

# En Este mes De La Herencia Hispana, Honremos A Nuestro Pasado, Futuro y Familias

Por Donna E. Shalala

Secretaria del Departamento de Salud y Servicios Humanos de los Estados Unidos

Cada día, durante el Mes de la Herencia Hispana, celebramos las grandes aportaciones que los latinos han realizado en nuestro país. Celebramos el legado y el valor de César Chávez; de Willie Velásquez y su política de justicia, pasión y dedicación; y el espíritu de familia y fe que se halla en las obras de Rudolfo Anaya. Celebramos los grandes nombres, los grandes legados y los grandes combates librados -- y ganados -- para todos nosotros.

El Mes de la Herencia Hispana es un tiempo para recordar un pasado heroico, para emprender un nuevo día y para construir un nuevo mañana.

Por eso en este mes debemos pensar en los héroes latinos, no sólo como personas que viven en nuestros recuerdos, sino como personas que viven en nuestro medio. Nuestros médicos, enfermeras y trabajadores sociales. Nuestros trabajadores agrícolas, maestros y los propietarios de pequeñas empresas. Las madres y los padres que trabajan arduamente para ganarse la vida decentemente, para mantener a sus familias unidas y para hallar -- y vivir -- el sueño estadounidense.

Estos son mis héroes. Son el futuro de nuestra nación. Sabemos que las familias lati-

nas son la base de clientela de mayor crecimiento de nuestro departamento. Sabemos que los niños latinos son ahora el mayor grupo de niños minoritarios en este país, y que la mayoría de ellos están bendecidos con familias tradicionales e intactas, donde el trabajo árduo es la norma y no la excepción.

Pero desgraciadamente, como ocurre con tantos niños en los Estados Unidos, demasiados niños latinos no reciben las vacunas que necesitan. Demasiados se van de la escuela secundaria sin obtener un diploma. Demasiadas jovencitas tienen embarazos no planificados. Y demasiados se hallan en peligro de una conducta riesgosa -- como la violencia, el fumar, el tomar drogas -- conducta que puede costarles su salud y hasta sus vidas.

¿Qué podemos hacer? La mejor red de seguridad para nuestros niños está en las familias que les aman, alimentan y apoyan. Necesitamos devolver el poder a las manos de los padres y las madres -- y darles los instrumentos que necesitan para tener éxito, en sus hogares y en sus empleos. Y eso es exactamente lo que la administración Clinton está haciendo.

Estamos haciendo que el trabajo valga la pena para todos los residentes de los Estados Unidos: Al ampliar el Crédito Fiscal por Ingresos

Ganados y otorgar un recorte de impuestos a 15 millones de familias pobres que trabajan. Al aumentar el salario mínimo y poner \$1,800 más al año en los bolsillos de los trabajadores que reciben el salario mínimo. Y al promulgar la ley de reforma del seguro auspiciado por los senadores Kassebaum y Kennedy -- para que su seguro de salud esté allí cuando cambie de empleos o se enferme.

También estamos ayudando a los padres y las madres al asegurar que sus hijos tengan un comienzo correcto en la

vida, con mejores y más sólidos programas de Head Start, Early Head Start y Migrant Head Start.

¿Qué significa esto? Que 50,000 niños latinos más han participado en Head Start desde que el Presidente Clinton tomó posesión. Y significa que todos los alumnos de Head Start, el 25 por ciento de los cuales son latinos, y sus padres, reciben servicio de calidad -- que involucra a sus padres y madres en los años más críticos de la enseñanza de sus hijos.

**LOS NIÑOS SANOS CRECEN**



**PARA SER ADULTOS SANOS.**

Como padres, ustedes desean que sus niños crezcan sanos y fuertes. Es por eso que es muy importante que lleve a sus niños con regularidad a consultas con un médico y con un dentista, a pesar de que no estén enfermos. El programa Pasos Sanos de Tejas hace que esto sea fácil.

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## News Briefs

### Supreme Court to Hear Voter Registration System

The Supreme Court Tuesday agreed to decide whether Mississippi may continue using the dual voter-registration system it adopted when the federal Motor Voter law took effect last year, reports Associated Press.

The justices said they will study an appeal by some Mississippi voters who say the dual system hurts some black voters and never won Justice Department approval as required by the federal Voting Rights Act of 1965.

Tuesday's action apparently will not have any effect on this year's elections. Arguments in the case will not be conducted before January, and a decision is expected by July.

The Motor Voter law, formally named the National Voter Registration Act, allows voters to register when getting driver's licenses or applying for welfare benefits.

The law has been extremely successful. More than 5 million people were added to registration rolls in the first eight months, what some experts called the most massive short-term registration surge in the country's political history.

An estimated 10,000 Mississippians registered under the federal law, but some of them may not be aware that the process entitled them to vote in federal elections only, not elections for state political offices.

A previous dual system used in Mississippi was ruled racially discriminatory in 1987, and the state had operated a unified voter-registration system since.

The state legislature never officially adopted the Motor Voter law, but Secretary of State Dick Molpus previously had assumed such action when in December 1994 he submitted a plan for Justice Department approval. The plan anticipated amending state laws to allow voters to register for federal and state elections in one step.

Molpus's submission was given Justice Department pre-clearance in February 1995 but there's considerable disagreement over just what got approved.

Gov. Kirk Fordice and other Mississippi officials contended that only those changes necessary to let the state implement the Motor Voter law for federal elections was pre-cleared.

But federal officials said the entire plan was pre-cleared, including the proposed state legislation coordinating Mississippi's existing voter registration with the new federal law. For the 1995 and 1996 elections, some voters faced a two-step registration process.

A three-judge federal court in Jackson, Miss., ruled last year that Mississippi was not required to let all people who registered under the Motor Voter law to vote in elections for state offices. That court concluded that Mississippi, in implementing the federal law, had not brought about any change that required Justice Department pre-clearance.

The case is Young vs. Fordice, 95-2031.

### Where's the Debate on Anti-Affirm Action Legislation?

A year ago, many were predicting that the California Civil Rights Initiative -- with its proposed ban on race and gender -- Continued on Page 6

**"El Respeto Al Derecho Ajeno Es La Paz"**  
Lic Benito Juarez  
ESTABLECIDO 1977  
ESTABLISHED 1977

# EL EDITOR

West Texas' Oldest Weekly Bilingual Newspaper



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# The History of Chicano Students At Tech

The following is the script of the documentary produced by Lubbock Centro Aztlan about the History of Texas Tech Hispanos to be shown on Friday Oct. 4 in celebration of Tech homecoming by Bidal Agüero

Texas Tech is 72 years old this year. The first class to enter was in 1924. There are not many persons still alive that were in the first class. If some are, they would probably be close to 90 years old.

In reviewing the first 10 years of La Ventana, Tech's yearbook - the first being published in 1928, we can definitely see the influence of the Hispanic culture in architecture, names of organizations, the name of the newspaper and even the school song. Class beauties were referred to as Las Lindas, the first women's social organization was called "Las Chaparritas". The men's social organization was called "Los Gauchos."

Tech's buildings are modeled after the style of the Spanish Renaissance but it is very obvious in the first 10 years of Tech history that there is an absence of Hispanics in the student enrollment. In 1930 the first two Spanish surnames appear in La Ventana. The first Navarro who is listed as a member of the freshman football team. Navarro is one of two of Tech's first foreign student from Puebla Mexico. The second Hispanic surname of an A. Melendez who is a freshman from Guatemala in Liberal Arts graduated in 1933 with an M.A. in Pre-Med. Most students are still from West Texas.

In examining yearbooks for the next ten years, in 1943 the name Luis Gomez pops up who received his B.B.A. Although his home town is listed as Lubbock it is not probable because prior research done for Lubbock High showed that the first Chicanos to graduate from Lubbock Schools was well into the late 40's. The 1944 La Ventana show two women, Jeanne Roco from Houston and Anne Segulia from Tornillo. No state is listed after Tornillo so it is not known if this is Tornillo, Texas or Mexico. In 1945, a Mexican student, Carlos Rios from Mexico City grad-

uated with a B.S. in Textile Engineering.

Thus was the first 20 years. A total of 8 Spanish surnames. Not really something Tech or our educational system should be proud of huh? The 1950's

In the 1950's one Hispanic excelled in sports at Tech. That person was Bobby Cavazos. Cavazos, a second team All-American halfback who started for Texas Tech from 1951-53, was named the Outstanding Back in Tech's 35-13 win in the 1954 Gator Bowl. In 1953 Cavazos was named to the AP All-American second team, Williamson third team, United Press honorable mention and was named to the Official All-Border Conference team three years.

He was named to the Senior Bowl South Team in 1953 and received the Texas Junior chamber of commerce Award for Amateur Athlete of the Year. He also was named to the Chicago Tribune All-Star eleven.

The 6 foot, 190-pound Cavazos was signed by the Chicago Cardinals but hurt a shoulder during the exhibition schedule and was put on the injured reserve list. He returned to Tech and served as an assistant freshman coach in 1954, graduating with a major in animal husbandry in 1955. While at Tech, he was an outstanding military student in ROTC.

After serving in Korea, Cavazos returned to the King Ranch in 1957. Following his father's death in 1958, he became assistant Foreman of the Santa Gertrudis Division of the King Ranch and went to the Laureles Division in 1967 to become foreman. Cavazos was inducted into the Texas Tech Athletic Hall of Fame in 1968.

Although there are several Mexican and South American students listed in the 1953 yearbook, only two women are listed that are Chicanas from Texas. Maria Guadalupe Gonzalez is listed as a Sophomore from Lubbock and Josephine Garcia from Lubbock is listed as a Freshman. No other mention of Gonzalez appears in any of the next 3 yearbooks



but Garcia goes on to graduate in 1956 with a B.A. in Bacteriology. She was an honor student and was elected to the Forum, the equivalent of the Mortar Board which recognizes outstanding women for excellence in academics.

The 60's is probably remembered by most as the Civil Rights era and 1960 was the first African American was admitted in Tech. Lucille Graves enrolled as a graduate student at Tech and was soon followed by Black undergraduate students the following year. Mrs. Graves was aunt to Lubbock first and only African American city-councilperson, T.J. Patterson.

By 1962 Tech's Chicano population had grown to at least two handfuls and it was that year that Los Tertulianos was organized. Surprisingly most Chicanos were not from Lubbock but rather from surrounding towns.

Los Tertulianos first appeared in La Ventana in 1967. In that edition, the organization is described as an organization "concerned about the higher education of

Latin American students of Mexican decent." According to the yearbook the group gave a scholarship of \$100 to the runner-up of the Hiram Parks scholarship. Mr. Parks, owner of several Mexican theaters in Lubbock and West Texas had been active as a philanthropist in the Mexican American community for several years. Money for scholarships was raised by "tamale sales, cake sales, car washes and dances," according to La Ventana.

Henry B. Gonzalez was among one of the highlights of activities that year attend a seminar on voter participation and registration and addressing the annual banquet. 1967 also was the first year that Los Tertulianos had an entry in the homecoming parade.

Of major importance in 1967 was the founding of LEARN by a group of Mexican American businessmen and members of LULAC. The group made up of Jorge Moreno, Jose Ramirez, Lenin Juarez and others applied to the Department of Education

for a grant to help college bound students obtain financial aid. 1968-71

It was in 1968 that Los Tertulianos began to do more than having social events perhaps joining the growing movement of students becoming more vocal in demanding a better education and attention to their cultural heritage. The Chicanos movement had finally made its way to Texas Tech.



The movement had certainly been late in developing in Texas since much has already been happening in California. Primarily beginning in the fields of California the movement was basically begun by demands made by migrant farmworkers for better wages, working and living conditions.

At Tech the first conference directed toward the Chicano movement was developed during the 1968-69 year and held in May of 1969.

More than 200 students from Tech and Lubbock High Schools attended the first "Chicano Day" activities. The University Daily ran a story about the activities in it April 30, 1969 edition. given more emphasis to the term "Chicano" than to the activities to take place.

The article which describes the event as being "a workshop-seminar for high school students sponsored by Los Tertulianos" a Tech social organization primarily Mexican-American students.

In the article, Dr. James

Donaldson, then an assistant professor philosophy defines the term Chicano as "the inside word by which the person of Mexican race born in Texas calls himself. It is at once a greeting and an expression of his racial pride and group feeling."

Donaldson goes on to describe the term Chicano as a result of the Spanish speaker difficulty in pronouncing "k's" and substituting a "ch" Thus the word Mechicano and later

the shorting of the word to become "Chicano".

Donaldson who was also the faculty sponsor of "Los Tertulianos" later went on to teach the first Chicanos Studies course at Tech on Chicano Philosophy.

The article appearing in the UD is the only article about Mexican Americans at Tech other than AP stories telling about student boycotts in South Texas and California. Local stories generated by student reported were generally negative telling of exploits to Juarez.

One article appearing on the front page of the UD on April 19, 1969 told of a rumor of Juarez Mexico being quarantined because of "black syphilis a deadly venereal disease with no cure."

The article interviews a Lubbock health official who states that "this is purely rumor without the vaguest chance of being true" saying that only 10 per cent of American venereal disease comes from Mexican border towns."

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# Esta Terminado El Trabajo De Clinton Para Asegurarse Una Gran Votacion Demócrata Latina?

