

EL EDITOR

Vol. I No. 45

Week of Sept. 21 — 27, 1978 Lubbock, Texas

Price 20 Cents

FIESTAS DEL 16 INTRERUMPIDAS POR BALACERA EL SABADO

Mas de 5,000 personas se encontraban en el Parque Aztlan para celebrar el 16 de Septiembre el Sabado pasado cuando la musica y alegria fueron intrerumpidos por el sonidos de balas que dejaron a un hombre muerto y a dos niños heridos.

Las festividades se llevaron acabo este año en el Parque Aztlan duespues de que un comite de mas de 40 personas trabajaron y negociaron con la ciudad por mucho tiempo para

tener exito en la Fiesta.

Isidro Garcia Medellin murio como a las 9:45 de la noche el Sabado al llegar a el hospital Metodista, aproximadamente 25 minutos despues de que se oyeron los balazos en el Parque. Los tiros le pegaron en la cabeza.

Dos hombres se entregaron el lunes por la mañana y Benito Rodriguez fue puesto cargos de asesinato en conecion con la muerte de Medellin Segun testigos los dos

suspechosos estaban frente uno de los puesto cuando fueron confrontados por Medellin y dos mas hombres. Se cree que Medellin traiba una navaja y cuando se vio la navaja uno de los sospechosos tiro dos balazos al suelo. A ese punto mas tiros se oyeron y fue cuando dos niños fueron tambien heridos.

Los victimas fueron llevados al hospital.

Los niños heridos fueron Connie Salas de 13 años y

Rafael Ramonez de 14 años. Ambos se encuentran en buenas condiciones.

El incidente llamo la atención de toda la comunidad Chicana de Lubbock y se vio la necesidad de terminar incidentes como el que paso. Muchos residentes de Lubbock todavia hablan con amargura del incidente diciendo que cosas como estas, especialmente porque se hirieron dos niños son inexcusables y deberian de terminar.

¿Qué Pasa?

La registración de nuestra gente para votar es una de las mas importantes cosas que pasa en nuestra comunidad.

Por muchos años hemos hablado de que nuestra gente para tener voz tienen que votar. Pero muchas veces no mencionamos que para votar tenemos que ser registrados.

Hay mucha gente en nuestros barrios que no estan registrados y se necesita mucha ayuda para cubrir el barrio completamente.

El derecho para votar para nuestra gente es algo nuevo y casi que todavia no realizamos la importancia.

Se necesita gente que quiera trabajar como voluntarios para registrar gente para votar. Si esta interesado llame la 763-3841 hoy mismo.

Mande sus comentarios al 1638 Main Lubbock, 79401.

School suit filed in Houston for child

Austin — The Mexican American Legal Defense and Educational Fund (MALDEF), fresh from victory in the Tyler school case, is searching for ways to force all Texas school districts to admit the children of illegal aliens.

U.S. District Judge William Wayne Justice last week ruled that Texas' law which bans state aid for undocumented aliens is unconstitutional, but that decision only applies to the Tyler Independent School District, where the superintendent admitted that the number of illegal aliens is negligible.

The Texas Education Agency is advising other school districts that the law, which Justice called "a ludicrously ineffectual attempt to stem the tide of illegal immigration," still applies in Texas' more than 1,100 other school districts.

But MALDEF attorney Peter Roos of San Francisco said there is a possibility under federal statute that Justice's decision will be binding on other federal district judges when similar suits are brought.

Asst. Atty. Gen. Steve Bickerstaff differs with that opinion. "Federal district courts are courts of equal authority. Justice's opinion may be persuasive, but it's not binding."

The first case to be brought since the Tyler decision was filed Tuesday in Houston federal court by Refugio Martinez, the stepfather of 7 year old Mayra Arcely Martinez, who came to Texas in 1973 on a three day crossing card.

The Houston district charges \$135 a month tuition to undocumented children. Tyler charged \$1,000 a year, and attorneys have argued that the tuition policy effectively excludes most alien

Junta Del Arnett Benson

Residente del Barrio Arnett Benson al igual que miembros de Concilio de Arnett Benson se juntaron este pasado Jueves por la noche en el Centro Rodgers para discutir las proxima junta del sector 1 que se llevara acabo el dia 5 de Octubre. Dicha junta sera para dar recomendación tocante como se deberia de gastar los fondos alocados a la ciudad de Lubbock de parte del programa del Desarrollo de la Comunidad.

Carlos Longoria, presidente del Concilio presidio durante la junta y dio una explicación tocante las proximas juntas y como se puede gastar el dinero. El explico que aun que todos los residentes pensaban que la prioridad primera sera de rehabilitar viviendas, no deberian de rechazar otros proyectos que se necesitaban en el Barrio

Bidal Aguero, tambien miembros del Concilio del Arnett Benson y candidato para Comisionado de Condado dio una sugerencia a los que asistieron que consideraran la posibilidad de hacer un Centro de Servicios Sociales. "Hace varios años y Concilio del Arnett Benson antes de este estaba trabajando para conseguir un Centro de servicio de salud, para ciudado de niños, para los ancianos, consejos de familias y todo clase de servicios sociales. Deberian de investigar la necesidad y quizas dar como sugerencia en la proxima junta que se haga un Aguero.

