology program is a participant in the American Welding Society's "SENSE" program (Schools Excelling through National Skills Standards).

Riojas Says Adios Allstate; Hello Retirement!



Inese Riojas who is happy to share her retirement with El Editor would like to express her gratitude first of all to God the Almighty for allowing her to reach the day that she would say "thank you for what you have done for me" but 31 year employee Allstate Insurance and her family to support her and love her through the process.
Riojas with family members celebrated her retirement by taking a fishing trip to Lake Texoma and catching 121 fishes. "It was exciting, full of joy with my family and enjoyed to see and talk to our good friend Bob Finkler who has been our fishing guide for lots of years, and he guarantees you, you will catch fish at Lake Texoma. Finkler is a professional fishing guide for anyone in general, and knowing that if you love to fish he will be your best friend!" says Riojas. For more information call Bob at 803-271-1908 or 803-263-4879.
Riojas originally from Wilton Texas, but made home in Woodrow Cooper Texas and married to Albert Riojas who is also from Wilton, Texas.
photos by Olga Riojas-Agosto

"El Grito de Dolores"
Wed., Sept. 15th
4:00 pm to 9 pm
Guadalupe Park
102 Avenue P

Fiestas del Liano Celebrates
Mexican Bicentennial Celebration
200 Años de Independencia - 100 Años desde la Revolución

Honorable Bishop Placido Rodriguez to conduct "El Grito de Dolores" & followed by a Tribuna Libre
FOOD & DRINKS - Ballet Folklorico Aztlan Dancers - Live Music by Rudy Cavazos y el Conjunto del Barrio - JULIAN ESCAMILLA Gudalupe Barrio DJ Salsa de Chile Contest
sponsored by EL EDITOR

Special Thanks for the Guadalupe Neighborhood Association for hosting this very special occasion. This event is the real true reason why the celebration of El 16 de Septiembre should take place within the community!
¡Que Viva Mexico! y ¡Que Viva la Independencia!

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20 Years of Independence, 100 Years of Revolution

Those up above promise a noisy, demagogic, manipulative celebration, empty of any content belonging to the deeper Mexico, invoking historic dates, bronze heroes and caligated tableaux that could make one forget the grassroots rebellions that accompanied Independence and the Revolution. Those down below persist in a discreet commemoration, full of substance and small actions that revitalize memories and take risks on the changes Mexico needs.

Thanks to the Mexican government's deep-rooted conservatism, it seems unable to cope with Independence and the Revolution that marked Mexican history. Questioned for its anti-democratic origins, this government has attempted to intensify rigorous neoliberal policies rather than transform that worn-out economic model. Its central plans include the privatization of strategic sectors: energy, mining, water, health, science and technology. It has tried to roll back the Revolution's social triumphs, violating the rights of indigenous peoples, farmers and workers. It has persistently violated elementary human rights and its failed war against drug trafficking has increased violence virtually everywhere in the country, insecurity.

Subject to the real economic and media powers behind the scenes, this government has been infiltrated by organized crime, which champions corruption and inefficiency. Poverty is on the rise, public resources have been squandered and inequality has become intolerable. While Bishop Raúl Vera insists President Calderón Sol is leading the country into failed statehood, Calderón attacks those who don't want to submit to him, just as the dictator Porfirio Díaz did, and spends lavish amounts on the centennial and bicentennial celebrations.

Cárdenas says we have "nothing to celebrate". The National Action Party (PAN) government is uncomfortable with a past that hails from a revolutionary tradition: the movements for Independence and the Revolution were grassroots uprisings against conservative orders just like those misgoverning the country today.

At the outset Cuauhtémoc Cárdenas, founder of the Democratic Revolutionary Party (PRD), agreed to coordinate the bicentennial events but he soon realized he couldn't work coherently with such an anti-people PAN government and he resigned. Cárdenas declared that we Mexicans have nothing to celebrate in 2010 given that Mexico is undergoing one of the greatest crises of its history. Instead of more jobs, better incomes and better social and economic conditions, there are fewer opportunities, a lack of economic growth and deteriorating social conditions. "I can't see that we need to celebrate unemployment, fewer salaries and empuer tables," he said.

What remains of all that? Some 50 million Mexicans don't have enough income to satisfy their basic needs. Of these, 20 million aren't able to buy the basket of basic food provisions. Cárdenas regretted that a country with resources and human potential should

today be at a standstill. He recalled that from Independence we should defend the notion that the country's sovereignty resides in its people and that we're all free and equal. He also said we need to remember that in 1810 Hidalgo called for the overthrow of the bad government and that thousands of Mexicans unleashed the first great revolution of their history. He evoked Morelos who insisted that good laws would be needed to moderate opulence and misgovernment.