Por Joseph Torres

Cuando el presidente del Grupo Congresional Hispano, Ed Pastor, presentó al orador señalado Bill Clinton en la fiesta anual de gala del Grupo Congresional Hispano a \$400 el plato el 25 de septiembre, él hizo el comentario rápido de que había estado en desacuerdo con Clinton anteriormente y que espera volver a estarlo en el futuro.

Pastor elogió después al presidente, haciendo notar que Clinton se ha alineado resueltamente con la comunidad hispana en los asuntos tales como la acción afirmativa. Y llegó a la conclusión de que espera trabajar con el gobierno de Clinton en el futuro.

El demócrata por Arizona no aclaró sobre cuáles asuntos él y el presidente discordaban. No tenía que hacerlo. Todos los que estaban en el salón lo sabían: La asistencia económica pública y la inmigración.

Aquel día, un proyecto de ley desagradable sobre inmigración había sido aprobado por la Cámara de Representantes. El proyecto ya no contenía la controvertida Enmienda Gallely, que disponía la denegación de enseñanza pública a los hijos de los inmigrantes ilegales. (Se votó como proyecto de ley separado y fue derrotada). El presidente había prometido ya que vetaría al proyecto de ley si esa disposición continuaba en él. Pero si mantuvo medidas draconianas que niegan algunos beneficios básicos a los inmigrantes legales por largo tiempo -- de igual modo que el proyecto de ley sobre la asistencia económica pública que Clinton promulgó. Empero, el presidente cabideó exitosamente a favor de que se eliminara algunas cláusulas que afectaban de manera negativa a inmigrantes legales. El proyecto de ley fue aprobado por el senado

el 30 de septiembre y firmado por el presidente el mismo día. Todas las diferencias entre el presidente y la multitud de activistas políticos latinos aquella noche quedaron sobre la mesa, con mayor probabilidad hasta después de las elecciones de noviembre.

Un comentario que me hizo después de la cena el Representante Esteban Torres (demócrata por California) reflejó al sentimiento predominante. Sobre los asuntos importantes para la comunidad hispana, él dijo: "Casi el 100% del tiempo el presidente ha estado en el mismo lado de la moneda".

Es claro que, a medida que el presidente se ha movido en este año de elecciones para proteger su flanco derecho a costa de los inmigrantes y los pobres, la Casa Blanca ha hecho un trabajo excelente para contener las críticas mediante la dirigencia hispana más visible -- aquellos a quienes cita la prensa sobre tales asuntos.

Pero su trabajo puede no estar hecho aún. Hay otro grupo de hispanos que vendrá a esta ciudad el 12 de octubre, el Día de la Raza, para la primera marcha hispana de todos los tiempos sobre Washington. El acontecimiento es el producto de una gestión de tres años realizada por "Coordinadora D96", una coalición de docenas de organizaciones populares. Estudiantes, miembros del sindicalismo organizado e inmigrantes serán los más prominentes en una multitud que los organizadores esperan que pase de 100,000.

La marcha se originó como una protesta contra la legislación anti-inmigrantes. Desde entonces, ha evolucionado para incluir a los asuntos de los derechos humanos y civiles. Sus dirigentes no son bien con-

ocidos en escala nacional. Ni tampoco son jugadores del Capitolio que aceptan las respuestas de "confíen en mí" o "esperen hasta el año próximo" como aceptables para sus exigencias de tratamiento equitativo.

El Grupo Congresional Hispano no respaldó a la marcha sino hasta hace un par de semanas. El Consejo Nacional de La Raza y otros grupos latinos importantes han hecho poco para producir atención por parte de la prensa o involucrar a sus miembros. El que eso esté sucediendo es casi un secreto más allá del barrio.

Mientras que los oradores de la marcha dirigirán la mayoría de sus críticas al Congreso controlado por los republicanos, Clinton y el Partido Demócrata se llevarán su parte también.

En la Convención Republicana Nacional en agosto, en San Diego, más de 30 dirigentes activistas latinos, incluyendo a los organizadores de "Coordinadora D96", escenificaron una cumbre en la cual instaron a Clinton a vetar el proyecto de ley sobre asistencia económica pública. También le acusaron de dar a los latinos por sentados.

En la Convención Demócrata Nacional en Chicago un par de semanas después, los miembros del gobierno -- incluyendo al Secretario de Viviendas Henry Cisneros, al Secretario de Transporte Federico Peña y al jefe de personal de la Casa Blanca, Leon Panetta -- se reunieron con funcionarios hispanos electos que asistían para suavizar las tensiones después que el presidente acababa de promulgar el proyecto de ley sobre la asistencia económica pública.

Su promesa fue trabajar con el gobierno y el Comité Demócrata Nacional para recuperar

el control del Congreso, y que los perjuicios infligidos a la comunidad latina durante los dos últimos años pudieran deshacerse.

Fuera del centro de convenciones, los organizadores de "Coordinadora D96" se unieron a una manifestación que criticó tanto al Partido Republicano como al Demócrata. Ellos volvieron a acusar a Clinton de dar por sentados a los latinos.

Inmediatamente después de su discurso en la fiesta de gala del Grupo Congresional Hispano, le pedí al presidente que respondiera a las acusaciones de que él ha dado por sentados a los latinos al promulgar el proyecto de ley sobre asistencia económica pública.

El reiteró una promesa que hizo a un grupo de dirigentes latinos unas cuantas semanas antes -- que trabajaría para derogar cualesquiera disposiciones que singularizaran injustamente a los inmigrantes legales. Eso fue algo que él dejó de mencionar en su discurso de aquella noche. Y agregó que su historial respondía claramente a la acusación de que ha pasado por alto a los latinos.

Si los organizadores de la "Coordinadora D96" tienen razón y cerca de 100,000 latinos se reúnen en el traspaso del Capitolio para vocear su descontento, el gobierno puede tener que hacer mucho más antes del 5 de noviembre para convencer a los hispanos más allá del Beltway de Washington de que el Presidente Clinton y el Partido Demócrata están resueltamente detrás de ellos.

(Joseph Torres es reportero del semanario nacional Hispanic Link Weekly Report en Washington, D.C.)

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# Is Clinton's Work Done In Securing A Big Latino Democratic Vote?

By Joseph Torres

When Congressional Hispanic Caucus Chairman Ed Pastor introduced featured speaker Bill Clinton at the \$400-a-plate Congressional Hispanic Caucus annual gala Sept. 25, he made the quick comment that he had disagreed with Clinton in the past and expects to do so in the future.

Pastor then praised the president, noting that Clinton has stood resolutely with the Hispanic community on issues such as affirmative action. He concluded that he looks forward to working with the Clinton Administration in the future.

The Arizona Democrat didn't elaborate on which issues he and the president disagreed. He did not have to. Everyone in the room knew: welfare and immigration.

That day, a nasty immigration bill had passed the U.S. House of Representatives. The bill no longer contained the controversial Gallely Amendment, which called for denying public schooling to children of illegal immigrants. The president had already promised to veto the bill if that provision remained (it didn't; but as a separate bill, it failed in the Senate).

But it did retain Draconian measures denying some basic federal benefits to longtime legal immigrants -- just like the welfare bill that Clinton had signed. This time the White House successfully lobbied for a less onerous version of the immigration bill on the Senate side. It passed Sept. 30 and was signed by Clinton the same day.

All differences between the president and the crowd of Latino political activists that night were tabled, most likely until after the November election.

A comment made to me after dinner by U.S. Rep. Esteban Torres (D-Calif.) reflected the prevailing sentiment. On issues important to the Hispanic community, he said, "Almost 100 percent of the time the president has been on the same side of the coin."

Clearly, as Clinton has moved this election year to

protect his right flank at the expense of immigrants and the poor, the White House has done an excellent job of containing public criticism by the most visible Hispanic leadership -- those whom the press quotes on such things.

But its work may not be done yet. There's another group of Hispanics coming to town on Oct. 12, "Dia de la Raza," for the first-ever Hispanic march on Washington. The event is the product of a three-year effort by Coordinadora '96, a coalition of dozens of grassroots organizations. Students, members of organized labor, and immigrants will be most prominent in a crowd that organizers expect to surpass 100,000.

The march originated as a protest against anti-immigrant legislation. Since then, it has evolved to include human and civil rights issues. Its leaders are not well-known nationally. Nor are they Capitol Hill players who take "trust me" or "wait till next year" as an acceptable answer to their demands for fair play.

The Congressional Hispanic Caucus didn't endorse the march until a couple of weeks ago. The National Council of La Raza and other major Latino groups have done little to drum up press attention or involve their members. That it's happening is almost a secret beyond the barrio.

While speakers at the rally will direct most of their criticism at the GOP Congress, Clinton and the Democratic Party will get their share, too.

At the August Republican National Convention in San Diego, more than 30 Latino advocacy leaders, including Coordinadora '96 organizers, staged a summit at which they urged Clinton to veto the welfare bill. They accused him of taking Latinos for granted.

At the Democratic National Convention in Chicago a couple weeks later, members of the Administration -- including Housing Secretary Henry Cisneros, Transportation Secretary Federico Peña and White House Chief of Staff Leon Panetta -- met with Hispanic elected officials in attendance to ease tensions after the pres-

ident had just signed the welfare bill.

Their promise: work with the administration and the Democratic National Committee to regain control of Congress and the wrongs committed against the Latino community the past two years can be undone.

Outside of the convention center, Coordinadora '96 organizers joined in a demonstration criticizing both the Republican and Democratic parties. They again accused Clinton of taking Latinos for granted.

Immediately after his caucus gala speech, I asked the president to respond to charges that he has taken Latinos for granted by signing the welfare bill.

He reiterated a promise he made to a group of Latino leaders a few weeks earlier --

## Among Latinos, Homosexuality Still Creates A Quandary

By John Rosales

"Hoto" was the first obscenity I learned. A neighbor kid called me a hoto when I would not loan him my baseball glove. Not aware of the word's implications, I began to use hoto at every opportunity.

Sometimes spelled "joto," it is the Spanish form for such derogatory English words as queer and fag. Almost every bathroom wall I saw as a youngster had scribbled something like, "Gus and Lalo are hotos" or "Your mother is a hoto."

An old joke has it that Anglo teachers often wondered, "Who was this popular student named Hoto, and was he related to Puto?"

In its dignified form, hoto means homosexual. In Cuba, Puerto Rico and other areas, "maricon" is used in place of hoto. Both words speak volumes about the confusion, fear and ignorance Latinos have concerning gay people.

Scientists may not have a full understanding of its causes, but most say homosexuals do not choose their sexuality any more than do heterosexuals. Homosexuality is an immutable condition. It is pre-

that he would work to undo any provisions that unfairly singled out legal immigrants. It was something he failed to mention in his speech that night. He added that his record clearly answered the charge that he has ignored Latinos.

If Coordinadora '96 organizers are right and anywhere near 100,000 Latinos gather in the back yard of the White House to voice their dissatisfaction, the administration may have to do a lot more before Nov. 5 to convince Hispanics beyond the Beltway that President Clinton and the Democratic Party are standing resolutely behind them.

(Joseph Torres is a reporter with the national newsweekly Hispanic Link Weekly Report in Washington, D.C.)

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natal, according to recent studies, and has been noted in many cultures over the centuries. The Kinsey Institute for Sex Research indicates about 10 percent of all children are born with a gay gene.

In my family, we were more aware of religious doctrine condemning homosexuals than about science and genetics. Blindly, I never viewed my relatives or friends as being gay. Some were.

Homosexuality seemed to be a personal issue for everyone. Teachers, coaches, church officials and friends shared a disdain for homosexuals.

Part of the mystery of homosexuality has evolved since the discovery of AIDS, the truth of Rock Hudson's gay lifestyle, the election to Congress of openly gay officials such as Barney Frank (D-Mass.) and Steve Gunderson (R-Wis.), and universal admiration for lesbians such as tennis superstar Martina Navratilova and singer k.d. lang. Some homosexuals now say they are content with their sexual identity.

But despite progress, the Latino community still freaks out over gay issues. Academics often point to religious, cul-

# Sittin' Here Thinkin'

## The Friendly Skies

by Ira Cutter

They say that to be an expert you have to be from out of town and so a part of being in the consulting business is that you fly a lot. This week I will make two trips, involving six airplanes and, after about ten years of doing it, flying has become a normal thing for me. I do not like it - it is uncomfortable, frustrating, tiring and dirty - but I do not fear it, either.

These days there are elaborate rituals played out at airports that are intended to respond to terrorism and the assorted crazy people who would hijack or bomb airplanes for retribution or for some imagined political advantage. Each time there is an air incident involving a real or imagined threat a new procedure is added to the ritual list, ostensibly to protect the flying public, as the politicians in charge of air safety try to show us that they are alert and on the job.

I say rituals because so much of the script that we all dutifully follow at airports is about as effective as tossing salt over your left shoulder or crossing your fingers at takeoff. Think about how it goes. The minimum wage kid at the metal detector machine is convinced that your laptop computer is not a bomb if you can turn it on and show him a screen. No one, it seems, could possibly invent a device that houses both a bomb and an on-screen menu. A couple of weeks ago I was asked to turn on my pocket tape recorder and, when it turned out that the batteries were dead and it made no sound, I was waved through anyway. My barber scissors were allowed when I explained that I used them to trim my beard.