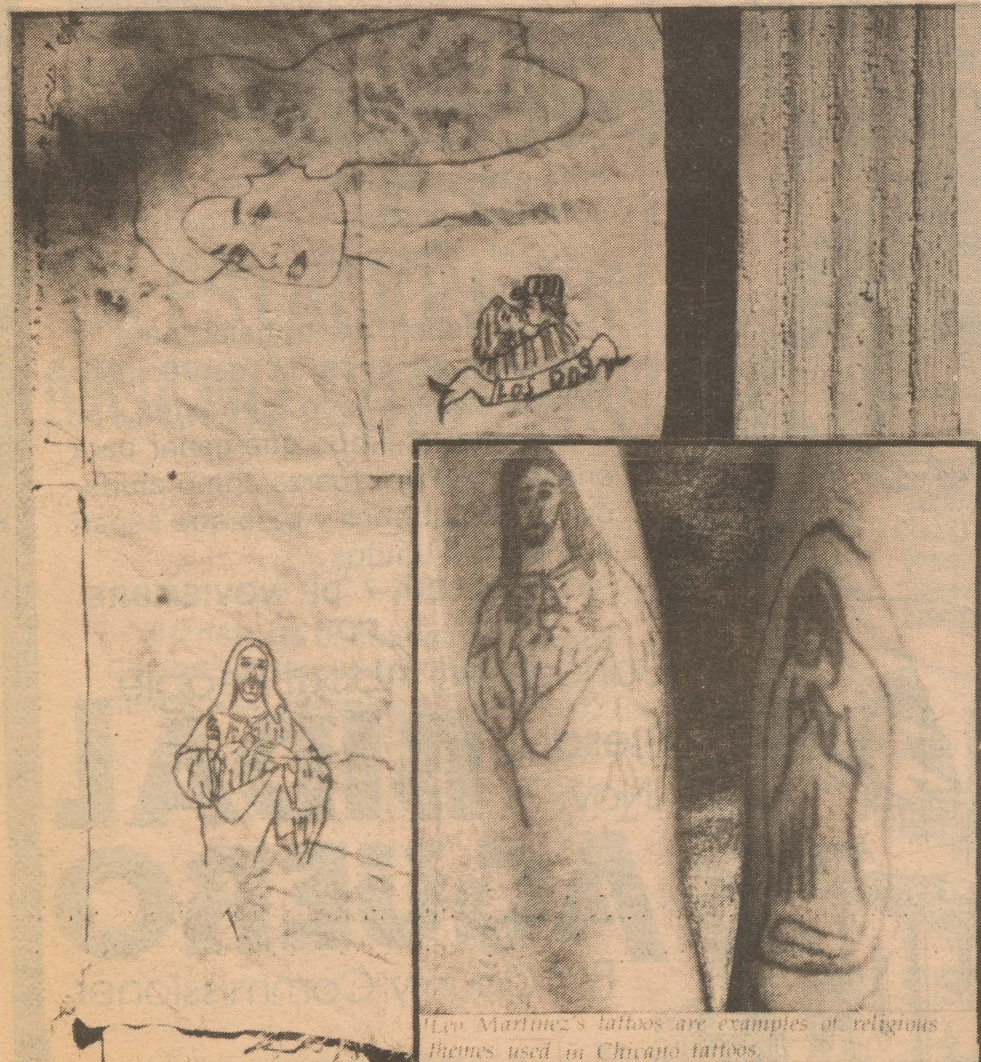
Se le dio instrucciones a los participantes que invitaran a sus vecinos a las proximas juntas porque eran importante que hubiera bastante gente.

Mas información tocante estas juntas se puede adquierir con llamar al 763-3841.

Chicanos and Tattoos An Expression of Chicano Life

by Sylvia Orozco, Staff Writer
PARA LA GENTE

Dibujos de Mano—



Leo Martinez's tattoos are examples of religious themes used in Chicano tattoos.

Dibujos are made on pieces of material and later reproduced.

En el wide spectrum of Chicano arte, there is a vast variety of techniques, styles, and subjects with, of course, one commonality—that being the Chicano influence. Una de las expresiones más curiosas y antiguas es el "tattoo". Just as the brightly colored mural differs from the non-objective painting of the gringos, Chicano tattoos differ from Anglo tattoos.

Basically, tattooing is the introduction of a particular coloring matter into the second layer of skin, the dermis, where it remains indefinitely. Tattoos have been a part of human society since ancient times. Artifacts such as sharp-pointed flint and needles made from reindeer antlers used for tattooing have been dated as late as 8000 B.C. Also, tattooing was very popular among the Indians of this hemisphere; in the sixteenth century Cabeza de Vaca wrote about the red-and-blue tattooing of the Indians in the Gulf of Mexico. Anthropologists explain the origin of body painting as having a mystical significance, being a status symbol of some sort or serving as a permanent type of camouflage for hunting purposes.

Whatever the case might be, the tradition of permanent body painting has continued until modern times. Today, technology has developed ways to ease the pain and to create a "professional" looking tattoo.

Uniquely, some Chicanos have continued to body paint without the use of technology. This may be due to the high cost of professional tattoos or it could be Chicanos prefer the dibujos de mano. In the Chicano world, handmade tattoos are not considered as amateur work; in many instances it is called an art. Leo Quintero de Cuero, quien ha hecho dibujos de mano describes la técnica: "First you choose a design; you know, something you like. Then rub a little alcohol to clean the area; with a colored pencil or an ink pen haces el dibujo. Then take como dos abujas de cocer y line them up together at an angle so it won't hurt as much. For a thin line you use one or two needles; if you want a blackened area you use five or six needles." The needles are attached to un palito, un popsickle stick o un toothpick con un hilito. The needles are dipped in the india ink and the work begins. "Tatata-tata-tatata... you wipe away the blood and the ink and again tatata." (When india ink is not available, substitutes are used. Leo Martinez de Austin recalls, "A veces no habia tinta, luego quemabamos papel y los hacíamos como un polvito de carbón; y hechabamos agua para hacer una tinta. Pero no se quedaba muy bien.")

The tattoo is completed in one sitting since it is too painful after it is swollen. The next day, alcohol or

Continued Page 6



Editorial

La violencia. ¿Que es lo que lo perpetua dentro de nuestra comunidad?

Muchos de los teologicos dicen que nuestra gente se pelea y se matan por razon de las frustraciones de trabajo y familia. Octavio Paz, escritor filosofo, dice que cuando andamos frustrados o enojados, nos desquitamos "con el mas cercas a nosotros" A veces puede ser nuestra familia, esposa, esposo, ninos, y naturalmente nuestra Raza.

La realidad es que es algo mucho mas complicado que esto. Es cierto que salemos bastante frustrados a veces cuando el patron nos regaña, nos correr y a veces hasta nos abusa. Y es cierto que cuando esto pasa, no queremos ni que el perro nos fastidie. Pero hay algunos otros elementos.

Todos estamos concientes de ese actitud que muchos le

llaman "ser macho." Aunque mas lo niegemos esta muy presente dentro de nuestra Raza. Ese actitud de macho fue creado y es perpetuado por muchos elementos. Entre ellos, los medios de comunicacion, radio, television, y periodico.