In 1906 Ricardo Flores Magón argued for abolishing the death penalty, creating a lay State, obligatory schooling, an eight-hour day, the minimum wage, domestic labor regulation, the State's obligation to house its workers, the obligation to provide land to those who wanted to work it, limits on rural property and the establishment of a union with Latin American countries... The birth of the 1917 Constitution was the fruit of the 1910 revolutionary movement. That first social Constitution outlined the restitution of land to communities that had it taken away, recognized the rights of workers and prohibited monopolies, except for those perceived as State instruments for collective benefit. Cárdenas recalled all this and made us see that both Independence and the Revolution had drawn on other freedom struggles of the Mexican people, bringing about great changes in Mexico. These movements didn't develop in a linear fashion.

Mexico's current situation is highly precarious and the country obviously needs profound changes in its social and economic circumstances, given that many aspirations of our great revolutionary movements have remained unfulfilled. Cárdenas criticized political opportunism; the dismantling of key sectors of production such as agriculture and small and medium enterprise, which are the greatest job creators; privatization and foreign involvement in basic services such as banking. He urged Mexicans to transform the present degradation and desolation by fulfilling the ideals of the Independence movement and the Revolution.

How to celebrate that rebellion? The historian Lorenzo Meyer has reflected that two centuries on from the Independence struggle and one century on from the struggle to destroy an oligarchic dictatorship, we can confirm that neither event turned out the way we hoped, given that they didn't manage to set Mexico on the road to concrete, fair material and social development.

He criticizes the PAN government for wanting to celebrate two dramatic events of popular rebellion in a spectacular manner, when it would be more appropriate to initiate a mass reflection on why these two historic moments have not fulfilled the expectations of those who initiated them, nor their long-term promises. Given the conservative and anti-people nature of the PAN

regime, this reflection could not come from the official group, but rather only from outside.

Porfirio Muñoz Ledo has pointed out that Independence and the Revolution put an end to long periods of history that ended up with



the overthrow of political systems. What Mexico is suffering now is the slow agony of governmental decadence and its impotence to reverse national deterioration. Those who are actually carrying out a living celebration of these two events are the workers and grassroots sectors resisting government and transnational oppression.

What they are saying from above. From above in regime circles the voice of a commemorator who has prospered through the last two governments, both the Institutional Revolutionary Party (PRI) and the PAN, has been raised along with that of one of President Fox's former foreign relations secretaries. Both are putting forward proposals for what they call "the future of Mexico."

Their main argument is that Mexicans should break with the past because they've been immobilized by the weight of their history. They claim that this accumulated history is obstructing the future. They recommend abandoning "energetic nationalism" and the defense of farmers and common property and suggest the construction of a middle-class society that advise abolishing and privatizing state monopolies—the Mexican Oil Company for starters. They maintain that Mexico isn't in danger of rebellions, but rather enjoys clear stability. They come down on the side of concentrating army and police efforts on sealing off the south of the country and recommend that Mexico put its Latin American sentiments to one side and swallow a reality that places it fully in North America.

How they are celebrating in Mezcala. One example of how the groupings in the Zapatas's Other Cam-

paign are relating to the Bicentennial can be found in the indigenous community of Mezcala, located on the shores of Lake Chapala. These communities have an exceptionally solid historical identity, which is a living legacy and inspiration in their

couldn't defeat the Indians, the royalists offered them a truce. After much consideration the insurgents accepted, because they had been decimated by plague and the terms implied a great victory for them since their lands were returned, they were given seeds, oxen and food, and the viceroys army agreed not to levy civil or religious taxes. They appointed the indigenous leader José Santana to be in charge of the region and the island.

The commandants of Mezcala we've witnessed struggle every year, emphasizing that they weren't defeated and that the current defense of their lands is a continuation of their ancestors' struggle. They will not celebrate September 16 like the rest of Mexico but November 25, the date on which they won back their territory and their autonomy was respected.

Victorious after a four-year siege. One crucially important element of this struggle is that they resisted and won after being besieged for four long years. Historic resistance by besieged peoples who fought with dignity, but most of them were defeated. Under Roman domination, Numania is

memorable because after 13 months of siege its people preferred death to defeat. At the siege of Constantinople a whole era was broken. In 1808 in Spain the siege of Gerona by Napoleonic troops should be remembered; it was defeated a year later. In the 20th century many Spanish cities suffered terrible sieges in the 1930s civil war, Zaragoza among them, and they also succumbed. At the end of the 20th century we were witnesses to the bloody siege of Sarajevo.