We are asked to show our driver's licenses, as though proof of identity is a guarantee against evil intentions and asked, over and over, whether we packed our own bags and whether someone else had access to them. To this question I, like virtually everyone else, routinely lie. The bags, in fact, sat unprotected in my hotel room, sat later at the bell captain's checkroom during my meeting and on the chair in the airport lounge when I went to buy the paper. Mad terrorists could have slipped plastique explosives in there with my socks and underwear, I suppose, but I do not count this as a serious threat.

Air safety regulations promulgated following the crash of TWA 800 required thorough searching of all baggage that was transferred from cruise ships to airlines. This luggage, it seems, is routinely left outside of cabins the night before leaving the ship and does not pass the "nobody had access to my bags" test. The thorough searching was so time consuming, however, that the regulation was abandoned after ten days.

All of the post-TWA 800 procedures are particularly ironic when you consider that they are intended to protect against a threat which has not yet been identified. Three months after the crash the federal investigators have narrowed its likely cause to the same three possibilities they started with: a bomb, a missile or mechanical failure. A couple of days ago they suddenly discovered that the plane had been used in June to train bomb sniffing dogs. That experience would explain the microscopic traces of explosive that have been found and that were previously thought to point to a terrorist planted bomb.

My impression, from the beginning, was that the media and the federal cops really wanted the TWA story to be about terrorism so that they could, as they said, track down the cowards that did it and make them pay. There is not much drama or excitement, or opportunity to get even, if the culprit is a faulty engine part.

I was returning home from St. Louis on TWA on the night of July 17. TWA, as usual, was hopelessly tangled up that night, canceling flights out of their St. Louis hub and rearranging passengers until they created a full and therefore profitable flight. TWA is a nearly bankrupt carrier and it shows. On my flight, headed to LaGuardia and several hours late, were a number of very angry people who had hoped to make connections at JFK for Europe, but whose St. Louis connecting flight had been canceled. I do not know if any of those folks were scheduled on 800, but if they were they missed it and their lives were saved by TWA's chronic scheduling incompetence.

At about the time my flight was landing, the television reported a TWA flight down in the Atlantic and for a moment, until they identified it as Paris bound, my wife watched with her heart in her throat. That is part of the flying around, too.

I have to fly and, as I said, I do not like it but I do not fear it, either. If you fear it you cannot do it and so you just have to put any worries you might have away. You have to be a sort of fatalist to be a frequent flyer, you have to just give yourself up to whatever happens. As for terrorism, I think the threat is vastly overrated. My real fears, if I had any, would be about the laws of gravity, since I do not really begin to understand how those big, heavy things get up there or what keeps them up.

If I let myself think about it, I might also be afraid of mechanics who had too much to drink last night, air traffic controllers who are stressed out and looking at antique computer screens that occasionally go dark, a political system that has failed to produce the new airports that increased traffic desperately requires and airline corporations hoping to squeeze an extra year and additional profits out of aging airplanes.

Those are the things that I would be afraid of. If I was afraid.

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

tural and educational factors as causes.

"Latinos are pretty homophobic," asserts Marta Ramirez, communications manager for the National Lesbian & Gay Organization (LLEGO). "Many gay issues are still being dealt with in the closet."

Considering the oppression that Latinos experience for being brown or for speaking Spanish or speaking with an accent, you might think we would be more empathetic toward similarly oppressed sub-groups. But no.

One of the problems in the Latino community, says Ramirez, is that there are few prominent openly gay Hispanics. "This hurts the community, especially young Hispanic homosexuals," she says. "Many prominent Hispanic

gays and lesbians are afraid to come out because it will hurt their families, fortune or business." Figure skater Rudy Galindo and actor Wilson Cruz are two exceptions.

In his new book "Machos, Maricones and Gays: Cuba and Homosexuality," Ian Lumsden says Latinos are more accepting of homosexuals today. He cites recent breakthroughs such as the release of "Strawberry and Chocolate," a film featuring a gay hero. "Gay life is much less restricted on the island than it was a decade ago and much better than many emigre gays and lesbians are willing to admit," he writes.

Testimony to Lumsden's claim was witnessed in June, during Gay and Lesbian Pride Month, when some public tele-

Continued on page 7

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DINERO SEGURO.

# The History of Chicano Students At Tech

From Page One

But the officials goes on to say that according to the health department "roughly 50 per cent of syphilis comes to the Lubbock area through migrant workers coming from south Texas and Mexico during the harvest season. They either pick it up on the way to other agriculture areas or on the way back to their homes."

the activities of Los Tertulianos or about Chicanos with the exception of a picture of La Malinche Restaurant with a caption that reads, "Although the visitor may be applied at the outward appearance of La Malinche's, the food is great and safe to eat." entitled "Atmosphere rivals food in Hub's 'greasy

made by Dave Burket. The commentary called "Cops shoots bull" In the article, Burket tells of his encounter with two of Lubbock's finest while working on a story about poverty. "Ya know hat the cause of all this here poverty is, don't

may even constitute a majority. To put an end to this BS, you have my apology for whatever transgression I may have made against your cause." signed Dave Burket. Letter continued throughout

as vice-president but staying unusually quiet. My activities were definitely put on hold immediately after the 1970 tornado when a policeman broke his arm after trying to enter the barrio to help the victims of the tornado. Many

pointed out what he felt was a mistake on your part. Since Tech readers have the right to expect news events to be written with objectivity, I hope your failure to correct spelling mistakes is only evidence of inexperience and not prejudice or condescension.

On Sept. 25 Petra Ramos wrote: "Your reasons were very obvious as to why you publish the letter of Mr., Billy Aguero in the UD. If you are in the habit of sticking in (sic) for misspelled words, then why don't you take the same UD and stick a (sic) after your biggest and boldest headline "Dormitory sparks impromptu rally" Do you or your staff do any proof reading at all, "impromptu" is the correct spelling...Why couldn't the UD give Mr. Aguero the journalistic courtesy that most newspapers give to people that write in if not for their obvious reasons."

Steve Tpoonemore ended the letter writing campaign by saying, "Why (sic) don't (sic) you (sic) ahead (sic) and (sic) apologize (sic) like (sic) a (sic) man (sic). They (sic) are (sic) people (sic), too (sic)..."

PS - There is no need to correct my letter; I'm White."

News of 1500 persons gathering to attend a Raza Unida Conference at Texas Tech to be held on October 10th hit the front pages of the UD on Oct. 8, 1970. The article lists speakers to be Rudy Acuna, chairman of Chicano studies at San Fernando Valley State College; Gustavo Gutierrez, state organizer for the United Farm Workers of Tempe, Ariz; Humberto Aguirre, former advisor to the governor of Texas and Jose Angel Gutierrez, chairman of Crystal City School Board and founder of La Raza Unida Party in Texas as main speakers.

One of the conference speakers urged Chicanos to boycott the upcoming election. Alberto Peña, a commissioner in San Antonio asked that a moratorium on November 3. "To hell with the Republican party and to hell with the Democrats ....Up until now, Chicanos have been non-violent. But I can't promise you they will remain so if the oppression continues. I am for law and order, but I want the police to go into the barrios and protect the people, not oppress them."

And so was the fall semester of the 70-71 school year. I can't wait for the spring. But let's take a break.

The rift between the more conservative faction of Los Tertulianos and the local community activists now more tied to Raza Unida hit the fan at the start of the Spring semester. (Aguero resigned as president after the first meeting and immediately after a chapter of MEChA, Movimiento Estudiantil Chicano de Aztlan, was formed. The idea of forming MEChA had been formulated during the October conference with the help of Dr. Acuña, a speaker at the Conference and one of the organizers of MEChA in California. MEChA had been established in California in order to unite many Chicano student organization after a conference held in Denver in March of 1969 called the National Chicano Liberation Youth Conference. Contributing to the MEChA's activism was a group of graduate students from California, Colorado, Arizona, New Mexico and Texas attending the nationally funded Mexican American Counseling Program. One of the program's instructors was Dr. Luis Casaus who also was a sponsor of Los Tertulianos and later to MEChA.

The MEChA students began to more aggressively try to excite students into joining the movement using all the terms associated with a rebellion against the establishment and the "gringo". In February of 1971 after an African American speaker came to Tech to speak about minorities and implied that minority groups on campus should assimilate, Aguero wrote:

"Assimilation is a bunch of bull-shit....Why should we comply to the Anglo majority when our culture and our philosophies are so different and at time much better than the Anglo way of life. .... Are we to forget our culture, dances, sons, food, etc. Our problems (black and Chicanos) have not been resolved by the coconut and oreo which in the past have assimilated and forgotten about his carnales. (brothers).

The Anglo has since his invasion been trying to get everyone to comply to his needs. When the Anglo resisted, the Anglo responded by mass genocide.

..... The Anglo talked the Chicanos into believing that he was White while he stole our land. He made us believe that our language was dirty, while he

Continued on Page 5



The student activist movement also exploded in the African American students at Tech perhaps sparked by a speech sponsored by the University Activities Center which brought in controversial speaker Daniel Watts describe by the UD in its December 11, 1968 edition as "a leading exponent for militant black nationalism and editor-in-chief of the Liberator magazine."

In his speech and speaking to a predominantly white audience, Watts condemned institutional racism. "You cannot have one, two, ten, or even a hundred Black students on campus and exclude them from the cultural and social environment. This is racism of the worst kind - institutional racism. The university and the church are the two primary bulwarks of American racism."

The next day Tech African American students and members of SOUL (Student Organization for Unity and Leadership) gathered for a "Speak Out" in front of the University Center. During the "Speak Out" Robert Wheatley, president of SOUL presented a list of demands to the University asking that courses in black history and Swahili language, more black athletes on all athletic teams, the hiring of black coaches, soul food in the Union cafeteria, the use of black athletic uniforms, more black position on the faculty and in administrative office, and the abolition of prejudice in student organizations.

The speech and "Speak Out" was followed by a flow of letters to the editor complaining about the use of student monies to bring in "communist speakers" and editorial saying that SOUL demands included some points worthy of looking into. "However, the good points are practically negated by points so ludicrous that the dominant effect of the list of demands jeopardizes the success of the whole effort."

The editorial points to the good points as the demands asking for black history courses and that "black athletes could probably help Tech's athletic program.....But when one sees on the demand list soul food for the dorm cafeterias and use of black in athletic uniforms, he tends to wonder how serious SOUL is. It is pretty silly to demand macaroni and cheese without tomatoes (one of the should foods mentioned by SOUL. If you don't like the tomatoes, don't eat them."

Writing about prejudice in organizations the editorial states, "The abolition of prejudice in student organizations is a touchy area. It has caused trouble on many campuses. We are not aware of prejudice in any area other than the social organizations.

Social organizations are inherently prejudice. There are many more prejudices involved than skin color. It is not good but it is a reality that one cannot force someone to be his friend."

The mood of the 1969-70 school year was defined early in the year by the University Daily's editorial staff. It was entitled "America: Love it or Leave it." "We can support the phrase 'love it or leave it' because we define it as meaning in part, that we should hold our nation's traditions in great esteem. sometimes our citizens fail to realize the importance of tradition." Throughout the first semester there was not one story about

spoons'. "La Malinche's a dilapidated tortilla factory squatting at 1105 Second Place is Lubbock's contribution to exciting dining with an international flare. The decor here could be called 'Old Mexico,' but it would be closer to the truth if you referred to it as a scene from a 1952 Xavier Cugat movie."

Surprisingly the article does say the food is good and that for \$1.35 students could "stuff yourself to the bursting point and love it."

It was on March 9th of 1970 that a letter seemed to spark the interest of Los Tertulianos. The 'unnamed writer' letter entitled "Discusses Chicanos" asks if Chicanos on the Tech campus are indifferent to "our status as a minority group. Are we satisfied with our share of opportunities, justice and equality?" Giving statistics about Chicanos in the U.S., Texas and Tech the letter questions opportunities at Tech. "at Texas Tech, the only department in which we have adequate share is the janitorial department. However, even here the top janitors (supervisors and bosses) are Gringos. Chicanos are mere second class janitors. We have to recognize that our enemy is the Gringo. NOT ALL GRINGOS -- only those bigots who believe in segregation and inequality."

The letter sparks answers from Petra Ramos and San Juana Medrano in the following few days. Ramos disagreed with the writer pointing to 1968 Chicano and Latin American staff members comprised of 1 instructor, 7 teaching assistants and 2 student assistants. She continues saying that in 1969 there were 1 assistant professor, 4 teaching assistants and 3 student assistants.

Medrano followed in a letter pointing out accomplishments by Los Tertulianos in the areas of participation in intramural activities allowing for "promotion of a better relationship between the Anglo and the Chicano on campus.", voter registration drives and the annual seminar for high school students. "Participation reveals the fact that the Chicano is on campus and that his contributions toward the university are noteworthy.... The answer to your question is NO, the Chicano is not satisfied with his share of opportunities, justice and equality. Therefore he is working toward improvement and advancement. Take a sharper look around you."

Another letter responded to the unnamed writer followed from Aniceto Botello and Monico Rodriguez pointing not only falsity of the writer as to the claims of indifference but to the fact that the reason for people thinking that way was because of the inadequacy of the media to report events that were happening involving Chicanos.

