

60% of Hispanics Say Cops Are Bad News!

by Abner Euresti, NewsChannel 11

The Lubbock Police Department is under fire. Two recent incidents have given critics reason to take shots at the Department's treatment of minorities and its use of force, and that has given the force's defenders reason to fire back. The debate will continue, but we wanted to know what a scientific poll would show on where Lubbock stands on the issues.



In-Depth: The Pulse of America poll numbers you haven't seen.

Few issues will polarize a city like one involving race, throw in that city's police department and accusations of excessive force and it becomes more complex, with even more opposing sides. It is the situation Lubbock is facing.

The city is being sued by two Hampton University basketball coaches and one of their husbands. They were detained by police investigating an attempted money scam. Police later called it a case of mistaken identity. The plaintiffs are black and they claim racism played a part.

"El Respeto al Derecho Ajeno es La Paz."
"Respect for the Rights of Others is Peace"
Lic. Benito Juarez

EL EDITOR

Vol XXII No. 33

Week of May 13 thru May 19, 1999

Lubbock, Texas

Established 1977 - Texas' Oldest Hispanic Owned Newspapers

Police Brutality Cases Prompt Fresh Calls For Reform

By Vanessa Colon

With claims of police brutality against Hispanics and other people of color gaining more visibility in recent months, new reform demands are being voiced nationwide. They are coming from Congress, several advocacy organizations and the U.S. Department of Justice itself.

Attorney General Janet Reno last month announced measures calling for the collection of racial and ethnic data on motorists stopped by the police and an end to excessive use of force by law enforcement officers.

She added that the Justice Department will be calling on more police departments to collect and provide the department with data to determine patterns of "racial profiling" -- a method that uses race and ethnicity to single out suspects.

Other actions being taken by the government and advocacy groups include:

-- U.S. Rep. Jose Serrano (D-N.Y.) is preparing legislation that would require a bipartisan commission to study the adequacy of police recruitment and training policies at a national level.

-- The National Council of La Raza is asking that the House Judiciary Committee hold hearings on excessive use of force and racial profiling.

-- The California chapter of American Civil Liberties Union is urging the state legislature to pass a bill -- reintroduced this session -- requiring the state to compile statistics on motorists who are stopped by police. The collection of these statistics is similar to that proposed by Reno.

-- The U.S. Department of Justice and the U.S. Commission on Civil Rights are conducting separate investigations into the New York City Police Department's alleged practice and pattern of police brutality.

Many Hispanic leaders are applauding the advocacy groups and the Justice Department for their efforts against brutality, but say cultural training is also needed.

Gonzalo Dorta, a civil rights attorney in Miami, emphasizes, "I think the measures are a step forward. But there should be some type of mandatory seminar to make first-time officers culturally sensitive."

He contends, however, that

And in March, a policeman shot and killed a 15-year-old boy who was threatening his relatives and police with a knife. The boy was Hispanic. That incident fueled the race debate, and added excessive force to the mix. And if the Lubbock AJ 'Letters to the Editor' are indicators of the current hot topics of debate, the police department is at the top of the list.

So, what did the poll say? Lubbock residents were asked to respond to this statement: The Lubbock Police Department treats minorities unfairly.

- * 0.3% strongly agreed
- * 16.3% agreed
- * 62.9% disagreed
- * 5.8% strongly disagreed
- * 14.6% gave no answer.

If you break it down by ethnic groups,

- * 14% of Anglos believe the police department treats minorities unfairly,
- * 11% of African-Americans believe that
- * 50% of Hispanics agree or strongly agree that the police department

ment treats minorities unfairly.

And, on the other issue, Lubbock residents were asked to respond to this statement:

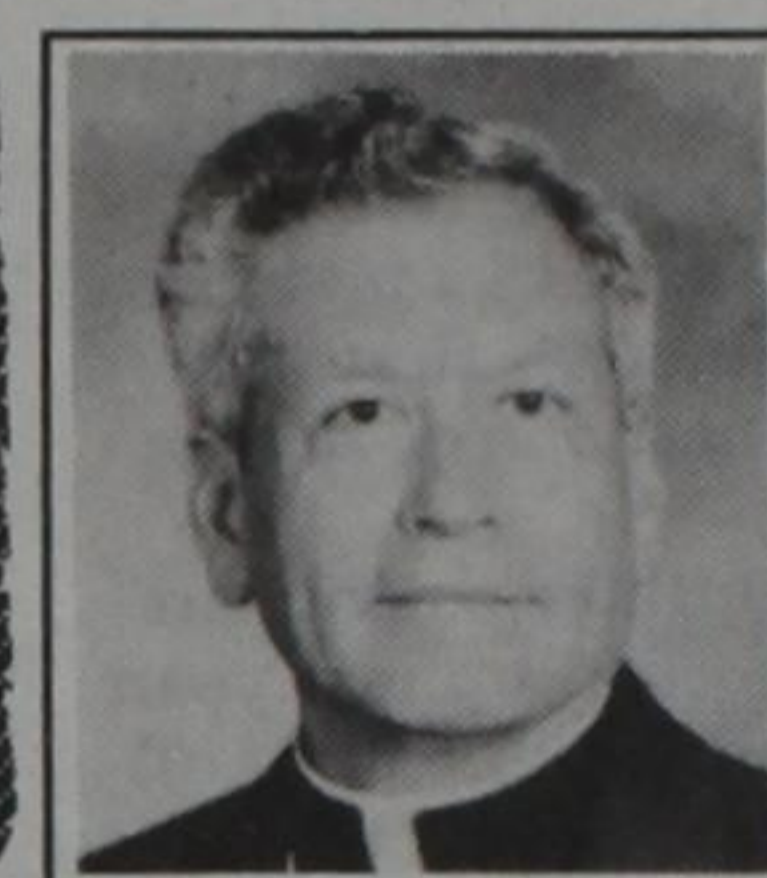
The Lubbock police department uses excessive force in enforcement of laws.

- * 1% strongly agreed
 - * 19% agreed,
 - * 55.8% disagreed.
 - * 5.8% strongly disagreed
 - * 18.4% gave no answer.
- Again broken down by ethnic groups
- * 15% of Anglos believe the police department uses excessive force
 - * 33% of African Americans believe that
 - * Hispanics, 60%

Lubbock Police Chief Ken Walker says the questions were poorly worded and almost ask for a negative response. Still, he says he was surprised by the overall numbers.

You can argue about the wording, or what conclusions you can draw, but it's hard to ignore those high negative numbers from Hispanics. Bishop Placido Rodriguez of the Lubbock Catholic Diocese says

he's not surprised. Bishop Rodriguez believes things are getting better, not worse. But, he says Lubbock still needs vehicles to allow all people to vent frustrations and dissatisfaction and channel energies in a positive direction. And both he and the Mayor believe Lubbock can turn this negative into a positive.



Both Chief Walker and Mayor Sitton say the city is working very hard to add

"I am Hurt" said Mayor Sitton about Hispanics' feelings toward police



more minorities to the police department, but stress they only want to hire the best.

The Mayor say that while that has always been the case, recruiters are expanding their efforts to all parts of the state.

News Briefs

UT System appeals Hopwood ruling

AUSTIN- The University of Texas asked the 5th U.S. Circuit Court of Appeals last week to reconsider its decision in the Hopwood case, which ended affirmative action in college admissions in the state.

The Hopwood ruling in 1996 went against the UT School of Law. After the decision, then Attorney General Dan Morales, a Democrat, decided the ruling against UT applied to all public university admissions policies in the state.

Newly elected Republican Attorney General John Cornyn helped draft the wording for the appeal filed last week. A state-financed study released in January showed a drop in the number of Latinos, blacks and other minorities enrolling, applying and being admitted to the state's best public universities.

Hispanic Actor Promotes Fight Against Domestic Violence

Austin, Texas, - Actor Edward James Olmos is spreading a message aimed at ending domestic violence in the Rio Grande Valley region. To give added punch to his message, he prepared a documentary film "It Ain't Love," featuring FACES-New York group teenagers, who have themselves suffered from domestic violence.

"Nobody is born with a pistol in his hands. Nobody is born punching. This is an antidote against violence," said Olmos in reference to the documentary.

"It is important for young people to become acquainted with the problem of domestic violence," he stressed.

Every three minutes, there is an incident of domestic violence in this Rio Grande area bordering with Mexico and more than 36 percent of the teenagers are exposed to it, according to Rio Grande Valley police.

The actor is giving lectures at schools, talking to teenagers and asking their opinions on the documentary.