Only a few have come out victorious from prolonged sieges, as happened in the Second World War with Leningrad. The island of Mezcala sums up resistance to a long siege in which the defenders ended up winning.

"They wanted to capture the island." Another original way the commandants of Mezcala had of commemorating their bicentennial was the idea that the town's children would hold workshops to put together a book that in their words and drawings would tell other children the history of the island's defense in the era of Independence.

The children called their colorful 92-page book, including drawings and text, "Mezcala, they wanted to capture the island." Their book relates not only the townspeople's daily lives but also the strength it gives them to feel they're heirs of the island's defenders.

From grandparents to grandchildren. The historian Elisa Cárdenas pointed out that the children narrated these events in the first person plural—"We defended the island"—because there's no separation from their ancestors; there's a historical continuity from one generation to the next.

Every young man from Mezcala insisted that the dead come back to life when the communal land and the island are being defended. The weapon they wield is their own history. The island is the heart of the community because it pulses with her people's rebel blood. When she asks the old commandurs where the community's borders end they say "in the middle of the water," "just a bit behind the island" because it's part of their land, just as the primordial 16th-century treaty established and as was accepted in the 19th century by the 20th-century agrarian documents.

In defense of history and the land. The Mezcala commandurs are engaging in other actions in defense of their history and against the government's attempts to ignore the reconstruction the government has been implementing on the island for the bicentennial celebrations. They have accused the government of trying to ignore the commandurs' traditional government, their general assembly.

The indigenous community has made various public statements. The land is the community's territory. The land must be directly authorized by their assembly. Knowing their island and its history so well, they have accused the government of wanting to turn up to restore the island's old constructions of not respecting the buildings' stones and rebuilding the floors without having salvaged the archeological remains to be found there. The community questioned why the conservation of the technical, historical, environmental and archeological conditions and heritage weren't being taken into account. They complained that the intrusive restorers had destroyed the insurgents' defenses or trenches and accused them of not working on bare areas such as the underwater aqueduct. They complained that the intrusive restorers had destroyed the insurgents' defenses or trenches and accused them of not working on bare areas such as the underwater aqueduct.

They made it publicly known that they disagreed with converting into a huge expanse of the area construction of monuments that were part of the construction and the historical sense for which they were created. In particular they mentioned the defenses their ancestors used to shield themselves from the Spanish invaders' attacks.

And of course they opposed the attempt to convert the island into a tourist trap. They reminded the government that they couldn't do away with a people that has been defending its land and community with their lives for hundreds of years. The community opposed the intention of federal and state authorities to install a booth to charge people to visit the island, considering it a privatization of communal space and a merchandizing of their history.

They considered that reconstruction work done with the National Anthropology and History Institute's permission had violated their territory and committed technical, historical and archeological errors. Through this dispute they have unmasked the ignorance and bad faith of the reconstruction work and put a stop to the actions the government had planned for bicentennial parties on the island.

The region's new municipal president has accepted that from now on nothing will be done without the community's consent. And the commandurs have announced a series of works autonomously implemented by them, with the people's resources and efforts, for their town's benefit and the protection of their territory and history, which won't be connected to either political parties or personal interests.

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La revolución femenina

En 200 años, las mexicanas han buccado la ciudad. Aunque existen avances, aún hay deudas históricas. Los niños dejaron de ser la población mayoritaria. Se transformaron sus juegos; no así el trabajo infantil.



1810 Mujeres y niños
En las primeras décadas del siglo XIX, las mujeres casaban muy jóvenes, cuando tenían entre 14 y 15 años. La esperanza de vida era tan baja que apenas entrando a la pubertad las personas se casaban y procreaban. Desde la niñez, las mujeres eran preparadas para el matrimonio. Cualquier conocimiento que no alentara la vida doméstica era inútil.

primera letra, la costura y cocina. En 1840 comenzó a editarse "El Semanario de las Señoritas Mexicanas". En esta publicación se escribió que muchas mujeres de la clase alta ya medían ser "frívolas, ligeras, imprudentes, indiscretas, descuidadas y ociosas". La revista abunda esta caracterización a la falta de "una educación sólida y adecuada". El semanario intentó mejorar la mente de sus lectoras al incluir artículos de religión, "sana moral", ciencias, literatura y artes, educación, economía doméstica e historia.

Y aunque su vida giraba en torno al hogar, no se la pasaba encerrada en casa. La investigadora Anne Staples señala que las mujeres tenían una intensa vida social: asistían a celebraciones patrocinadas por el gobierno y las instituciones educativas, culturales y religiosas. "Las mujeres se congregaban, se veían, conversaban y salían de su domicilio a actividades que tenían lugar en espacios públicos", explica la especialista.