"What makes it so difficult for the UD to acknowledge the Chicano as a vibrant, contributing force on campus?" wrote Betello.

Both articles referred to lack of publicity from the UD for a speak-out that was held to air grievances to the University as well as the lack of publicity for the second annual 'Chicano Day' seminar held on April 18, 1970 for high school students. Over 400 students attended the day long seminar. Of major concern were comments



Billy Aguero  
Aniceto Botello



Yolande Cobos  
Guadalupe DeLeon  
James Donaldson



Blas Esqueda  
Regina Foppa  
Roselinda Flores



Armando Garcia  
Pete Garza  
Juan Gonzalez  
Bonifacio Grimaldo  
Antonio Hernandez  
Madelino Hernandez



Maricela Hinojosa  
Sylvia Huron  
Dolores Maldonado  
Billy Martinez  
San Juana Medrano  
Adelaida Montemayor



Eusebio Morales  
Carlos Quirino  
Dolores Ramos  
Leandro Rivera  
Monica Rodriguez  
Robert Rodriguez



José Rosales  
Ferman Salinas  
Maria Vasquez  
Pete Ybarra  
Virginia Ybarra  
Mary Ysagaga

ya?" Smithe (one of the police officers) asked. "Well, I'll tell ya., it's them Spanish getting the welfare check and spending it on whores. Yea, the old man takes it and spends it before Ma and all them little kids ever sees it. They take in down there to \*\*\*\*\* (whose house which shall remain anonymous) and gives it to them girls," he expounded. The other cop got his two cents worth in. "Yea, or else they take the check out to the Line (meaning strip) and buy booze. Then they go down to the welfare office and say 'Give me more money to buy milk for my kids. Where is that Coors Dairy anyway?'"

Rodriguez responded saying "This article presented the biggest comments of a puny-narrow-minded cop. Whether real or fictitious, he spewed his rancid vomit labeling ALL poverty stricken Mexican-Americans as degenerate-parasitic-prostitutes. This image would have been countered had the UD covered...." He goes on to complain about the UD lack of coverage and Rodriguez ends by saying, "Must we resort to burning, bombing and bloodshed to make ourselves heard? The UD must be castigated for this grave sin of omission. By its negligence, it is perpetrating an unjust and degrading image of the Mexican American."

Two more letters from San Juana Medrano and Lupe Salazar continued the attack on Burket and the UD until an apology was issued.

"You as a group have recently taken exception to my column concerning two Lubbock cop's ideas on poverty. Several of you have written that I am mocking you....Anyway, you all have missed the point. I was criticizing the cops, not Chicanos. Personally I am 169% in favor of Chicanos, Black, Mesicans, Irishmen, French-Canadians, Pinks, Matamorans, Hot Dogs, Kansans, and the Chicago Cubs. In other words, I am for all minority groups with the exception of Red Necks, who

## Los Tertulianos

the summer with letter from Chevo Morales, Jaime Garcia and Carmen Salazar.

The 1970-71 school year was again greeted with letters starting with the faculty sponsor of Los Tertulianos, Dr. James Donaldson perhaps warning the UD that Chicanos were back and were awaiting better coverage. Donaldson wrote telling of the upcoming observation of Mexican Independence Day. "We expect by commemorating this part of Texas history to bring the true story of our state and its various peoples into perspective and thereby dissipate a nascent racism which shows itself in the official neglect of the celebration of the '16 of septiembre' and in the asking of such falsely innocent questions as 'how many Americans died at the Alamo' (there were of course, no unite States citizens at the Alamo, inside or out) and in ignoring the Mexican contribution and presence in colonizing our state, in its subsequent independence from Mexico and in the elaboration of its economic potential up to the present day."

Sure enough, se juntaron los mexicanos.

About 50 persons participated in the celebration and spectators included two Traffic Security officials with a movie camera. The march started at the University Center and marched to Memorial Circle carrying the Mexican flag and a Virgen de Guadalupe banner.

Controversy erupted from the march in that the UD questioned the legality of the "parade" because the code of student affairs prohibited parades during major school hours. The administration response was that the "Chicano program was not approved by the administration; however the program was conducted without incident because 'no university rule or state law was violated."

A few days later on September 22nd, 1970, yours truly, then called Billy came out of the woodwork. I had been elected in April after serving

other students were affected by the Tornado since many lived in the Tech Ghetto which as severely damaged during the storm. Los Tertulianos were very active in help victims of the tornado.

As Los Tertulianos president, I announced in the UD on September 22nd that Cesar Chavez was being invited to Tech to address an upcoming Raza Unida Conference..... WRONG.... The announcement brought protests from all facets of the University, no wonder since Chavez was actively working against farmers and aggies. Los Tertulianos were threatened with denial of funds...a whole \$300 that was given to them out of Student activities funds. Turmoil also began among more conservative students mainly coming from outside of Lubbock and native Lubbock students who had become very involved in the community and Lubbock's Raza Unida Party. That summer was a real experience for me, After having my arm broken by the police I went on tour with Los Premiers and returned to find out that many of my friends including Carlos Quirino, the entire Quirino family, Jesse Reyes, Jesse Rangel and others to numerous to name had become heavily involved in politics with Raza Unida. I was natural for me to try and involve Tech in the things that were going on. I guess many were not really reddy.

I wrote a letter to the UD that unfortunately I didn't proof read and not uncommon even now, misspelled and had typos in it. The UD didn't bother to correct any of the mistakes but rather wrote "(sic)" meaning spelling incorrect, after every mistake. Indeed the "sic" letter written the same day as the Chavez announcement again reflected the attitude of the UD of being unresponsive and insensitive to Chicanos.

David Coward - Graduate Student wrote "Your tiring use of (sic) appeared to be a deliberate attempt to put down Aguero because he

# The History of Chicano Students At Tech

## From Page 4

tried vainly to learn the Spanish language in order to gain prestige. The Anglo violated our treaties and our culture.

They changed our name from

Juan to John from Maria to Mary. After a time one was not known by his real name. Such as myself, from Bidal to Billy.

Assimilation is changing our name. If assimilation is forgetting one's language, culture, and carnales, then I say Assimilation be damned."

After then what when I started to call myself Bidal.

It seemed that I became a regular columnist during the month of March in 1971 with letter just about every week. He would write...there was an answer.... he would write there was an answer. The stream of letter seemed to be endless. An unnamed student wrote: "How can you classify all whites as Anglos and all Anglos as evil. I am not an Anglo and I have never owned a slave physically or economically. But you Mr. Agüero, are you a proud conquistador?"

Monico Rodriguez answered: "Today those mighty Aztecs and those indomitable Spaniards, side by side, walk in one among you. Yes, through the veins of every Mexican-American flows a fusion of two mighty bloods. Now, may I ask, should I not be proud of being not only the conquered but also the conqueror: Equal assimilation, yes! Mutilation no!"

Dennis Wilson wrote. "Sir, if you are so proud of your great heritage why do you wish to be referred to as Chicano? I must admit, for a long time, I was under the impression it was a new kind of banana from South America. ....Sir, as for myself I am white American. I am one of the majority of this country and I am one of the ones who pay the majority of taxes in this country..... if you and your people are going to live in this society, why not work to improve it? Why not demand to be called Americans, instead of some name no one has ever heard of? Why not be grateful for what you have and not feel the white race owes you everything? This, sir, is assimilation, if it is a bunch of bull-quacha (what ever that means), then you, Mr. Agüero, are full of it.

San Juana Medrano answered Wilson. "...Don't flatter yourself by thinking that we



feel the white race owes us everything. We are not asking for everything from the white race - just a chance at an equal education and a chance at progress..... I am Chicano and I, to, am proud; I will not take insults from you. For this reason I choose not to demand to be called an American, I do demand to be treated as an American, and you choose to ignore this demand."

Letters continued through April in the UD. During that time the UD did print other activities of Los Tertulianos. On March 12, the front page featured a story of Los Tertulianos having a Mexican supper in order to raise funds for their yearly seminar and on March 18 the UD published a front page story about a fund-raiser by Los Tertulianos having a Piñata swing fund-raiser where students were asked to come by and hit the piñata for a dollar. The seminar was held in April attracting over 400 students. No stories appeared in the UD about the event.

### 1971-72

Confrontation was in the air starting in September of 1971. During the summer months MEChA members continued to become more and more involved in the community taking part in organizing the Brown Berets and the Mexican American Youth Organization later to become Raza Unida Party. They also organized a committee to revive the celebration of El 16 in the community.

During the first week of classes on September 8, 1971 members of MEChA confronted Dr. Owen Caskey, associate vice president from the Office of Academic Affairs for the lack of accessibility to financial aid. "It seems that Chicanos are always being steered toward loans rather than grants," said Steve Porras during the meeting. Caskey made no promises only saying that the administration would handle each case individually.

The celebration of El 16 at Guadalupe park was reported on the front page of the UD. A

march by some 20 students took place on campus.

"The festival is similar to America's Fourth of July" reported the UD. Events included the production of the play "Chicanos: The Living and the Dead" a play by Nephtali DeLeon, parades, a street dance and jamaica and the selection of "La Adelita". The MEChistas had broken with the tradition of electing a "Queen" via penny vote. "What does the Adelita have to do with the war for independence?" asked the older persons in the community. Mayo and MEChA members justified their new idea by saying that the War for Independence was a war to get rid of a queen. "Why should we honor a queen when it was her that was making us suffer in Mexico?" asked Sylvia Quirino then a High School student. The controversy continued for several years in each celebration of El 16.

Letters and commentaries continued to be submitted to the UD with some letters commenting that Chicanos should become Americans or "Go back to Mexico." Carlos Quirino wrote: "To many Anglos the United States is a "melting pot: of people who came as immigrants to a country where they foresaw the development of a totally different life and culture through the mixture of the diverse groups.

The Chicano of today acknowledges the fact that he is indigenous to this land and refuses to be melted! Many Anglos feel that Chicanos are wrong in insisting to be different and attribute this to their lack of progress in this country..... Has the Chicano really been given the chance to progress or is it that the racist bigot finds it more profitable to keep human beings in a state of oppression? The Chicano of today will strip himself of the chains inflicted upon him by the oppressor and do all in his power to better himself and his people.

In October of 1971 during a dance at the Fair Park Coliseum, Lubbock police overreacted to a fight that broke out among the crowd. People at the dance saw the police use billy clubs to hit those fighting and reacted by throwing bottles at the police. All available officers including K-9s were summoned to the Coliseum and began to use force to clear the dance hall. Many men and women who had no part in the disturbance were maced and clubbed.

On November 2nd, Robert Montemayor, later to become UD editor reported on plans to stage a Peace March. Monte-

Continued Page 6

## Winner of Selena Choice Award

Jessica Ramos was the recent winner of the Selena People's Choice Award held during the Fiestas del Llano Estrellas del Llano Talent Search. Jessica and her mom Iren and her Aunt Gloria would like to thank all those that voted for her in the contest and congratulate Jessica for her outstanding presentation.



## Bubba Files for Senate, Hernandez supports Watkins

Lorenzo "Bubba" Sedeño today filed for the position of State Senator recently vacated by now Chancellor John Montford. Sedeño was aide to Montford for several years.

Sedeño will enter a crowded field of candidates which include former State Representative John Duncan and Monte Haise, and former Mayor David Langston and Gary Watkins as democrats.

Councilman Victor Hernandez who was also eyeing the position last week announced that he would support Gary Watkins for the position.

"I believe Gary Watkins' experience, both as a County Judge (Ector County) and as a Texas State Representative will be the deciding factor for many Lubbockites who are currently undecided as to who to vote for in the upcoming November 5th election. The truth be told, Gary's practical experience at the state level will be the difference between having an effective State Senator or not," he

stated. He went on to say, "Most impressive is Gary Watkins' track record of not only being the Chairman of the Budget & Oversight for Higher education committee but also being the Chairman of the House Higher Education Committee."

In closing Hernandez stated, "I am thoroughly convinced, in looking at all the candidates who have announced, that Gary Watkins is the most experienced, has the broadest base of support and most importantly, the temperament needed for the position of State Senator. I am personally committed to do my part to ensure that a Democrat retains Senator Montford's seat in the Senate."

During a meeting of the Mexican American Democrats, members voted to wait until the deadline for filing before making an endorsement in the race. MAD will be having an open forum to ask candidates their stance on issues affecting the Mexican American community.