Olmos, who starred in the television series "Miami Vice" and movies such as "Selena," "Stand and Deliver" and "American Me," believes that domestic violence can be stopped "if we avoid the violence we often see in the media and help these abused teenagers, who never make the news."

Olmos said that the purpose of the documentary is to make students aware of the situation and encourage them to offer help to their fellow students.

According to the actor, it is essential for the teenagers to feel that they are not alone in their suffering.

The actor's initiative was well-received by the teenagers, who see in Olmos a model they want to imitate. He was also supported by groups fighting domestic violence and child abuse.

For Alma Villarreal, director of the Brownsville Center for Abused Women, it is essential for the message to reach the young.

"Last year, 103 women were murdered in this state alone by their husbands, ex-husbands or boyfriends," Villarreal said.

Statistics show that every 15 minutes, a person is being physically or psychologically abused in Texas.

America Online to Promote Dialogue Among Races

Washington, - The president of the America Online (AOL) Internet service provider, Steve Case, announced Tuesday the launching of an initiative, aimed at promoting dialogue among races and ethnic groups in the United States.

"Dialogues on Line: Racial Reconciliation" is a joint effort by Digital City Inc., an interactive AOL guide, and the Western Justice Center non-governmental organization in California.

Case made the announcement during a two-day meeting organized by the Conference on Civil Rights Leadership and the Fund for Leadership in Education, which ended Tuesday in Washington.

"As a nation, we must be proud of the wealth of our people, of their different voices and backgrounds. In this task, the Internet must be a part of the solution, not part of the problem," Case said.

The initiative, launched this week in Atlanta, Detroit, Los Angeles and Washington, will enable the public to exchange ideas on race and explore new ways to become involved to achieve reconciliation.

Digital City is also providing a space for the Western Justice Center data bank, which includes hundreds of organizations specializing in community mediation and dialogue among groups.

In his Tuesday presentation at the Press Club, Case said that the technological revolution should not ignore the poorest, who are unable to buy computers, much less access the Internet.

In this connection, he noted the need to extend Internet services to the most needy communities, creating economic and educational opportunities, and working more closely with non-profit organizations.

Case cited as examples of his company's efforts the creation of interactive services to communicate with congressmen and to read their draft bills, last year's debate on race and the support given to a Washington school, in the form of computers, scholarships and interactive resources.

Comentarios de Bidal

by Bidal Agüero

And now there are three!

With the beating of another teenage boy this week, the City of Lubbock



is now faced with one for sure and maybe up to 3 lawsuits courtesy of the Lubbock Police Department.

Yet, "the Lubbock Hispanic community doesn't seem to care," according to one El Editor reader.

The caller asked how to get in contact with the brown berets. "I'm willing to help as much as I can with a march protest, or whatever it takes."

I was left to grasp for answers after I told her that the Brown Berets were no longer active and as she continued to ask who could do anything. "We maybe LULAC or maybe even the new Community Relations Committee," I finally said.

"I'm really disappointed in you," she told me. "I can really only write about it," I said.

Now I wonder, is this all I can do? Is this all that anyone can do?

Write Us and Give Us Your Opinion!
1502 Ave. M
Lubbock

¿Que Pasa?

Casos De Brutalidad Policiaca Impulsan Nuevos Pedidos De Reforma

Por Vanessa Colon

Debido al creciente número de casos de brutalidad policiaca nuevas exigencias de reforma se están presentando a nivel nacional. Estas proceden del Congreso, varias organizaciones de activistas y el propio Departamento federal de Justicia.

La Secretaria de Justicia Janet Reno anunció el mes pasado medidas que piden hacer acopio de información racial y étnica sobre los conductores detenidos por la policía y poner fin al uso excesivo de la fuerza por parte de los agentes de la ley.

Ella agregó que el Departamento de Justicia estará pidiendo a más departamentos de policía que recojan y suministren a ese departamento información para determinar las pautas de "perfiles raciales" -- un método que emplea la raza y la etnicidad para señalar a los sospechosos.

Otras acciones que el gobierno y los grupos de activistas están tomando incluyen a las siguientes:

-- El congresista José Serrano (demócrata por Nueva York) está preparando un proyecto de ley que exigiría el que una comisión bipartidaria estudiara la suficiencia de los cursos de acción sobre reclutamiento y capacitación de la policía a nivel nacional.