Juego y trabajo
Diversiones prohibidas
El historiador Luis González Obregón, en su libro "La vida en México en 1810", cuenta que antes del comienzo de la lucha por la Independencia había dos pasatiempos infantiles "muy en boga": volar papalotes y disparar cañoncitos de juguete. Los dos juegos resultaban peligrosos, por lo que fueron prohibidos por el virrey Venegas el 21 de noviembre de 1797. La prohibición de volar papalotes se realizó porque muchos niños lo hacían en las azocheas. Los niños que vivieron el comienzo de la Independencia también jugaban al trompo, la rayuela y las caucias.

Aun así, no todas las mujeres tenían mucho tiempo libre para hacer vida social, sobre todo aquellas que vivían en las zonas rurales. En 1861, el historiador Luis González Obregón escribió cómo era la vida femenina en el campo: "La mayor parte del trabajo pesado recaía en las mujeres: molían el maíz en el metate, hacían tortillas, cocinaban las comidas de los hombres, mantenían el fuego encendido, lavaban la ropa, limpaban, sacaban, ríncan, corgaban agua, intercaban a sus maridos e hijos, cuidaban a los puercos y gallinas, maneban la cera, hacían queso...".

Esperanza de vida
La mortalidad infantil era un asunto cotidiano a finales del siglo XVIII y principios del XIX. Una cuarta parte de los niños recién nacidos no sobrevivía a su primer año, otra cuarta parte fallecía antes de llegar a los 10 años. Casi todas las familias, sin importar su condición social o si vivían en la ciudad o el campo, atravesaban por la dolorosa pérdida de uno o más hijos. Una pareja que había tenido entre ocho y 10 hijos podía esperar perder dos o tres antes de que llegaran a ser adultos. La concepción frente a la muerte era distinta porque a no existir antibióticos, anestesias ni normas de higiene, los decesos se convertían en algo completamente natural en donde intervenía la voluntad divina.

Los juegos no fueron espectáculos pasivos de la lucha por la Independencia. La periodista Sara Lovera menciona que gracias a la investigación de Genaro García, bibliófilo zacatecano, se tienen los nombres de poco más de 100 mujeres que fueron recluidas en la cárcel de Belén, acusadas de insubordinación.

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Una mujer que rompió esquemas de su época fue Leona Vicario. Tuvo su casa propia, vivió sola y se casó con Andrés Quintana Roo cuando tenía entre 24 y 25 años. Además, defendió la causa de los insurgentes.

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Preparadas para el matrimonio
Educación femenina
Múltiples opciones de estudio.
Durante buena parte de la época del Virreinato, la educación de las mujeres estuvo a cargo de los conventos. Fue hasta 1767 cuando se abrió el Colegio de las Vicencinas, la primera escuela exclusiva para mujeres. Poco después se abrieron dos escuelas de la Compañía de María,

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México al día escribió: "La mujer del pueblo boga en la esclava del marido o del amante... Para ella son los trabajos más duros, empujando por horas las tortillas que forman el principal alimento del pueblo. Muy seguido el hombre no se preocupa de la familia, y desgraciadamente sucede con frecuencia que no sólo dejó de proporcionar el indispensable, sino que exigía de la infeliz mujer dinero para alimentar sus vicios".

Y aunque esta era la situación que vivían muchas mexicanas, también había otras que ya comenzaban a estar presentes en espacios que les había sido vetados. 100 años atrás.

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90 se registró un gran número de mujeres desaparecidas y asesinadas. Familiares de algunas víctimas llegaron hasta la Corte Interamericana de Derechos Humanos, organismo que el pasado 10 de diciembre, presentó una sentencia en contra del gobierno de México por violaciones a los derechos humanos, al no prevenir, investigar ni actuar con la debida diligencia para erradicar esa violencia. El gobierno mexicano aún no ha cumplido con lo que exige la sentencia en el caso conocido como "campo algodón".

Por otra parte, si hace dos siglos la mayoría de la población se constituía por menores de edad, en la actualidad el número de niños tiende a disminuir. En el país viven 30.5 millones de infantes, los cuales representan 28.1% de la población. En la década de los 70, los niños representaban 46.2%.

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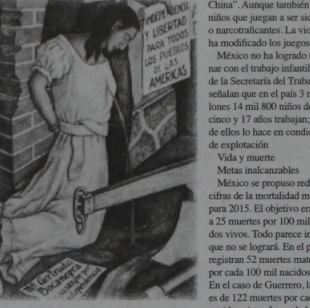
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