# TREVINO'S

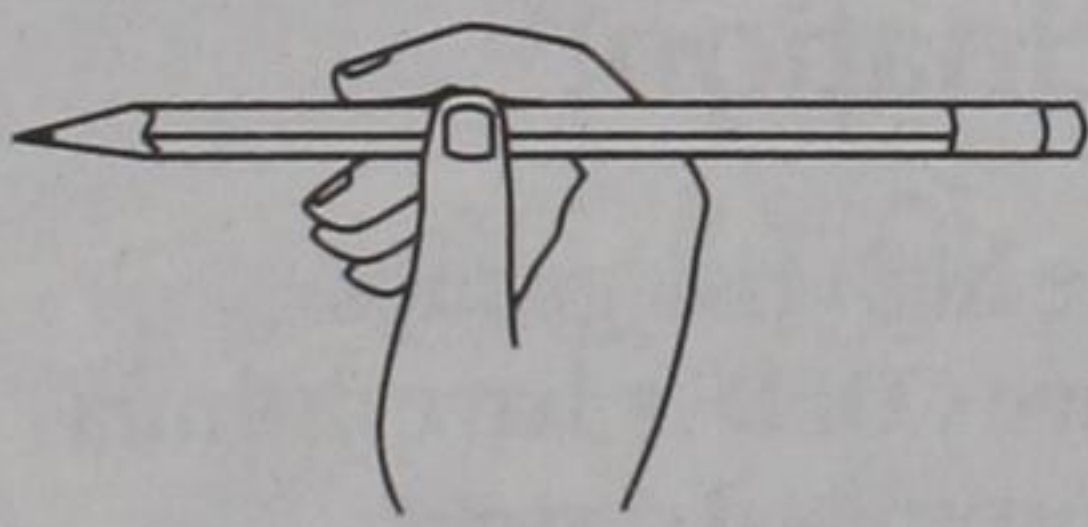
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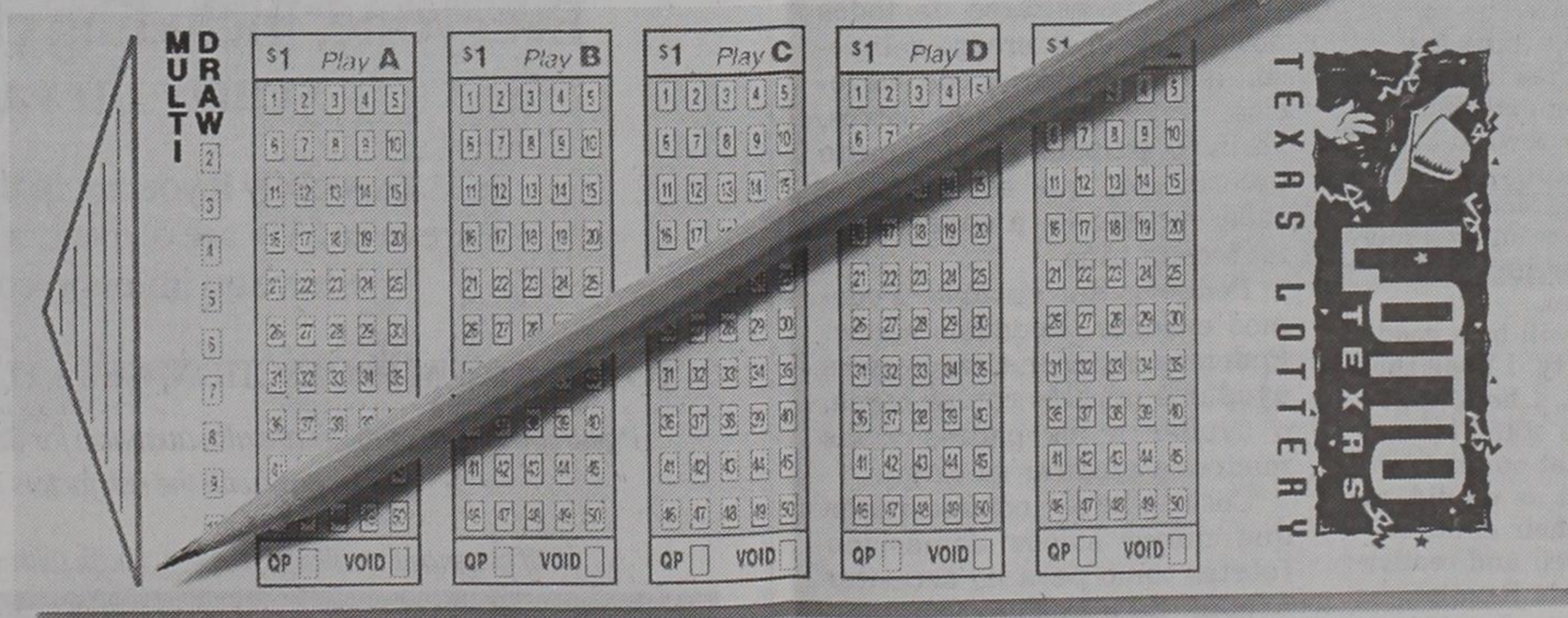
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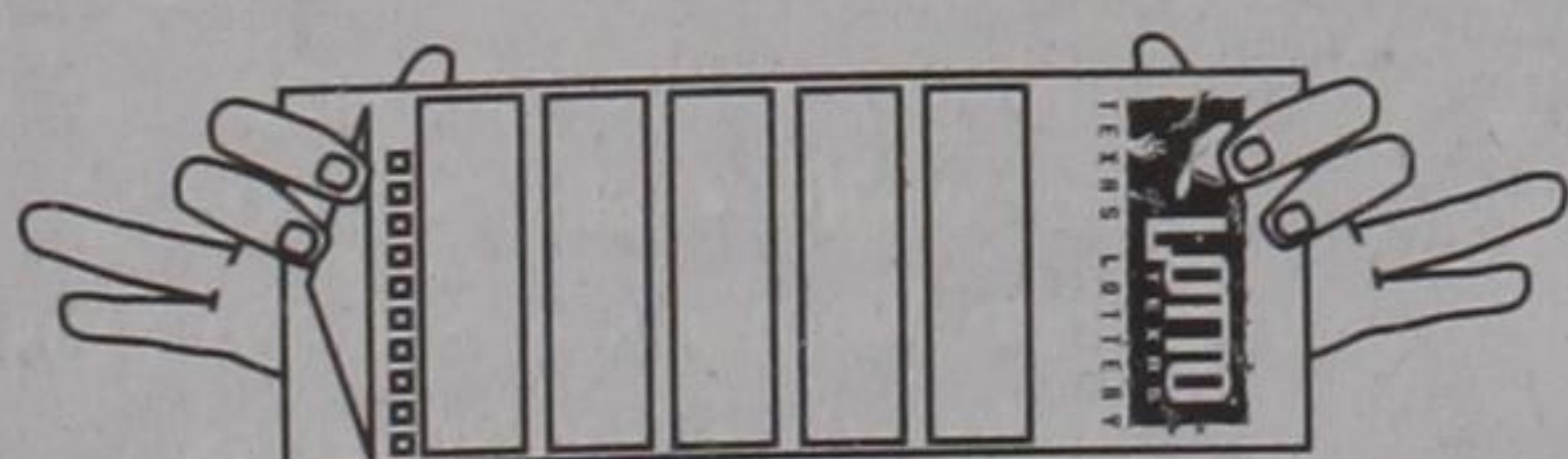
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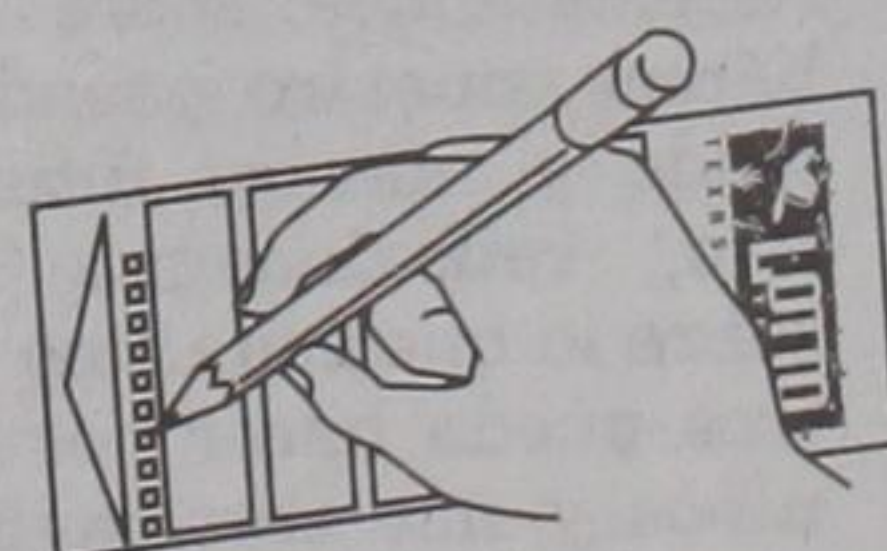
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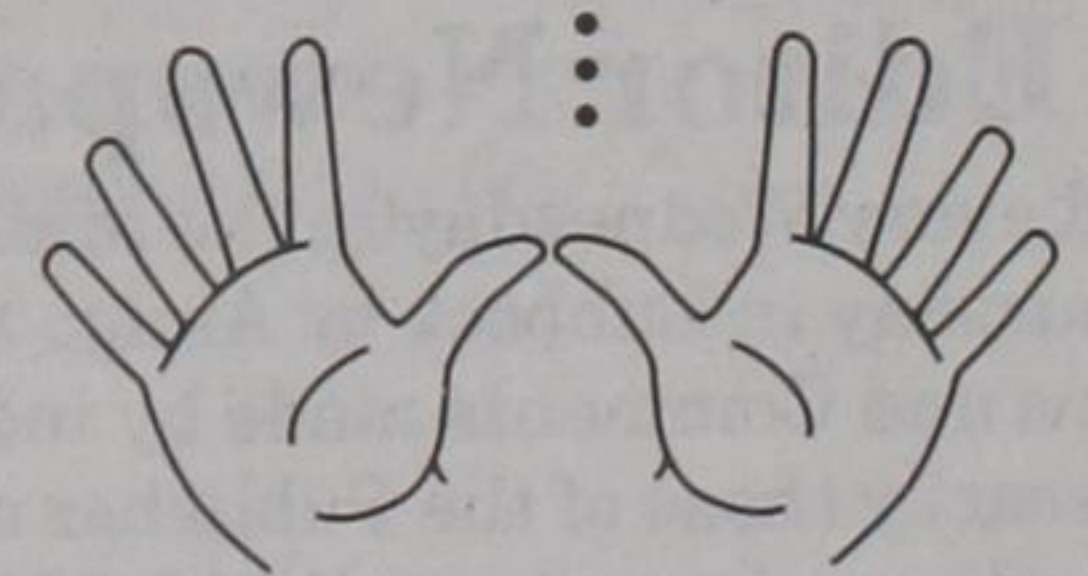
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# News Briefs

based preferences in state hiring, education and contracting -- would provoke an intense fight and be come a central issue in the presidential campaign, reports The San Francisco Chronicle.

That, however, has not happened. The presidential candidates have steered clear of it.

With or without advertising, the vote on Proposition 209 will be a defining event in race and gender relations in California. But with so much at stake, practically and symbolically, few pundits had expected that the fight over the would struggle for the public's attention and contributions.

So has business. Despite pleas from Governor Pete Wilson, business leaders have not written checks to the 209 campaign, and a few corporate stars have come out against it. And the public, despite a yearlong fight among core groups on both sides and heavy news coverage, has yet to tune in to the debate.

A recent Field Poll underscored the point: Half of those polled hadn't heard of Proposition 209. And in a list of 27 issues that voters identified as important in making their choice for president, affirmative action ranked 26th.

Already, the 209 campaign has broadcast four different radio ads, but none at a level to saturate the airwaves. And without an intensive media campaign, analysts say, their lead is vulnerable.

Why? Conventional wisdom holds that voters have a built-in bias against initiatives. If a campaign can give voters a reason to vote 'no,' the reasoning goes, and if it can drive the message home in advertising, then even a popular initiative can be beaten.

In spring, the opponents planned to follow just such a strategy. Elizabeth Toledo, president of the National Organization for Women's California chapter, predicted that the foes would raise as much as \$10 million -- largely for use in advertising.

But by fall, Toledo and others had abandoned such optimism. And the financial stress has been compounded by deep dissension in their ranks over the advertising message: Should it stress 209's impact on people of color or on women?

The upshot: With only five weeks remaining before the elections, opponents have yet to run any broadcast ads, and insiders say their first radio spots may be a week or more away.

## PROPOSITION 209

### Description

The initiative would bar state and local governments from using race- and gender-based preferences in education, contracting and hiring. It would end most affirmative action programs, from contracting set-asides to minority recruitment and tutoring.

### Supporters

Governor Pete Wilson; Republican presidential candidate Bob Dole; Ward Connerly, businessman and University of California regent; state Senator Quentin Kopp (independent-S.F.); Linda Chavez, head of the U.S. Commission on Civil Rights under President Reagan. Opponents President Clinton; the California Democratic Party; the Rev. Jesse Jackson; San Francisco Mayor Willie Brown; the National Organization for Women; the Young Women's Christian Association; civil rights pioneer Rosa Parks.

### Fiscal Impact

The state Legislative Analyst estimates that approval of Proposition 209 could close or curtail programs that now cost taxpayers \$125 million or more a year.

### Arguments For

Admissions to state universities or hiring in state jobs should be based on merit, not race or gender. Prop-osition 209 would end "reverse discrimination" and return the civil rights movement to its roots -- fairness and equal opportunity for all. Arguments Against Proposition 209 would eliminate scores of programs that give people of color and women opportunities that they would not otherwise have. Discrimination remains prevalent in society; the programs help assure that the playing field is level for all.

## From Page 5

mayor went on to cover many events that happened at Tech and upon graduation went to work for the L.A. Times and won a Pulitzer Prize for his report on illegal immigration.

The Tech Student Senate was asked by Tech Chicanos to review the coliseum incident and a resolution was introduced by Senator Mary Lou de la Cerda proposing that the SA Interracial Communications committee investigate the incident and report back to the Senate.