-- El Consejo Nacional de La Raza está pidiendo que el comité judicial de la Cámara de Representantes efectúe audiencias sobre el uso excesivo de la fuerza y los perfiles raciales.

-- El capítulo de California de la American Civil Liberties Union está instando a la legislatura estatal que apruebe un proyecto de ley -- vuelto a presentar en esta sesión -- que exija al estado la recopilación de estadísticas sobre los conductores que son detenidos por la policía. El acopio de estas estadísticas es semejante al propuesto por la Secretaria Reno.

-- El Departamento de Justicia y la Comisión sobre Derechos Civiles de los Estados Unidos están efectuando investigaciones separadas acerca de las presuntas prácticas y pautas de brutalidad del Departamento de Policía de la

Ciudad de Nueva York. Muchos dirigentes hispanos están aplaudiendo a los grupos de activistas y al Departamento de Justicia por sus gestiones contra la brutalidad, pero dicen que se necesita igualmente la capacitación cultural.

Gonzalo Dorta, abogado de los derechos civiles de Miami, dice enfáticamente: "Creo que las medidas son un paso hacia adelante.

Pero debería haber alguna clase de seminario obligatorio para hacer que los agentes que cometen infracciones por primera vez lleguen a ser culturalmente sensibles".

El argumento, no obstante, que la brutalidad de la policía en el sur de la Florida no es tan mala como en otros lugares.

"El sur de la Florida tiene un gran influjo de personas. Es muy probable que las personas encuentren a otras de grupos étnicos diferentes. Esta región ha sido bendecida por la diversidad", dice él.

Marisa Demeo, directora de la oficina en Washington, D.C., del Fondo México-Americano para la Defensa Legal y la Educación (MALDEF en inglés), manifiesta su preocupación por los inmigrantes, que pueden ser reuñentes a presentar quejas: "Nadie está hablando sobre el Servicio de Inmigración y Naturalización ni de sus abusos contra los inmigrantes latinos. La Secretaria Reno necesita adoptar una postura más enérgica".

Los informes recientes de Amnistía Internacional hacen notar que el uso excesivo de la fuerza por parte de la policía ocurre con frecuencia, especialmente en las comunidades mayormente de color.

Un informe de dicha entidad de 1996 muestra varios casos de uso excesivo de la fuerza por parte del Departamento de Policía de la Ciudad de Nueva York en comunidades de color.

Un ejemplo que menciona es el caso de Anthony Báez, quien muriera después de fuera sujetao a fuerza por el cuello por la policía durante un enfrentamiento de menor importancia con

migrantes, Leticia Gonzalez and Enrique Funes Flores, by two Riverside County sheriffs deputies in California.

"Sometimes they (police officers) have no knowledge of the people they are policing and, in fear, they use their weapons as equalizers. And sometimes they have a preconceived feeling about the people they are policing," says Rep. Serrano.

Lenny Lemer, president of the New York chapter of the Hispanic National Law Enforcement Association, adds that communities cannot address discrimination "with a propaganda of fear," since it would affect the recruitment of people of color into the police force, which he considers a solution to racism. "When you recruit minorities, they tend to be more sensitive to other cultures," Lemer says.

Last month, two troopers from the New Jersey State Police were indicted on charges of falsifying documents to cover up the fact they stopped Hispanic and black motorists without cause.

Some Hispanics also express the concern that measures requiring data collection by police departments may not be effective.

Serrano suggests that although data collected from police departments could be tampered with, addressing police brutality and racial profiling has to start somewhere.

agentes en 1994. Un informe de 1998 de Amnistía Internacional sobre los derechos humanos en los Estados Unidos substancia también las golpizas propinadas a dos inmigrantes mexicanos, Leticia González y Enrique Funes Flores por dos agentes del alcaic mayor del Condado de Riverside, en California.

"Algunas veces ellos (los agentes de policía) no tienen conocimiento de las personas a quienes están observando y, por temor, usan sus armas como niveladores. Y algunas veces tienen un sentimiento preconcebido acerca de las personas a quienes están vigilando", dice el representante Serrano.

Lenny Lemer, presidente del capítulo de Nueva York de la Asociación Nacional Hispana del Cumplimiento de la Ley agrega que las comunidades no pueden enfocarse sobre la discriminación "con una publicidad de temor", ya que eso afectaría al reclutamiento de personas de color para la fuerza de policía, lo cual él considera como una solución para el racismo. "Cuando se recluta a personas minoritarias, éstas tienden a ser más sensibles con otras culturas", dice Lemer.