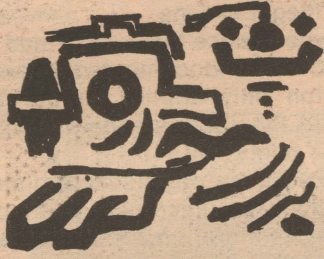
Contrario a la creencia popular, no es parte de nuestra herencia ser violentos. Los Indios de los cuales descendimos trataban a todo humano con mucho respeto. La vida era muy sagrada al punto que el sacrificio maximo a su dios era una vida humana.

¿Como es que nos afectan los medios de comunicacion? Las vistas que vemos siempre enseñan a el mexicano con sus pistolas, matando a personas solamente porque lo miran mal. Las canciones siempre cantan de las cantinas, las drogras, las ballas, etc. Los periodicos siempre enseñan re-

tratos de gente muertas violentamente y las unicas historias que vemos son de robos y mataciones en nuestra gente.

La problema es que ya nuestra gente esta creyendo que la Vida — como dice la canción "No Vale Nada". En nuestra opinion, esta es la mayor mentira del mundo.

Hasta que nuestra gente empiese a realizar que la vida es algo preciosa y que solamente una vida tenemos en este munco y hasta que comencemos a crear esas palabras del Lic. Benito Juarez tocante el respeto al derecho ajeno, entonces habra LA PAZ entre nuestra Raza.



DEL ESCRITORIO DEL PADRE GONZALEZ

UNA CARTA ABIERTA A MIS HERMANOS CHICANOS

Especialmente a mis Hermanitos irresponsables que cargan pistolas y navajas.

Especialmente a mis Hermanitos irresponsables que no quedaron ellos satisfechos al embriagarse, si no que estuvieron vendiendo su cerveza y licor el sabado por la noche, aun hasta a niños, en el Parque Aztlán

Yo quisiera compartir con Ustedes una sensacion muy rara que me sucedio el sábado por la noche: simplemente, el sentir sangre caliente de un hermano chicano correr por mis manos; el ver el aliento de un hermano chicano que se le acababa al darle yo la última absolucion; el ver mi ropa teñida con la sangre de un ser humano, de un hermano. Y tu, uno de mis hermanitos irresponsables, fuiste la causa de esa sangre y de esa muerte.

Aun todavia el dia siguiente sentia las manos pesadas, llenas de sangre. Esa noche casi no dormí, y aun a veces, todavia, me despierto oyendo los últimos respiros de un hermano, luchando por su vida.

¿Valió la pena quitarle la vida, y asi satisfacer los instintos salvajes de animal?

Con que alegria llegamos al Parque Aztlán a gozar de los antojitos mexicanos, de la "fiesta", de las amistades, de la musica. Pero tu, mi hermanito irresponsable, fuiste la causa de que todo esto terminara, por tu caprichos y locuras. Tu mandaste a un jovencito y a una jovencita al hospital siendo heridos por tus balas perdidas. ¿Qué tal si les hubieras también quitado la vida? Tu crimen grita a los cielos por justicia.

¿Te das cuenta de los que tu irresponsabilidad ha hecho para el resto de tus hermanos? ¿Te das cuenta que en esta sociedad racista en la que vivimos, no fuiste tu, el irresponsable que cometiò el crimen, si no todos tus hermanos "Mexican-Americans" (como nos llaman).

No tienes derecho de darnos esa fama. No tienes derecho de destruir en uno de tus momentos irresponsables de locura lo que muchos han luchado y han logrado ganar y con mucho sacrificio, el buen nombre de nuestra comunidad.

Pero si te prometo, e invito a todos mis hermanos y necesitamos su ayuda para esto, que ya no te dejaremos que nos destruyas con tus locuras irresponsables. Y que tu locuras irresponsables son y seran la espina para unirnos mas, y defender a nuestra comunidad. Y ni tu pistola y ni tu vino nos podra vencer.



Porque Es Que Tenemos Que Ganar

Nuestra gente realmente nunca a elegido a una persona quien los represente al nivel del condado.

Los programas del condado afectan bastante a nuestra gente. Entre las cosas que los comisionados hacen es proveer programas para mejorar la salud de los residentes, como el hospital nuevo. Los comisionados estan encargados de todos los caminos fuera de la ciudad. Los comisionados regulan los programas del welfare, incluyendo los entierros publicos. Casi que los comisionados son encargados de todo el dinero que entrar a el condado.

Ellos deben de trabajar para el bienestar de toda la gente pero siempre hemos sido ignorados.

Ademas tenemos que ganar para enseñar nuestra fuerza como ciudadanos de Lubbock y para que sepan que somos unidos.

VOTE EL DIA 7 DE NOVIEMBRE POR

Concerned About People
Tuesday Nov. 7 **BIDAL AGÜERO**
For County Commissioner

Hecho en Aztlan

La Cucaracha

Tapestry Weaving Techniques

In this issue we will cover some tapestry weaving techniques. The techniques can be worked on any type of loom. The cardboard loom or the frame loom that we covered in previous issues are good to try different techniques.

Tapestry is basically the same as the tabby or plain weave except that the warp strings do not show. This can be done either by spacing the warp strings far enough apart so that the weft can be beaten down tightly, surrounding the warp or by using weft that is thicker than the warp (remember the warp is the vertical \updownarrow string and the weft goes horizontally \leftrightarrow).

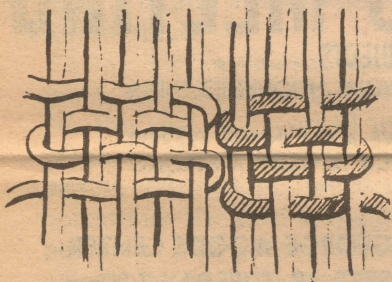
The techniques we will cover in this issue are the slit tapestry and the locking stitches. Using these techniques, two or more colors can be used as the weft, creating different designs.

Write comments, suggestions, whatever—your feedback would be appreciated.

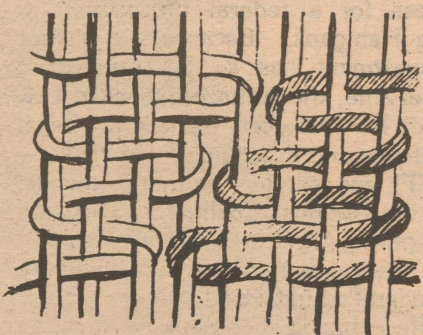
Hecho en Aztlan
Cindi Ortiz de Fuentes
c/o Producciones Estrella Roja
P.O. Box #5034
Pueblo, Co 81002

Slit Tapestry:

1) Using different shuttles for each part or color, the slit tapestry will leave an opening where the two colors meet. It can be used to make square or rectangular designs of colors.