Upon returning to Tech I found a very different atmosphere. All my fellow activists had already graduated, left Tech and continued to work in the community organizing politically.

Since then many things have changed even more at Tech now there are some 12 different Chicano organizations at Tech and the handful that started in 1928 has now grown to over 2,000. Still not parity but better.

All this is history... so what of now. We saw in the film and

community leaders saying that Tech students now seem to stay on the University campus, get their education, because there's lots to do. We see that seroties and fraternities participating in helping the food bank, voter registration campaigns and volunteering for events that help our community.

So what now. Where do we as Chicano ex-students have to do with anything that is going on. Most of us have our good job. Most of us don't have to really worry about anything except pleasing or serving our client, working for our customer, doing what the boss tell us to do, in order to get our check.

Now, we as Chicano ex-students who endured being without financial aid, without courses that taught us about who we really were, without Chicano faculty and administrators as role models...must become role models. We must again start to raise our voices, yell, scream, start filing law suits, have marches in order to again try and demand that Texas Tech work toward having more Chicano faculty, administrators and staff. More recruitment of Chicano students, more money for scholarships, more affirmative action.

This is, and will be a good homecoming party. I hope that you will enjoy it. I hope that after this we can stand up and really believe that our kids will attend Tech, just as we did, and that they, and their children will shout and yell and really mean "Que Viva la Raza at Texas Tech."

# This Hispanic Heritage Month, Honor Our Past, Our Future, Our Families

By Donna E. Shalala  
U.S. Secretary of Health and Human Services

Every year during Hispanic Heritage Month, we celebrate the great contributions that Latinos have made to our country. We celebrate the legacy and courage of Cesar Chavez; of Willie Velasquez and his politics of justice, passion and commitment; and the spirit of family and faith found in the works of Rudolfo Anaya. We celebrate the great names, the great legacies and the great battles fought -- and won -- for all of us.

Hispanic Heritage Month is a time for remembering a heroic past, but it is also a time for greeting a new sunrise, getting on with a new day and building a new tomorrow.

That's why this month we must think of Latino heroes not just as people who live within our memories, but people who live within our midst. Our doctors, nurses and social workers. Our field workers, teachers and the small business owners. The hardworking mothers and fathers who fight every day to make a decent living, to keep their families together, and to find -- and live -- the American dream.

These are my heroes. They are our nation's future. We know that Latino families are our department's fastest growing customer base. We know that Latino children are now the largest group of minority children in this country, and most of them are blessed with traditional, intact families where hard work is the rule rather than the exception.

## Viene de la Primer Pagina

Pero los niños no pueden aprender si están enfermos. Esa es la razón de que estamos librando una batalla total para promover la salud y evitar las enfermedades infantiles -- antes de que sucedan. En inglés y español, estamos comunicándonos con todos los padres, con mensajes y servicios destinados a mantener saludables a sus hijos -- desde nuestra histórica Iniciativa de Vacunación para la Niñez hasta nuestra campaña en contra de la mortalidad infantil. Debido a nuestras gestiones y a las de un sinúmero de otras personas, las tasas de vacunación infantil se hallan ahora a sus niveles más altos de la historia, y las tasas de mortalidad infantil están en el punto más bajo de todos los tiempos.

Pero eso no es todo. Necesitamos ayudar a los padres y las madres a dar a sus hijos la resistencia y la fuerza que necesitan para sosprestar el llamado campo minado peligroso de la adolescencia, y hacer transiciones seguras a la adultez. Desde el "V-Chip" hasta la Ley Brady, y desde nuestra estrategia en contra de las drogas, hasta nuestra histórica iniciativa contra el fumar tabaco entre la juventud, estamos anteponiendo los intereses de nuestros hijos a los intereses creados. Y estamos ganando.

Pero eso no es suficiente. Porque, como ha dicho el Presidente Clinton, el gobierno no cría a los niños. Los medios de información no crían a los niños. Los padres y las madres sí los crían. Pero los padres necesitan nuestra ayuda.

Va a necesitarse de todos nosotros -- el liderazgo religioso, los propietarios de negocios, entrenadores, maestros, vecinos, artistas, y todo adulto preocupado, que se dirigan a cada vecindario, a cada familia, a cada niño.

Podemos dar ejemplo. Podemos enseñar. Podemos sanar. Podemos separar tiempo para ayudar a un niño con su tarea, o ayudar a los padres y las madres a aligerar su carga.

César Chávez nos recordaba que nunca somos demasiado fuertes como para no necesitar ayuda. Esto resulta especialmente cierto de las familias. Durante este mes en que reflexionamos sobre nuestros héroes, nuestro pasado distinguido y nuestro futuro colectivo, reflexionemos también sobre lo que cada uno de nosotros pueda hacer por nuestros niños y nuestras familias. No puedo pensar en un modo más adecuado para conmemorar el Mes de la Herencia Hispana, ni una manera más apropiada para honrar a nuestros héroes latinos.

Propiedad literaria registrada por Hispanic Link News Service en 1996. Distribuido por The Los Angeles Times Syndicate

But unfortunately, as is the case with so many children in the United States, too many Latino children don't get the vaccinations they need when they need them. Too many leave high school without a diploma. Too many have unplanned pregnancies. And too many are in danger of risky behavior -- like smoking, drug use and violence -- behavior that can cost them their health and even their lives.

What can we do about it? Their best safety net is families who love them, nurture them and support them. We need to put power back into the hands of parents -- and give them tools they need to succeed at home and at work. And, that's exactly what the Clinton Administration is doing.

We are making work pay for all U.S. residents: By expanding the Earned Income Tax Credit and giving a tax cut for 15 million working poor families. By raising the minimum wage and putting \$1,800 a year more into the pockets of minimum-wage workers. And by enacting the Kassebaum-Kennedy insurance reform bill -- so your health insurance is there for you when you change jobs or get sick.

We are also helping parents by ensuring that their children get the right start in life, with a better, stronger Head Start, Early Head Start and Migrant Head Start.

What does that mean? It means that 50,000 more Latino children have participated in Head Start since President Clinton took office. And it means that all Head Start students, 25 percent of whom are Latino, and their parents receive quality service -- service that engages parents in the earliest and most critical years of their children's education.

But children can't learn if they're sick. That's why we're waging an all-out battle to promote health and prevent childhood diseases -- before they even happen. In English and Spanish, we are reaching out to all parents with messages and services designed to keep their children healthy -- from our historic Childhood Immunization Initiative to our campaign against infant mortality. Because of our efforts and those of countless others, childhood immunization rates are now at their highest levels in history, and infant mortality rates are at an all-time low.

But that's not all. We need to help parents give their children the resilience and strength they need to bypass all the dangerous minefields of adolescence and make safe passages into young adulthood. From the V-Chip to the Brady Bill, and from our comprehensive anti-drug strategy to our historic children's tobacco initiative, we are putting our children's interests ahead of the special interests. And we are winning.

But it is not enough.

Because, as President Clinton has said, government doesn't raise children. The media doesn't raise children. Parents raise children. But parents need our help.

It's going to take all of us -- religious leaders, business owners, coaches, teachers, neighbors, entertainment leaders and all caring adults reaching out to every single neighborhood, every single family, every single child.

We can mentor. We can teach. We can heal. We can make time to help a child with his or her homework or help parents

lighten their load.

Cesar Chavez liked to remind us that we are never too strong to need help. This is especially true of families. That's why, during this month as we reflect on our heroes, our distinguished past and our collective future, let us reflect on what each one of us can do for our children and our families. I can think of no more fitting way to commemorate Hispanic Heritage Month, no more fitting way to honor our Latino heroes.

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vision stations aired Frances Negrón-Muntaner's

"Brincando el Charco: Portrait of a Puerto Rican." It is a film about sexual and cultural identity. The main character, Claudia, is a lesbian.

This is tremendous progress considering the homophobia still entrenched in leading institutions like the church, public school system, armed forces and some Latinos families.

"Many Latinos carry baggage from Latin America," Ramirez says. "Religious beliefs, the concept of machismo, sexism -- all these send negative signals to Latinos regarding homosexuality."

Based in Washington, D.C., LLEGO expects to attract several hundred participants to its national conference Oct. 10-14 in the capital.

When some members of my family mention homosexuality now, they no longer lower their voices as if discussing the death of a friend. This is encouraging.

The more we are willing to drop social and religious ideology and look at the facts, it will become evident that homosexuals live in a manner that is natural to them. And neither religion, law, medicine or writing "hoto" on bathroom walls can alter that.

(John Rosales of Washington, D.C., is a regular contributor of opinion columns to Hispanic Link.

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**PENSAMIENTOS DEL PREDICADOR**

POR PASTOR FRANK GARCÍA  
Lubbock, Texas

**CRISTO Y SUS ENSEÑANZAS**

"Así que todas las cosas que querrais que los hombres hiciesen con vosotros, así también haced vosotros con ellos; porque esto es la ley y los profetas."  
Mateo 7:12.

Debemos examinar uno por uno de los de los preceptos que nuestro Señor inculca en esta parte de su sermón.

En primer lugar, nos sienta un principio general como norma de la conducta de los hombres entre sí. Pues debemos conducirnos con los demás de la manera que quisieramos que ellos se condujesen con nosotros. No hemos de portarnos con ellos de la manera que se portan con nosotros. pues tal proceder revelaría un egoísmo detestable. Hemos de portarnos con ellos, como quisieramos que se portasen con nosotros; porque tal proceder armoniza con el espíritu del cristianismo. Con razón se ha llamado esta "la regla de oro."

**EN SEGUNDO LUGAR**

En segundo lugar el Señor nos aconseja de una manera general, acerca del camino que siguen los muchos en materias religiosas. Pues no siempre es lo más recomendable el pensar como otros piensan, y obrar como otros obran; o adoptar las opiniones de moda y andar o ir con la corriente. Pues Jesús nos dice que el camino que lleva a la vida perdurable es angosto, y que pocos son los que lo siguen, en tanto que el camino que conduce a la perdición eterna es ancho, y que los que lo transitan son muchos. Esta verdades son terrible, y debieran impulsar a todo el que las lee a hacer un exámen detenido, y exámen de conciencia, y luego preguntarse a sí mismo: ¿Cuál de esta sendas es la que yo sigo? Pues todos nos encontramos en una de las dos.

**EN TERCER LUGAR**

En tercer lugar, el Señor nos previene contra los falsos maestros que suelen aparecer en el seno mismo de la iglesia. En Mateo 7:15, dice: "Guardaos" ¿Qué está diciendo? Está diciendo no te sientas molesto por los falsos enseñadores, solamente cuidate de ellos.

¿Queremos mantenernos bien lejos del camino ancho? entonces tenemos que guardarnos de los falsos profetas. Porque en todo tiempo los habrá. Pues éstos empearon a aparecer en los días de los apóstoles; pues aún en aquel entonces se sembró la semilla del error. Y que desde esa época no han dejado de presentarse aquí y allí. Entonces...¡CUIDADO!

**EN CUARTO LUGAR**

Hay que entender que millares de persona hay que están prontos a creer cualquier cosa que oigan, pero la profeción de sana doctrinas y la vida piadosa son distintivos de los verdaderos ministros del Evangelio. Debemos recordar esto, y debemos recordar que las equivocaciones de nuestro cura o pastor no pueden servirnos para excusar las nuestras. Pues la Escritura dice: "Si un ciego guía a otro ciego, ambos caerán en el hoyo" Mateo 15:14. ¿Y cuál es el mejor preservativo contra las falsas enseñanzas? Sin duda que es el estudio constante de la Palabra de Dios. Pues fuémos dada para que nos sirva de "lámpara a nuestro camino" Salmo 119:105.



**Un Rayito De Luz**

by Sofia Martinez

El Dios de Jesucristo, el Dios que nos presenta como Padre amoroso apareció, ante todo, en la práctica de Jesús, en el modo de hacer intervenir a Dios, en su función, en nuestro quehacer histórico y socioreligioso y hasta político. En esto, en la práctica, y no en la doctrina, aparecen las diferencias entre Jesús y los líderes religiosos de Israel. Un ejemplo entre muchos puede ser la "práctica del día sábado".

Entre los Judíos, el sábado era el día sábado era el día sagrado, era el símbolo de la alianza y de la liberación de Israel realizada por Dios. Pero su observancia se había convertido en todo lo contrario: era señal de opresión e instrumento del poder y no de libertad. Nada se podía hacer en sábado, ni

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prender lumbre, ni curar a los enfermos...Todo en nombre del honor de Dios.

Pero Jesús se atrevió a curar en sábado, ante los ojos acechantes de sus enemigos, quebrando así lo mandado por la Ley, según sus mismos enemigos. Jesús les dijo: "Que está permitido hacer en sábado: el bien o el mal, salvar una persona o matarla?". Naturalmente, la respuesta no importaba, porque nadie llegaría al extremo de aceptar la destrucción de la vida para honrar a Dios. Para Jesús lo importante era descubrir donde y como se juega el honor de Dios, como se le pone en nuestra práctica.