El mes pasado, dos agentes de la Policía del Estado de Nueva Jersey fueron enjuiciados por acusaciones de falsificar documentos para encubrir el hecho de que ellos detenían a conductores hispanos y negros sin causa alguna.

Algunos hispanos manifiestan igualmente la preocupación de que las medidas que exigen el acopio de información por parte de los departamentos de policía pueden no ser eficaces.

El representante Serrano sugiere que, aún cuando la información recogida de los departamentos de policía pudiera estar alterada, el enfoque sobre la brutalidad policiaca y el uso de perfiles raciales tiene que empezar en algún lugar.

(Vanessa Colon es reportera de Hispanic Link News Service en Washington, DC.)

Propiedad literaria registrada por Hispanic Link News Service en 1999.

El Editor, Lubbock, Tx, May 13, 1999

Imprisoning A Million Nonviolent Offenders: Use of Prisons Serves Neither Justice Nor Society

BY VINCENT SCHIRALDI, PMS

Last year, for the first time in our nation's history, over one million people were imprisoned for nonviolent offenses.

Although politicians have made a lot of hay about locking up the "worst of the worst," over the past 20 years we've actually added more nonviolent offenders to our prisons than violent ones. Since 1978, the number of violent offenders being sent to prison every year has doubled, the number of nonviolent offenders has tripled, and the number of drug offenders has increased eight-fold.

In other words, while many mandatory sentencing laws are passed on the specter of Jack the Ripper, our prisons are filling with members of the "gang that couldn't shoot straight."

Some argue, of course, that crime is on the decline because we've locked up so many prisoners, violent and nonviolent alike. While no one can dispute the fact that prisons serve some crime-control purpose, it cannot be said that if some prisons are good, more prisons must be better.

Between 1992 and 1997, for example, California added 270 prisoners per week to its prison

system, while New York added a more modest 30 prisoners per week. If the "prisons cure crime" theory is to be believed, California should have mightily outshone New York from a crime-control standpoint during that period. Yet despite the fact that California was adding nine times as many people to its prison system every week as New York, New York experienced a percentage drop in homicides which was half again as great as the percentage drop in California's homicide rate.

The growth in the imprisonment of nonviolent offenders has been so explosive that it's a little difficult for the average citizen to wrap his or her arms around the numbers. A few statistics help put it in perspective:

* America now locks up more nonviolent offenders than the combined populations of Alaska and Wyoming.

* The 1.2 million nonviolent prisoners we locked up last year is three times the number of all offenders imprisoned by the 12 countries that make up the European Union, even though those countries have a 100 million more citizens living in them than the US does.

* The \$24 billion spent to imprison those offenders is almost 50% more than the federal government spends on a welfare program that serves 8.5 million people.

* In 1995, states around the country spent more building prisons than universities for the first time. That year, there was nearly a dollar-for-dollar tradeoff in funding between universities and prisons.

In the mid-1990s, the budgets for prisons exceeded the budgets for universities in both Califor-

nia and New York for the first time.

There must be a point at which we balance our zeal for punishment against the human and fiscal costs of such policies. Spending more to lock up nonviolent offenders than to educate our young people is the basis for a cruel, self-fulfilling prophecy. Failing to distinguish between serious and non-serious offenders threatens to turn our system into one in which justice becomes trivialized on the one hand, and hard-hearted and mean-spirited on the other.

After Kosovo, We Will Probably See More of the Same Without A Dedicated U.N. Standby Force

BY SANFORD GOTTLIEB, PMS

When the agony in Kosovo is finally over, will we live in a world where there is respect for minimal standards of behavior?

Hardly. There will likely be other instances of "ethnic cleansing," even full-scale genocide, as well as the more traditional cross-border moves.

We live in a world with few laws, no global police, and the barest embryo of a court system -- and the events in Kosovo will not change that.

What should be done in the future to resolve bloody conflicts among and within nations when peaceful means fail?

The world community needs muscle to enforce rules. That muscle could come from armed forces on standby status, contributed by U.N. member nations for operations authorized by the Security Council. If a sufficient number of governments commit to such a system, long-standing obstacles to collective action could be overcome.