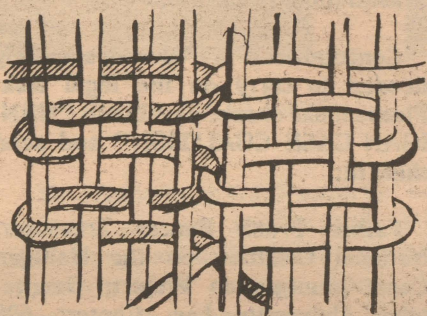


2) The diagonal slit tapestry is the same, except that it is worked diagonally. It is used to make any design with a diagonal edge.

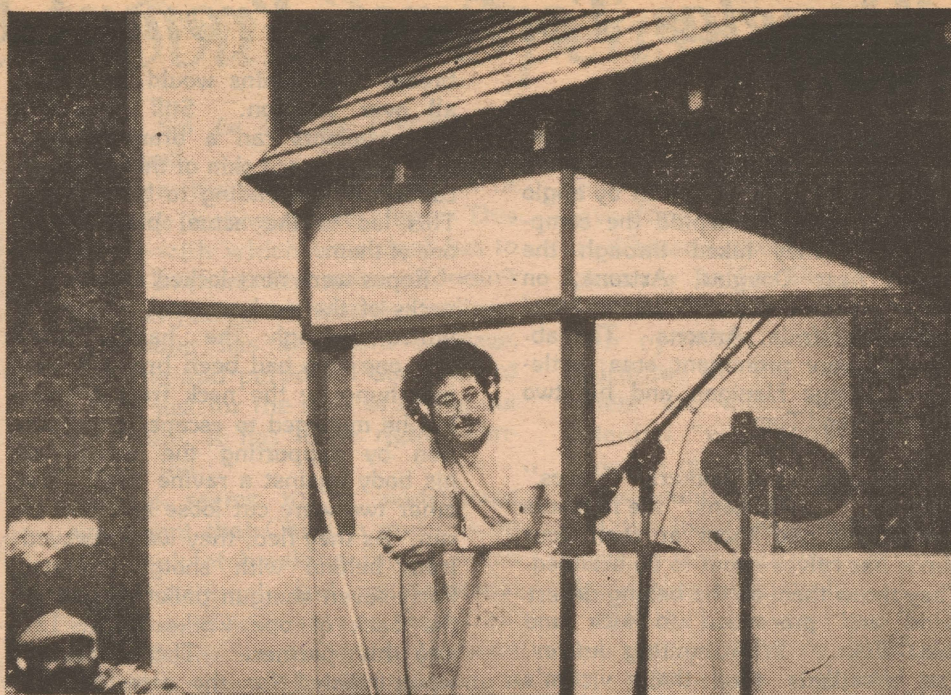
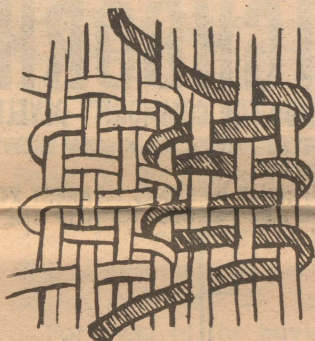


Locking Stitches:

3) The locking stitches are used to prevent the opening that is found in the slit tapestry. The interlocking stitch simply interlocks the wefts threads where they meet.



4) Another interlocking stitch locks onto one common warp thread in each successive slot.



The roofing from original garage which now houses new studio improves resonance.

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A WEEK

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LUBBOCK, TEXAS

SATURDAY - 3:30 P.M. — SUNDAY - 1:30 P.M.

ESTA SEMANA PG

PANORAMA FILMS, S.A. PRESENTA
GASPAR HENAINÉ **CAPULINA** VIRGINIA GONZALEZ
GASPAR GUERRERO ANGELICA CHAIN...
¡USTED VERA Y NO CREERA LO QUE ESTA VIENDO!
NIÑOS ADOL. ADUL.
ARGUMENTO Y CINECOMEDIA: ALFREDO ZACARIAS FOTOGRAFIA: XAVIER CRUZ MUSICA: SERGIO BARRAL
TAMBIEN dirección: ALFREDO ZACARIAS

ALFREDO ZACARIAS presenta a
MANUEL LOPEZ OCHOA
& **BLANCA SANCHEZ** en
YO SOY CHUCHO EL ROTO
A COLORES

La Proxima Semana
Sept. 28 — Oct. 5

ALFREDO ZACARIAS presenta a
MANUEL LOPEZ OCHOA
& **BLANCA SANCHEZ** en
LOS AMORES DE CHUCHO EL ROTO



Sylvia Pinal en
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NUMERO

1

EN ESPAÑOL

Noticias del ABC F.M.

'Douglas Tortures' Prompt Plea for Aid

To the editor:

On August 18, 1976, three undocumented Mexican farm workers were kidnapped at gunpoint by anglo ranchers who intercepted the campesinos as they hiked through the desert near Douglas, Arizona, on their way to work in the agricultural fields of Elfrida, Arizona. The abductors were prominent area cattlemen, George Hanigan and his two sons, Pat and Tom.

Calling the farm workers "thieves" and "Mexicans," the ranchers irrationally tied them at their four limbs like calves about to be branded. They threw them on the baking desert sand and proceeded to kick and beat them. With hunting knives, the assailants tore their victim's clothes off, leaving them completely naked, and threw the tatters together with their food into a fire. They also used their knives to rip clumps of hair from the campesinos' heads until the ground looked like a barber shop floor.

Scornfully and sadistically, the old man threatened to castrate his prey; he actually grabbed their genitals and ran a knife over them as though he were about to slice them off. He then drenched the men in water and rolled them in the scorching desert sand so that mud would stick to their unprotected bodies.

The humiliating intimidation did not stop there. A pistol was held to the heads of the victims while one of the cowboys gently, yet menacingly squeezed the trigger. The workers were made to think that in the next

breath their brains would be blown all over creation. Still laughing, the assailants ran a branding iron over the exposed skin of the prostrate campesinos, pretending to burn them. This led to the actual branding of one of them.