Para Jesús, la respuesta era clara: "El sábado se hizo para nosotros, y no nosotros para el sábado". (San Marcos 2, 27). O bien, dicho de otro modo, los beneficiarios de honor de Dios como nosotros: solamente se honra a Dios honrando, sirviendo y liberando al prójimo. Este es el Dios de Jesucristo. (Hechos 2:12. San Juan 20, 1-23)

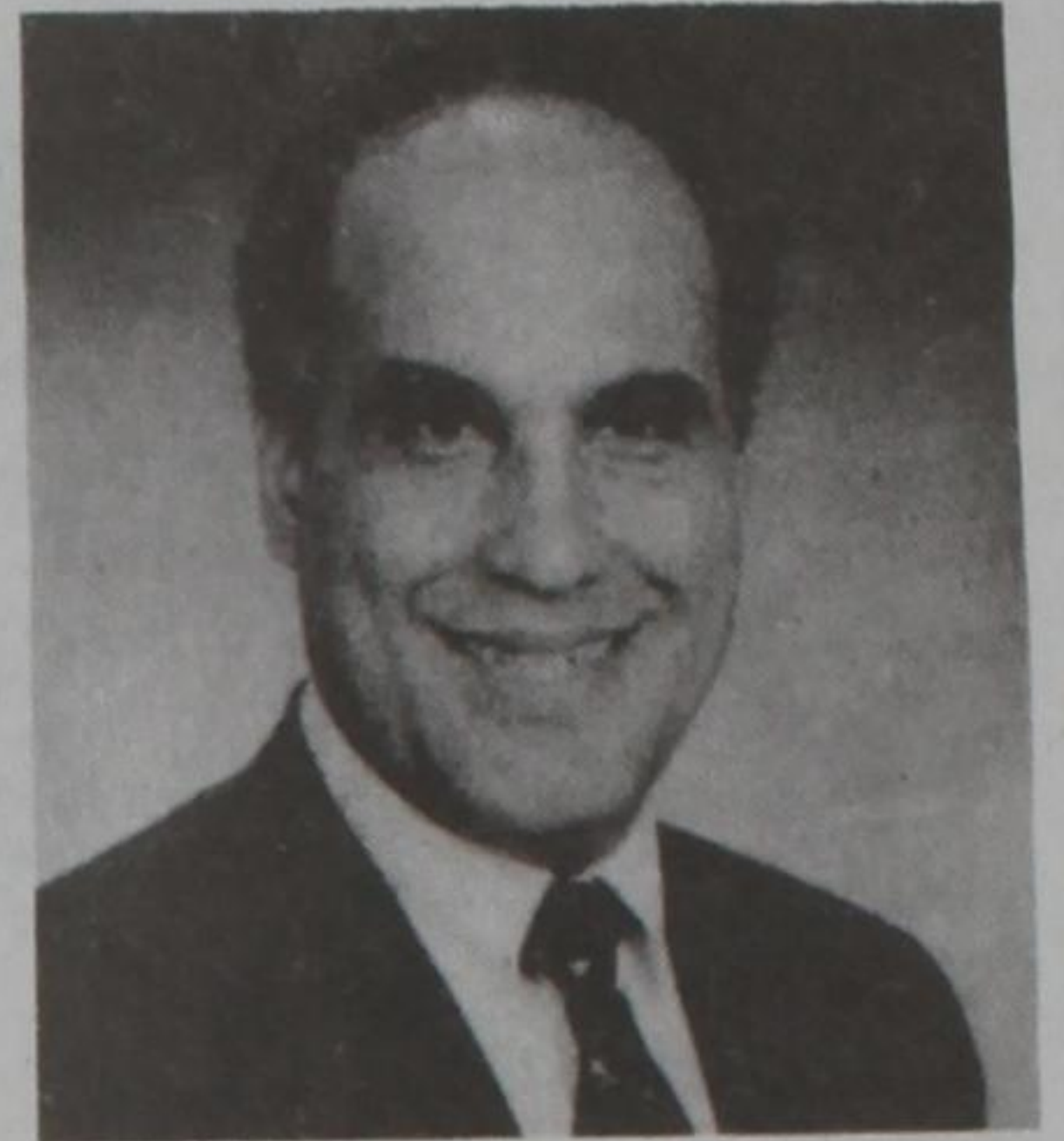
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**El Editor  
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**Su Consejero De Salud**

Por Dr. Guillermo E. Villalona



Siguiendo con nuestro tema de medicina preventiva hoy les quiero hablar de un de los topicos mas importantes. Mer-eferio al problema de la Alta presion.

Un alarmante 20% de la poblacion adulta de los Estados Unidos( 1 de cada 5) la padece y la mayoria no lo sabe. Ahora bien si tomamos a las adultos mayores de 50 años el porcentaje se eleva a un 33%(1 de cada 3). Miles de personas mueren cada año a consecuencia de este padecimiento pudiendose evitar.

Se considera que la presion esta alta cuando pasa de 160 la presion sistolica, y de 90 la presion diastolica. Quienes son la personas de mas alto riesgo para padecerla? Todas las personal adultas pueden padecerla, pero es mas comun en personas de mas de 45 a 50 anos, especialmente aquellas personas que tienen familiares cercanos que la padecen(puede ser hereditaria). Cuales son los sintomas mas comunes de la Alta presion? La gran mayoria de las personas que la padece no tienen ningun sintoma, no les duele ni les molesta nada. Por esa razon a la Alta presion se le llama el asesino silencioso. Algunas personas que la padecen pueden sentir dolores de cabeza, mareos frecuentes y en algunos casos fatiga facil.

Cuales son los daños que causa la alta presion en el cuerpo? Daña los vasos sanguineos especialmente en el Corazon, donde puede producir ataque al corazon; en el cerebro donde puede producir derrame cerebral( stroke) y a los rinones.

Ahora bien la proxima pregunta seria Como se Cura la Alta presion? La alta presion no se cura pero se puede controlar facilmente con medicinas. Ahora tenemos muchas medicinas para tratarla, que pueden tomar solo una vez por dia y que tienen pocos efectos secundarios. Claro que la alta presion afecta mas a las personas que fuman, que tienen sobrepeso y a las que toman alcohol en exceso.

Mi recomendacion es hagase chequear su presion por lo menos una vez cada año y mas frecuentes si tienen familiares que la padecen. Ahora es facil ya que en las tiendas y farmacias hay aparatos para tomarla.

Si usted sabe que la tiene busque atención medica en seguida. Si ya le recetaron medicinas tomelas todos los dias y si por alguna razon no les caen bien vaya con su medico para se las cambie. Coma bajo en sal, baje de peso, deje de fumar y haga un poco de ejercicio todos los dias, como caminar.

Recuerde que estamos para servirle con sus preguntas y comentarios en el 743-2885. Sera entonces hasta la proxima semana.

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En Cash Reward y Texas Twister podrías ganar hasta \$500. El premio gordo en Texas Treasure Hunt es de \$1,000, así que no pierdas esta última oportunidad de ganar.

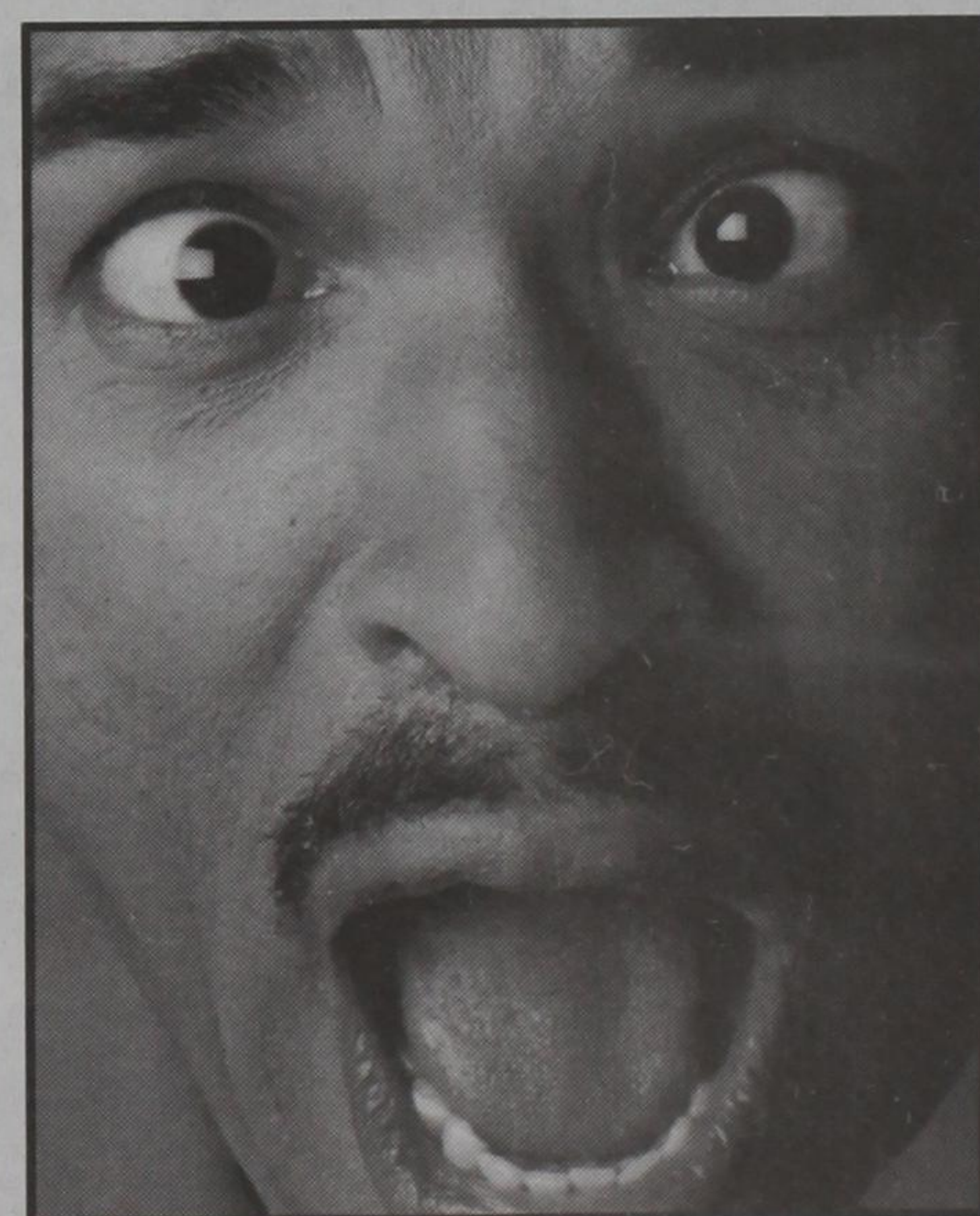
Los premios menores de \$600 pueden ser reclamados en dondequiera que veas el anuncio oficial de la Lotería de Texas. Los premios de \$600 o más deberán ser reclamados en uno de los 24 centros de reclamo de la Lotería de Texas, o por correo, usando una de las formas de reclamo que tienen los comerciantes de la Lotería.

¿Tienes preguntas? Llama gratis al Teléfono de Servicio a Clientes de la Lotería de Texas al 1-800-37-LOTTO (1-800-375-6886).



Probabilidad de ganar en Cash Reward, 1 en 4.67. Probabilidad de ganar en Texas Treasure Hunt, 1 en 4.63. Probabilidad de ganar en Texas Twister, 1 en 4.68. Debes tener 18 años para poder jugar. ©1996 Texas Lottery