At present, even when the U.N. Security Council shows the political will to act, it lacks the means to enforce its decisions. The Security Council has no armed forces, so each crisis can only lead to a different "pick-up team" of reluctant players. During the Cold War, lightly-armed U.N. teams were largely limited to policing cease-fires only when warring governments or factions agreed.

Some would like NATO to fill the enforcement vacuum. But NATO, now bombing Yugoslavia, has a mandate limited to Europe. It does not operate, for example, in Africa, where at least 500,000 Rwandans were slaughtered and over a million fled in 1994 as NATO member nations averted their eyes.

Furthermore, other countries rely excessively on the United States. Although we are the world's single superpower, many countries are prosperous and well armed, and should expect to share the burden more equitably when the world community decides to use military force.

Finally, when curbing massacres and deportations requires a forceful international response, the United States is reluctant to exploit its military might. Avoiding casualties has come to dominate American military thinking. This, despite a strategy that assumes the ability to fight two

major regional wars simultaneously, over 1.4 million active-duty troops, 11,000 combat aircraft and 8,200 tanks, and a military budget topping \$280 billion a year.

There is no simple way to overcome these obstacles. But one measure that could help prepare for future crises is found in the U.N. Charter. All members, Article 43 says, should "undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements, armed forces, assistance and facilities including rights of passage."

In other words, in 1945, U.N. members were asked to designate trained and equipped military units that would be on standby for use by the Security Council in crisis situations. The five permanent members of the Security Council -- the United States, Soviet Union, Great Britain, France and China -- discussed this proposal, but Cold War divisions finally buried it.

It's time to implement Article 43. Designated units on standby in their own countries would not form a U.N. standing army. They would, however, enable the Security Council -- if the five permanent members are in agreement -- to organize a rapid response without having to cobble together last-minute, grudging, temporary coalitions.

Under Article 43, the United States could place on standby some of its unsurpassed airlift and sea lift units and bomber forces, while other nations could contribute ground forces.

In addition, the U.N. would need a permanent military command structure. Once in place it could plan for joint training separate national units.

Canada recently tried to move in that direction by proposing the creation of mobile headquarters units at the U.N. Lack of funds, and the active opposition of Jesse Helms, chairman of the U.S. Senate Foreign Relations Committee, killed that proposal.

We are a long way from strengthening the U.N.'s power to curb future Kosovos. The United States, held hostage by congressional disputes over family planning programs abroad and beset by isolationist legislators is the U.N.'s biggest debtor. Seven former secretaries of state recently told Congress in a news-

The following is a Cinco de Mayo message from Ramsey Muniz.

Cinco de Mayo

In remembrance of Cinco de Mayo, I rise to greet the sun, Tonatocotli. This morning I awakened in the spirit of Mexi-kayotli. This is the spirit that enables our brave warriors to battle for the ancient spirits of the land.

I am the indigenous spirit of Cem-Anahuac. I sit in silence and reverence for those who struggled, fought, and died in the battle of 1862, the engagement that drove the French from Mexico.

I gaze toward the East, the region of Xipe Totec, which sustains life. I thank the brave warriors who with honor, valor, and dignity submitted their lives to preserve liberty and justice in our home, and freedom from sovereignty by a foreign country.

I gaze to the North, the ancient region of Tezcatlipoca, who is known as "Smoking Mirror." In remembrance of Cinco de Mayo, I raise my Mexica voice to the North. With head and hands held high, I praise our ancestors who relinquished their lives for the indigenous people. This glorious day of our ancestors gives me the honor to proclaim that I'm the indigenous spirit of Cem-Anahuac. I'm Mexica!

I turn now towards the West. This is the region of Quetzalcoatl, the "Plumed Serpent," our intelligence and wisdom. I take pride on this day for that great Zapotec Indian leader, Benito Juarez, who fought for the land of Cem-Anahuac and for equal independence of all Mexicas. He demonstrated the ultimate spirit of overcoming oppression through knowledge. The pride of our indigenous spirit is knowledge!

On this historic day, our ancient heroes make me see that I am not Hispanic or Latino. I am the same spirit that flows through the land since its creation. Ni Mexi-Katli! I am the indigenous flower of Cem-Anahuac.

I face the South as night falls on the land. I see the region of Huitzilopochtli, the force of will and power that overcomes impossibilities and conquers barriers. I acknowledge you, young warriors, Los Niño Heroes, who at the end of the battle in Chapultepec, would not desert our flag -- the essence of who we are to the French. They wrapped themselves in the Mexican flag, for all to witness, before leaping to their death. They would not change, even with death, your spirit of Mexi-Kayotli.