Ropes were next locked around the necks of the workers, and they were pulled through the harsh sand. The one who had been branded was now hung by the neck from a tree, but he managed to escape strangulation by supporting the weight of his body against a ravine wall. The other two were cut loose and told to run. As they fled, they were sprayed from behind with shotgun blasts. Forty-seven shotgun pellets tore into the back of one worker and 127 into his partner. The Hanigans were indicted for the atrocities by the state of Arizona. However, the judge and county prosecutors refused to bring them to trial. Finally, 13 months after the incident, Catholic bishops began calling for a sincere, diligent prosecution and at long last the defendants were tried.

Despite the fact that the evidence against the ranchers was overwhelming, the racist, all white jury acquitted them on all 22 felony counts of kidnap, assault, robbery and conspiracy.

Frustrated and outraged, the Chicano community organized an economic boycott of the Douglas business establishment in an effort to call attention to the injustice of the Hanigan Case and force local merchants into urging that the U.S. Department of Justice re-try the ranchers for violation of federal vis-a-vis state

law. The boycott had to be called off due to 1) threats by businessmen to layoff Chicano employees, 2) threatened legal action by the city government against boycott organizers and 3) hate calls and bomb scares against a prominent boycott advocate.

Accordingly, the National Coalition on the Hanigan Case and Cochise County Committee for Justice in the Hanigan Case were organized to press for a federal prosecution of the Hanigans. Because the Justice Department has so far refused to intervene, the Antioch School of Law and the Mexican American Legal Defense and Education Fund (MAL-DEF) are serving as legal counsel to the National Coalition. They are preparing legal arguments to submit to Justice demanding that there be a federal criminal trial.

Recognizing that the government's decision whether to prosecute will be totally discretionary and, therefore, political, we ask that you send letters and telegrams strongly urging a new trial to:

Drew Days, III; Assistant Attorney General; Department of Justice; Washington, D.C. 20530

Contributions are also desperately needed to carry on the legal task. Please make checks payable to "HANIGAN CASE COALITION" and send them to:

Father Frank Ponce; Treasurer; National Coalition on the Hanigan Case; Immigration Project; Georgetown University Law Center; 600 New Jersey Avenue, N.W.; Washington, D.C. 20001

Poema Para El Jugador Que No Fue A La Copa De Argentina Por Reresinka Pereira especial para el editor

En tu roja camiseta te sientas a escribir. Antes la vestias para jugar al fútbol. Te acomodas ahora en esta silla negra, y tus pensamientos llenan las hojas de los cuadernos y tus miradas a los documentos políticos que estudias.

No te fijes en el pie que bajo la mesa pasea una pelota invisible, ensoñadora, que protesta la compra de Pelé por USA y aplaude al jugador argentino que se niega a jugar en el campeonato del 78

porque su país echó a los refugiados de los hoteles para hacer lugar a los turistas de la Copa.

Tu camiseta roja es ahora un símbolo. Antes se encharcaba de sudor en los campos de fútbol, donde te amenazaban los gringos y te cansaban esas tantas carreras sin otro destino que arrebatar la pelota del otro jugador.

Hoy puedes desafiar al adversario desde tu silla negra, desde tu máquina de escribir.

Que tu cuaderno se vuelva urna de poderes!

Y cuando en él depositas tus esperanzas, que ellas vuelen a otras mentes, a otros pies y a otros brazos.

Que ellas se transformen en lucha seria que se transformen en victorias para tu gente

y en dulce paz para nosotros que te miramos

sentado en la silla negra, vestido en esta camiseta roja.



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NINE JAYS PHOTO

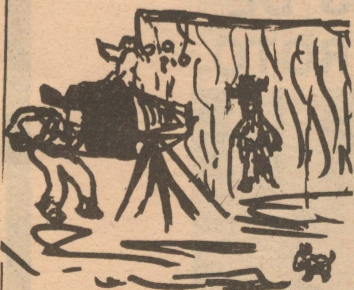
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Slaton, Texas

ATTEND YOUR NEIGHBORHOOD MEETING

ON THE ALLOCATION OF \$3.7 MILLION FOR COMMUNITY DEVELOPMENT PROJECTS

THE COMMUNITY DEVELOPMENT ADVISORY COMMITTEE NEEDS TO KNOW HOW YOU AND YOUR NEIGHBORS THINK THIS MONEY CAN BEST IMPROVE YOUR NEIGHBORHOOD!!
ATTEND THE NEIGHBORHOOD COMMUNITY DEVELOPMENT MEETING NEAREST YOU AND HAVE A SAY IN THE 1979-80 COMMUNITY DEVELOPMENT PROGRAM. YOUR IDEAS ARE NEEDED TO HELP THE CITY COUNCIL DEVELOP A STRONG PROGRAM FOR LUBBOCK.

MAHON ELEMENTARY
OCT. 2 MONDAY 7:30pm

MATTHEWS JR HIGH
OCT. 5 THURSDAY 7:30pm

BOWIE ELEMENTARY
SEPT. 21 TUESDAY 7:30pm

ROSCOE WILSON ELEMENTARY
OCT. 3, THURSDAY 7:30pm

STUBBS ELEMENTARY
OCT. 3 TUESDAY 7:30pm

GEORGE WOODS CENTER
SEPT. 19, TUESDAY 7:30pm

THOMPSON JR. HIGH
SEPT. 19, TUESDAY 7:30pm

POSEY ELEMENTARY
SEPT. 21, THURSDAY 7:30pm

BEAN ELEMENTARY
OCT. 5 THURSDAY 7:30pm

PARSONS ELEMENTARY
OCT. 2, MONDAY 7:30pm

Map labels: Loop 289, 4th Street, 34th Street, Slide Rd., Indiana Ave., Ave. 9

ELIGIBLE ACTIVITIES

- COSTS OF BUYING AND SELLING PROPERTY FOR PUBLIC PURPOSES, RELOCATION FOR PERSONS DISPLACED
- HOUSING IMPROVEMENTS AND REHABILITATION
- CONSTRUCTION OF PUBLIC WORKS, INCLUDING WEATER AND SEWER FACILITIES, STREETS, STREET LIGHTS, PARKS, TRAFFIC SIGNALS, ETC.
- CODE ENFORCEMENT INCLUDING REMOVAL OF WEEDS AND RUBBISH, JUNK CARS, AND SUBSTANDARD BUILDINGS
- REMOVAL OF BARRIERS WHICH RESTRICT THE MOBILITY OF THE ELDERLY AND THE HANDICAPPED
- PUBLIC SERVICES NECESSARY TO SUPPORT OTHER PROJECTS
- COMMUNITY DEVELOPMENT PLANNING AND MANAGEMENT

PROJECTS INCLUDED IN THE COMMUNITY DEVELOPMENT PROGRAM MUST EITHER PRIMARILY BENEFIT LOW AND MODERATE INCOME FAMILIES, OR CONTRIBUTE TO THE PREVENTION OR ELIMINATION OF SLUMS AND BLIGHT, OR BE AN URGENT COMMUNITY NEED.