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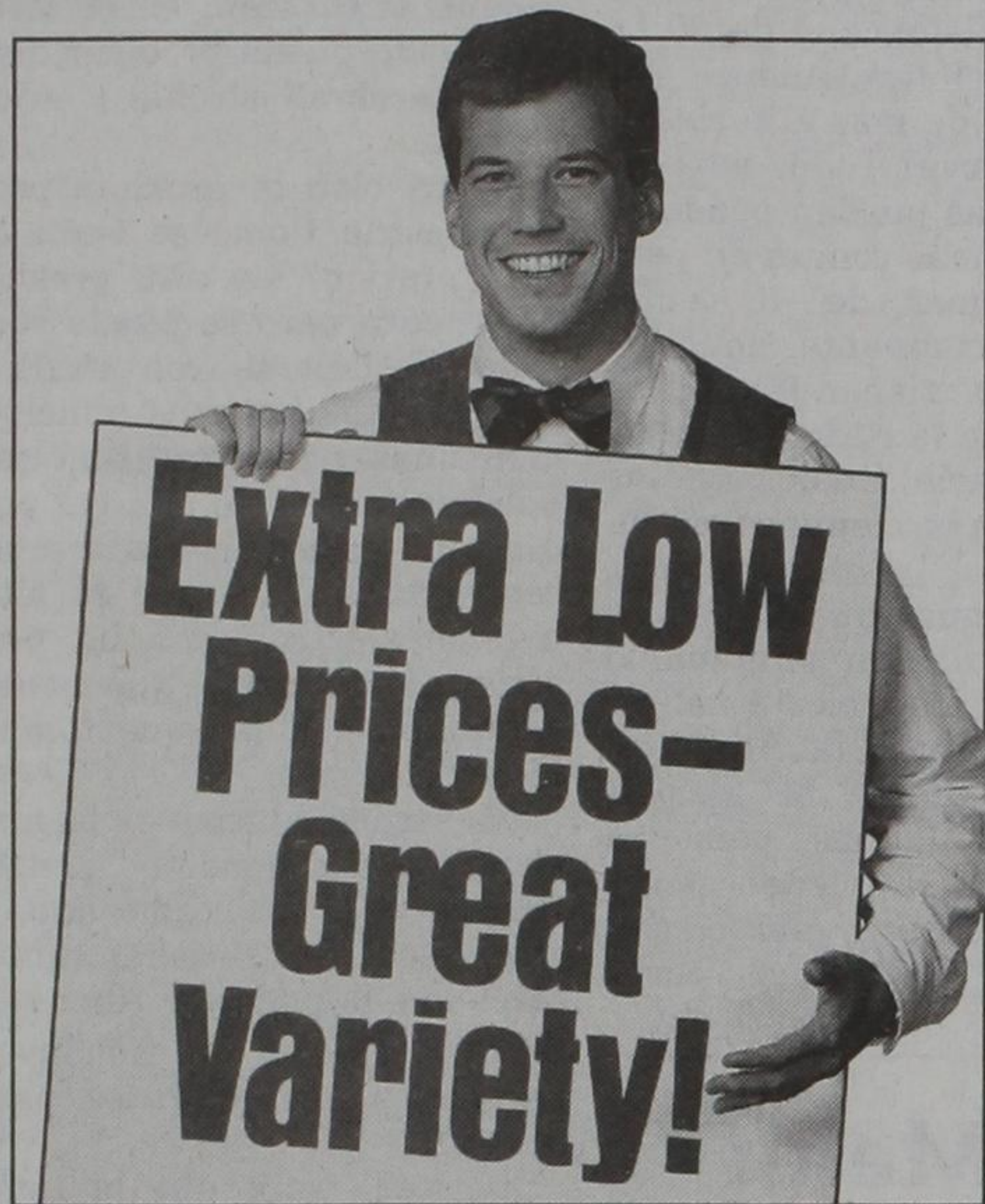
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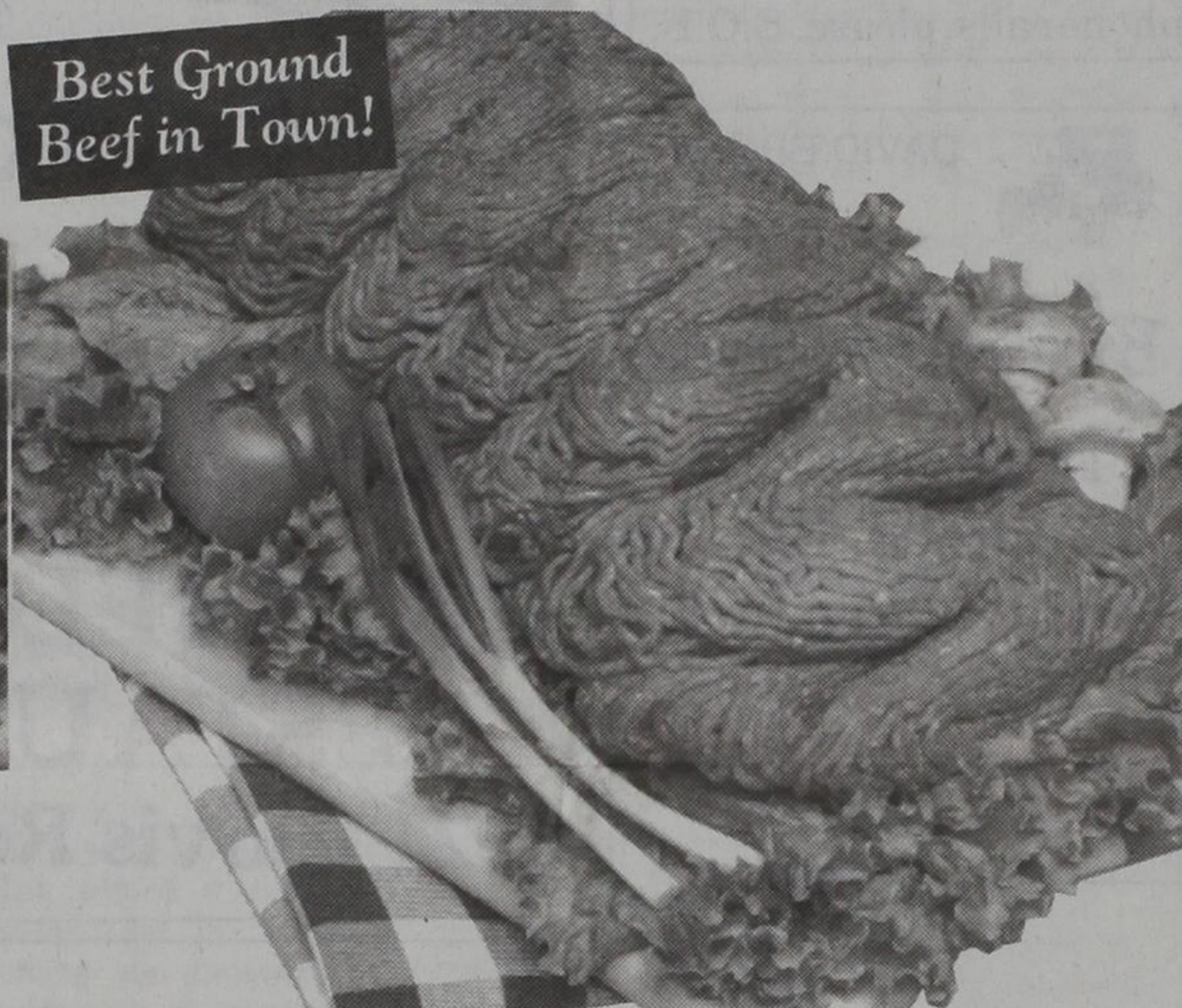
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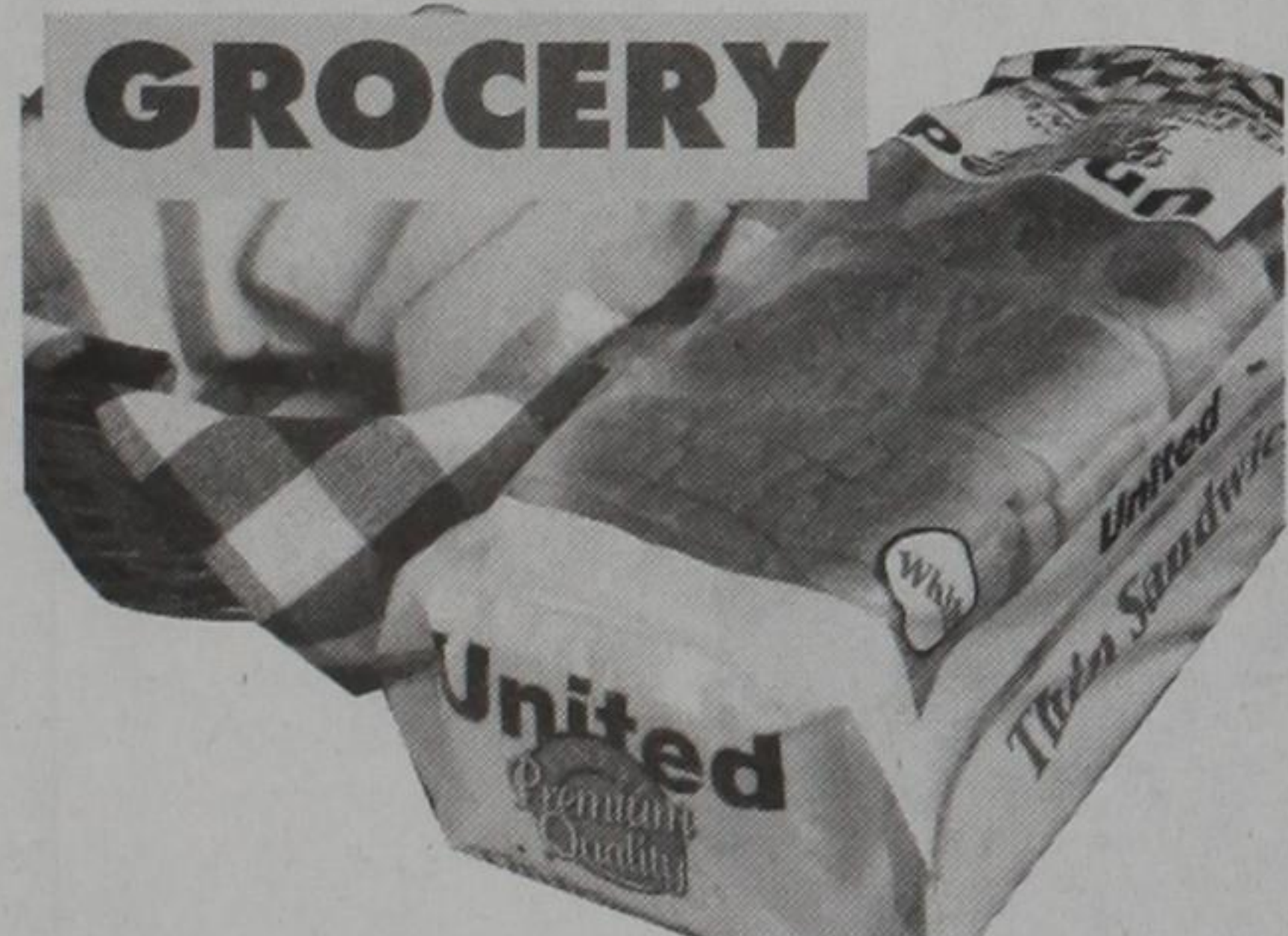


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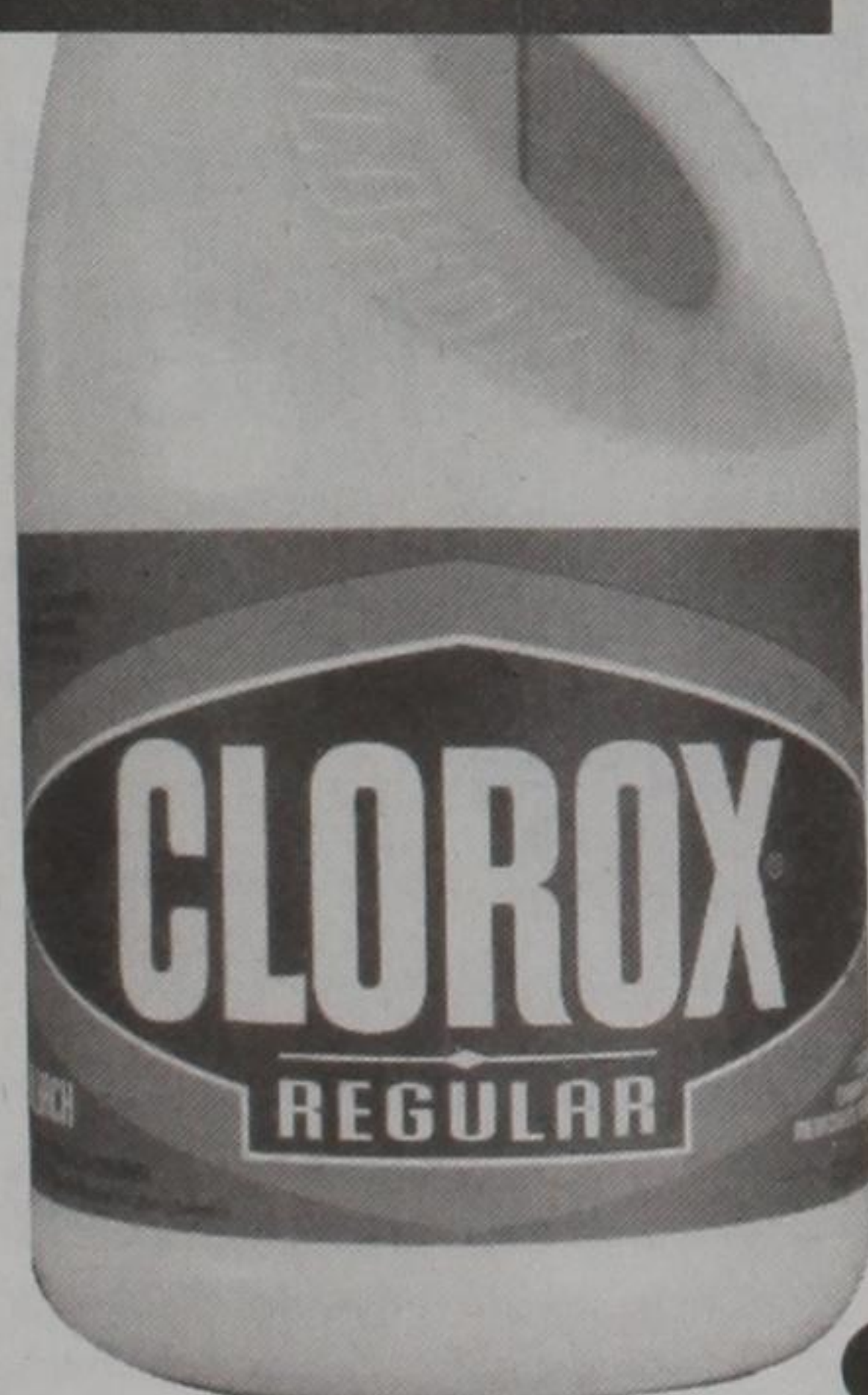


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