I now stand in the center, balanced in mind, body, and spirit -- in who I am and have ALWAYS been. I appear on this day, Cinco de Mayo, under the enlightenment of the Sixth Sun of consciousness, awakened from that strange dream walk of ill movements to the realization of the acceptance of our indigenous spirits. They await the true independence of our hearts and minds.

I proclaim and declare before the world this Cinco de Mayo. Ni Mexi-Katli! I am Mexica! Soy Mexicano!

Muchipa Yollo Mexi-Ka
Huehue Coyotzin y Tezcatlipoca

paper ad, "We urge you: honor our international commitments and pay America's debt to the United Nations. Great nations pay their bills."

Great nations are also measured by how well they prepare for the future. Will the United

Texas Sets Sights On Paying College Costs for Former POW Gonzales

By Kathy Walt and Patty Reinert

AUSTIN, Texas, May 11, 1999 - The Texas Senate gave former prisoner of war Steven Gonzales a special welcome home today: a free ride at the Texas public college of his choice.

It unanimously approved and sent to the House a measure to allow Texans classified as POWs on or after Jan. 1, 1999, free tuition, fees, room, board and books. Before the Senate can make good on its offer, though, the Texas House must also pass Senate Bill 1902 and Gov. George W. Bush must sign it.

"That's wonderful," Gonzales said of the legislation when contacted at home in Huntsville. "It's really neat to be honored in that way and I'd like to go back to (Texas) A&M."

States help fashion a long-term international response -- including but not limited to a possible use of military force -- or will we be doomed to watching other miserably survivors on our TV screens?

"We'll turn that yellow ribbon into a full scholarship," said Sen. Steve Ogden, a College Station Republican whose district covers Texas A&M. Lawmakers had sported yellow ribbons on their lapels during the month that Gonzales and two other U.S. soldiers were held captive by Serbian forces.

"This bill is telling our POWs that we welcome them back home after the horrors of imprisonment in a foreign land and that we want them to have the opportunity of completing a good education in appreciation for their service and dedication to us," said Sen. Eddie Lucio Jr., D-Brownsville, who sponsored the bill.

Gonzales is the only person who would currently qualify under the bill. An honors student in high school, he left Texas A&M in 1996 after his freshman year to join the Army.

Commission Recognizes Hispanic Contributions to Armed Forces

By Santiago Tavera

Washington, - The Heroes and Heritage organization and the Senate Republican Conference Hispanic Affairs Committee on Thursday emphasized the contributions of and necessity of Hispanics in the armed forces of the United States.

In a presentation on Thursday, the U.S. Selective Service director, retired Col. Gil Coronado, said he is looking for support from veterans organizations and Hispanic institutions to encourage active military service among Hispanics.

Coronado, who is also the president and founder of Heroes and Heritage, said, "Now I am in a better position to help Hispanics, but you (Hispanics) should also ask for support from your representatives and senators."

Coronado founded the organization five years ago to increase recruitment and retention rates of Hispanics in the armed forces through discussions with Secretary of the Army Louis Caldera as well as through presentations similar to Thursday's presentation for the Senate committee.

The Heroes and Heritage vice president, retired Col. Archibald Keilly, who is of Cuban descent, said that for the Senate presentation "we presented a review of the contributions of Hispanics in the various wars."

Keilly said that during the war in Vietnam, Hispanics only made up five percent of the U.S. population, but make up "28 percent of the names that appear on the memorial in Washington that is dedicated to that war's fallen."

"We have bled, and many have lost their lives in the service of our nation," Keilly said.

Keilly added that in times of peace there are few Hispanics in the armed forces, because they have to have a high school diploma and have to pass various exams.

"However, during conflicts those prerequisites do not exist and everyone is able to enter military service, that is why there are so many Hispanics in the military in times of war," Keilly said.

The latest statistics released by the Pentagon show that 7.3 percent of the U.S. armed forces identify themselves as Hispanics. According to the National Council for La Raza, the Hispanic presence in the armed forces is growing, primarily among the lower ranks.

A 1996 study released by La Raza, titled "A Forgotten Force" and taken from Defense Department statistics from 1986-1996, reveals that only four percent of the armed forces officers corps are Hispanics.