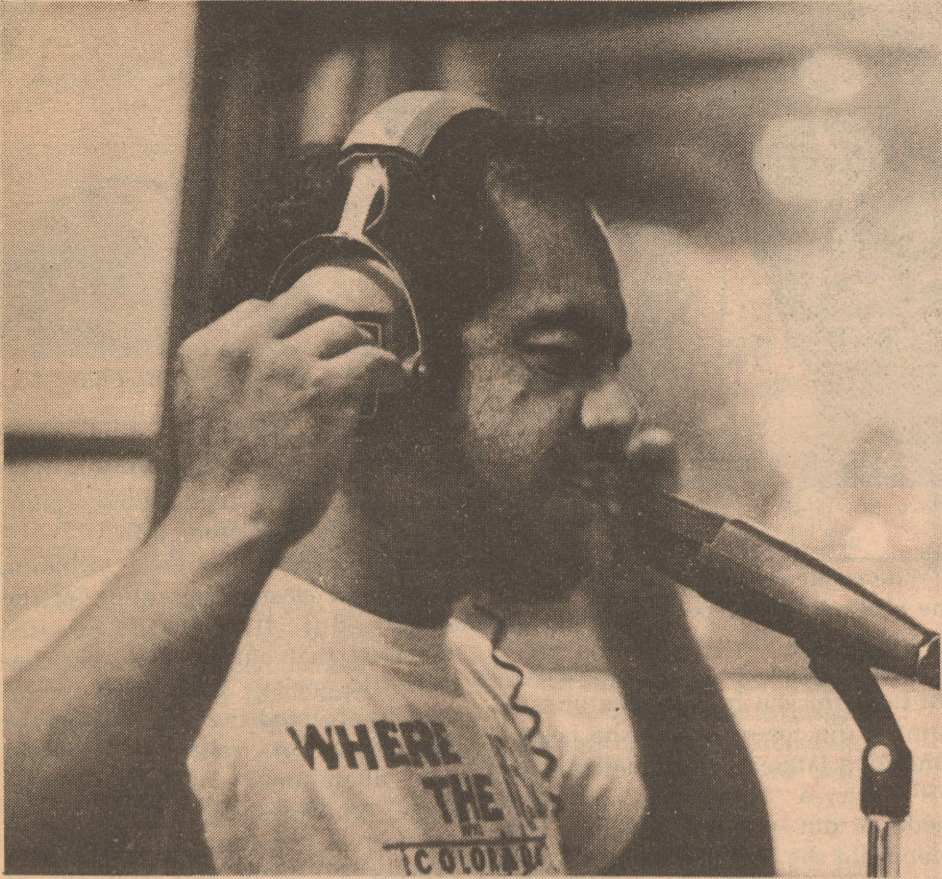
CITIZEN PARTICIPATION IS NEEDED NOW!

CITIZEN INVOLVEMENT IS VITAL TO A SUCCESSFUL COMMUNITY DEVELOPMENT PROGRAM! THIS IS YOUR OPPORTUNITY TO BE HEARD FOR THE IMPROVEMENT OF YOUR NEIGHBORHOOD AND COMMUNITY! THE CITIZENS ADVISORY COMMITTEE AND THE CITY COUNCIL NEED YOUR IDEAS!

FOR FURTHER INFORMATION, CONTACT: COMMUNITY DEVELOPMENT CO-ORDINATOR, CITY OF LUBBOCK 762-6411 Ext. 2290

Backyard Brown Sounds Opens

Photos by Sylvia Orozco



Little Joe doing song for new album, Sea La Paz La Fuerza.

album *Sea La Paz La Fuerza*," Joe continued.

"After this the material has to fit with the feeling of the album. This feeling with which we record has to totally be there. The material doesn't mean anything without the feelings. Each song has a certain message, meaning and purpose. I don't record a song just for the sake of filling out an album. It has to be right," concluded Joe.

There seems to be widespread agreement that Chicano music is on the brink of breaking into a much larger national and international audience. "The quality is there," explains Buena Suerte General Manager Alberto Lopez. "All we need to do is package and market the product in such a way that certain barriers will be broken down. We feel this album

will be a giant step in this direction."

Already magazines such as the *Texas Monthly*, *Time* and *Rolling Stone* have done or are doing major stories on Chicano music and Little Joe, Johnny y La Familia.

If such occurrences are viewed with optimism and excitement by Chicanos in the music business, others are more skeptical of the potential "whitewashing" effect on Chicano music. While this is an obvious possibility, at least in the case of Little Joe it seems unlikely. This is perhaps best explained in Joe's own description of himself:

"I'm the same guy I was on the last day I stopped picking cotton, October 17, 1957—that's still me. I'm still traveling from town to town—not picking cotton, but delivering the songs to the people."

Buena Suerte Record Co. is celebrating the completion of its new ultra-modern recording studio with the release of Little Joe, Johnny y La Familia's newest album. The recording studio, built in Temple, Texas by the Hernandez Corporation, promises to be an important milestone for La Familia as well as for other Chicano artists who choose to record there.

Little Joe explained some of the many advantages of the new studio. "In the past, we worked under the pressure of time, knowing we were paying someone else for studio time. Sometimes we paid as high as \$125 per hour. This puts pressure on you and limits the innovation and experimentation you can do on any given number.

"With the new studio our quality will be better as we'll be able to do production at a slower pace," Joe continued. "Also, I'll be able to produce better sounds as I can bring in other elements such as strings, backup voices, etc. which I couldn't do before because of the time and cost involved."

La Familia's latest LP, entitled *Sea La Paz La Fuerza*, will be released within the next few weeks. As Joe explained, the album will be in some ways different from past ones. "We are emphasizing a more international sound. For example, instead of using

the drums as is traditional in Tejano music, we are substituting acoustic violins, acoustic piano, acoustic guitars and voices. The whole percussion arrangement will have a broader Latino sound."

The material on the album will also be of a wider variety. "The contents of the album will range from una alabanza I've been wanting to record for ten or eleven years, which will be the peace, to *Juan Charrasquiado*, the force," Joe said. Songs on the album will also include *La Virgen de Guadalupe*, *Cosas del Alma*, *El Corrido del Rharo y un Hacendado*, *Combachero*, *Por el Amor de una Mujer*, and *Sabor de Engano*.

For most of the buying public an album concept and the material in the album are things seldom thought of to any great length. For Little Joe, Johnny y La Familia, it's a much deeper and involved process.

"I have to find a direction before I start doing research on the material that's going into the album. The concept or idea just comes to me," explained Joe. "Por ejemplo, horita because of the turmoil that exists entre la Raza, all that's happening, all the killings in the barrio, all the oppression we're having today, Joe Campos Torres, Santos Rodriguez—all these things gave direction to this album. That's why there's a spiritual message in the

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B-30



La Familia discusses arrangements on a song with engineer.

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Tatooes

cream is applied to keep it from itching. "It's not that easy—it takes a certain talent just like any other art," Quintero comments as he glances at the portrait of a woman on his left arm which was painted about 10 years ago to cover another tattoo that read "Born to Lose." "I didn't believe in that motto any more," he says smiling.



Quintero's portrait of a woman hides the tattoo "Born to Lose."

And obviously Chicano subject matter separates Chicano tattoos from the rest. Pachuco gangs were known to have developed certain symbols for identification among other gangs and to distinguish certain

levels of the hierarchy. Many tattoos are symbols of rebellion against American society, others are symbols of "allegiance to Aztlan"—such as those of Che Guevara, la aguila, etc. Religious dibujos such as La Virgen de Guadalupe have often covered the entire length of the back or the front of the person. Leo Martinez has un tattoo de La Virgen y de Jesus Christo on his two arms, each six years old. The large, fascinating line drawings represent a strong religious and cultural belief.

The Jesus Christo tattoo was transferred from a homemade pattern that belongs to a carnal de East Austin, Chivo. En una cajita de baqueta, Chivo tiene cuatro pedasos de sabanas con dibujos en tinta. "Un carnal me los mando de la pinta. Estos tiene como sies años y este como unos once. Se hacen tattoos haya—no hay nada más que hacer. The patterns include drawings of Jesus Christo, portraits of women, birds, a couple embracing with the guy dressed in inmate clothing, y a baby devil. Cada pedaso de sabana tiene manchas de tinta y posible de sangre that show their continual use.

Another very popular Chicano tattoo is la crucifico. Although one rarely finds a woman with tattoos, Mary Ybarra self-inflicted su primer tattoo at the age of 12. Looking in the mirror, with a single needle she punctured a cross in the middle of

here forehead, which since then has been burned out with a red coal match. "My mother and father both had tattoos, so I wanted one too."



Mary Ybarra shows her "third eye."

When asked what the cross meant, she replied, "Some people say that it means 'life,' some say that it protects you; I just like the way they look." On her arm she has a series of self-painted dibujos—a heart, the beginnings of a large cross, a smaller cross with dots, a "third eye," and one medium dot on each finger. Her friend did the one on the upper part which is her favorite. "I get all kinds of different reactions. Some people

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Miss Toker seems to attract everyone's attention.

like them; some people ask me how I could do this to myself. I love how they look; I plan to put two scorpions fighting on this other arm."

Today society views tattooing somewhat as a disfiguration of the body. But it should be understood that our modern, yet conservative society still has not completely accepted the human body for its beauty—and will hardly accept any alteration. However, people, some Chicanos, continue tattooing themselves for whatever reasons—to express sentiment and devotion, to make the body more sexually attractive, or to conform to a peer group. Tattooing continues to be a form of expression; a personal art; and, as in literature, there is a Chicano literature; in politics, a Chicano politics; and in tattooing there exists the Chicano tattoo.

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El Editor, pone al servicio de sus lectores un consultorio personal con el Dr. Cariño, al cual podran acudir por medio de correspondencia postal y sin costo alguno, quienes asi lo deseen. Si tiene Ud. algun problema personal o domestico y no encuentra la solución, envíe una carta a 1638 Main, Lubbock, Texas 79401, y su contestación sera publicada en este periodico, sin revelár su identidad.

Querido Dr. Cariño:

Yo quisiera que Ud. me ayudara a decidir que debo hacer. Yo tengo un niño en la escuela en el segundo grado. Unos dias pasados, llegó a mi casa con las noticias. Su maestra le dijo a su clase que no es "Americano" celebrar el 16 de Septiembre. Yo creo que la maestra esta mal en incolarles a nuestros niños a que se olviden de sus raices de origen. Yo no puedo admitir que a mi niño se le eduque en esta forma.

¿Que puedo hacer para evitar que siga esta practica?
Padre

Querido Padre:

Hable Ud. con la maestra de su niño. Hagale saber en forma energica, que a Ud. no le agrada saber que a su niño se le prive de practicar algo relacionado con su herencia patriotica y su cultura de sus antepasados. En esta nación, se celebran otras fiestas, que aunque no son tan "Americanas", aun se llevan a cabo. Algunas veces, estas personas se deben educar en algunas cosas que ignoran.

Querido Dr. Cariño:

No se porque, pero ya hace varios meses que voy al bingo y no he podido ganar nada. Antes ganaba muy seguido. ¿Ud. cree que existan amuletos o talismanes para poder tener suerte?

Sin Suerte

Querido Sin suerte:

No crea. No es cierto eso de los talismanes para la buena suerte. De los contrario, los que los venden, jamas se deshicieran de ellos. La suerte la pintan en forma de mujer porque es voluble. La suerte es asi. Nunca favorece ni se queda con la misma persona. Cale poniendo las tarjetas de bingo arriba del radio!! Ha! Ha!

El Editor

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John Tower Endorsed By Two Hispanics

Austin — Two prominent leaders of the Hispanic community today announced their endorsement of Senator John Tower for his re-election campaign.

William D. Bonilla of Corpus Christi and Manuel Gonzales of Waco, both former State Directors and National Presidents of LULAC (League of United Latin American Citizens) met with the Senator in a Capital press conference today.

In announcing his support of the veteran Senator from Texas, Bonilla said:

"John Tower has been the friend of the Hispanic community for many years. I have often called upon him to help with the problems we face, and he has always responded immediately to our concerns. His open door to the Mexican American citizen is well know, as is his active commitment to making the lives of all the people better and more productive. Senator Tower's commitment to making the Senator Tower's commitment to the Hispanic American has been recognized many times in the past. This year alone, he was given the National President's Award from IMAGE for his work in helping further the public employment of Hispanics and a citation of appreciation from the founder of the American G.I. Forum for his support of SER, of bilingual education, and for his leadership in helping maintain the Naval Air Station in Corpus Christi. These are merely additions to a long list of awards and citations from Hispanic organizations, who understand and appreciate Senator Tower's concern and involvement.

"Because John Tower has been an effective leader and a true friend of the Hispanic

American, and has demonstrated time and time again that he believes in performance instead of empty campaign promises, I am pleased to support him now. I know that he is our friend now as he has been through the years, and that he will be our friend lon after we help re-elect him to the United States Senate."

Gonzales said in making his endorsement:

"For me, my endorsement of John Tower is a matter of the heart as well as the mind. My heart responds to his longstanding friendship and help with the problems facing the Mexican American. He has seen that the problems of the Mexican American can only be solved by long term solutions. He does not believe in the give-away programs that do so much to take away the pride and ambition of those that are supposed to benefit. instead, he has strongly and effectively supported programs in job training, education, and financial assistance that have helped our people help themselves.

"As for my mind, I have seen the empty promises made by Robert Krueger. I have had enough of this kind of ambitious politician, who would try to use me by making empty promises with no intention to fulfill them. When Robert Krueger ran for Congress, he said that he would have Mexican Americans in the highest levels of his Washington office to keep him informed of the concerns of this large segment of the population of his district. Almost four long years have passed since that election-but he still has not performed on that simple and logical promise. He still has no one in Washington who as a Mexican

American can reflect these problems. After the election is over, Robert Krueger forgets those who elected him. He has no more respect for the intelligence and the memory of the Mexican American than to think he can do this again.

"When you remove all the empty campaign promises and study the record, you find that Robert Krueger has done practically nothing for Mexican American. The few things he has tried have not been successful— either because he was not truly trying or because he is politically ineffective. He has been so ambitious in running for another job that he has not done the job he has.

"I believe that Mexican Americans will show Robert Krueger that we will support those who are with us — as John Tower has been for so long— and we will oppose those who oppose us — as Robert Krueger has so regularly." Bonilla, a longtime Democrat, prominent community leader in Corpus Christ, and civil rights advocate, has served LULAC on every level of local, state and national organizations, including two terms as State Director and as National President (1964). He has also served as chairperson of the Ntional SER-Jobs for Progress board, as consultant to the Equal Employment Opportunity Commission, in numerous local civic and cultural offices, and as a delegate to the Democratic National Convention. Mr. Bonilla is the senior partner in the law firm of Bonilla, Read, Bonilla and Berlanga of Corpus Christi

In addition to being past National President of LULAC, Mr. Manuel Gonzales has served as Chariman of the Board of SER-Jobs for Progress, Inc., the nations's largest Hispanic job training program, and of Abrazar, a LULAC program for the elderly he also serves on other LULAC boards, and is a member of the City of Waco Housing Authority and is a businessman in Waco.

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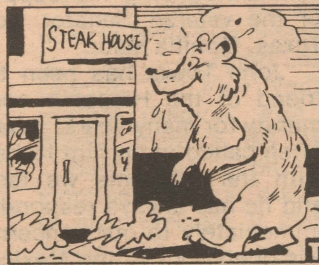
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The Lubbock Public Schools Transportation Office is now operating under a new telephone number. The new number is 763-4481. Anyone seeking to contact the public school transportation office will need to use the new number.

The government would like your views on food-dating, the current information on labels you find most—or least—effective, and what new information you would like to see on food labels. In fact, they will welcome your opinions and suggestions on any aspect of labeling.

So says the VA... by MOON MULLINS

Contact nearest VA office (check your phone book) or a local veterans group.



The Alaskan brown bear is the largest meat-eating animal that lives on land, according to *The World Book Encyclopedia.* It grows up to 9 feet (2.7 meters) long and weighs over 1,500 pounds (680 kilograms).

School Suit Filed [Continued]

children from school since their parents are unable to pay. The state has singled out undocumented children to bear the brunt of whatever financial problems the Texas public schools might have, he said in a 41-page opinion. It would be equally logical to exclude all children who because of English speaking ability, parental wealth and other characteristics are more difficult to educate.

The U.S. Supreme Court has not been willing to penalize children for the wrongful acts of their parents, his opinion added, and denying these children an education when they are young will forever relegate them to the lowest level of employment.

State courts, meanwhile, have upheld the law as reasonable and necessary.

Tuition-free education is not a fundamental right, the Third Court of Civil Appeals said last November in a case brought against the Houston school district.

"The fact that a child leaves his country and covertly enters the state without complying with immigration laws should not somehow create a state responsibility to provide him with a free education."

The state court pointed out that educating the 4,000 to 5,000 illegal alien children in Houston without benefit of state aid would cost local taxpayers \$8.3 million a year.

The law helps ensure that those who are legally admitted to Texas schools have access to a certain quality of education, the court concluded.

No decision has been made to appeal the Tyler case. If it is appealed and Justice's opinion is affirmed by the Fifth Circuit Court of Appeals, it could still be appealed to the U.S. Supreme Court.

MALDEF is also considering bringing litigation in other federal courts in Texas.

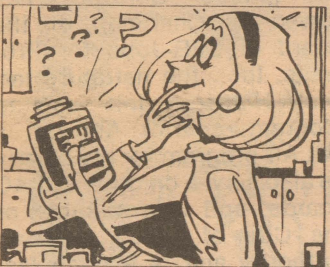
"We have gotten a number of phone calls asking if we would file a case or assist on a case," Roos said.

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