The Senate Republican Conference Hispanic Affairs Committee was created in 1987 in an effort to respond to the legislative concerns and needs of the Hispanic community.

Clinton, U.S. Congress Tackle Issue of Sanctions on Cuba

Washington, May 12 (EFE).- The White House has asked Congress for greater flexibility in imposing economic sanctions on other countries just as the Commerce Department implements an earlier measure allowing the sale of food and medical supplies to Cuba.

Assistant Secretary of State Stuart Eizenstat told the Senate Committee on Agriculture on Tuesday that President Bill Clinton wanted to reach a common stand on the use of economic sanctions against third countries.

Senators have been deliberating a bill filed by Agricultural Committee chairman Richard Lugar that would tighten economic sanctions on more than 12 countries.

American fishermen, who have been suffering their third straight year of declining business and falling prices, have urged the White House to lift or ease sanctions on the sale of fishery goods to certain countries.

Recently, the White House announced that it would allow the sale of U.S.-produced food to Iran, Libya, and Sudan, business which had previously been banned.

The U.S. Chamber of Commerce has been fiercely opposed to the use of economic sanctions for political motives and, in the past year, has gained the support of top business leaders, academics, former White House officials, and former lawmakers.

The Chamber of Commerce lobbied hard for the government to end the unilateral embargo imposed on Cuba more than 30 years ago.

On Tuesday, the White House measure allowing the sale of food and medical supplies to "private" firms in Cuba finally went into effect four months after being announced.

Eizenstat told the Agriculture Committee that the measures announced by Clinton in January were suitable under the current situation.

The new regulations allow the sale of agriculture and fishery products, as well as herbicides, fertilizers, pesticides, and seeds, he also said.

But according to fishery experts, benefits from the measure could be limited due to the weak purchasing power of the Cubans and to Fidel Castro's openly-expressed doubts on Washington's motives.

Since Cuba's government runs the country's health system, the sale of medicine and medical supplies would eventually involve a government agency.

A Cuban exile group in the United States has denounced the new White House policy, claiming that any step easing the embargo on Cuba would sustain Castro's Marxist regime.

The flexibility being sought by Clinton is aimed at averting any future diplomatic disputes surrounding the imposition of economic sanctions on other countries.

In 1996, the European Union and the Organization of American States condemned the United States for passing the Helms-Burton Law which allows the prosecution of third-country firms doing business in Cuba with U.S. assets seized following the 1959 revolution.

Américo Paredes, 83,

Pioneer in Chicano Studies

By JOE HOLLEY

May 6, 1999 - Américo Paredes, a writer, folklorist and one of the founders of the Chicano Studies movement in the 1960s, died Wednesday at Specialty Hospital in Austin, Texas. He was 83.

At the time of his death Paredes was professor emeritus of English and anthropology at the University of Texas at Austin. His best-known book, "With His Pistol in His Hand: A Border Ballad and Its Hero," is considered by folklore scholars to be a groundbreaking work in folklore and Chicano studies.

Paredes was born in 1915, in Brownsville, Texas, to a family with roots deep in what he called the Lower Border, that area of Texas along the Rio Grande from the two Laredos to the river's mouth at the Gulf of Mexico. Bounded by desert and the sea, this isolated cluster of towns and villages along the river had been the heart of the old Spanish province of Nuevo Santander, colonized in 1749 by Jose De Escandon. Paredes' family on his father's side came to the area in 1580; his mother's family arrived in the mid-19th century.

Paredes insisted that a distinctive culture evolved where "the two cultures mingled and clashed," and he devoted his scholarly life to exploring the

folklore and culture of the area. His work, the folklorist Richard Bauman has written, vindicates the premise "that a deep, detailed, nuanced understanding of the local will illuminate and inspire a more global vision."

He started writing poetry as a teen-ager and some of his poems were published in La Prensa, a widely read Spanish-language newspaper published in San Antonio. During the Depression years he worked as a reporter for The Brownsville Herald. With his first wife, Chelo Silva, a well-known singer in Mexico and South Texas, he also was part of a group that performed traditional music for parties and gatherings in the Rio Grande Valley. Paredes and Miss Silva were divorced in the 1930s.

Even as a reporter, Paredes wrote poetry and essays about Chicano culture. He also wrote a novel, "George Washington Gomez," but the book remained in manuscript form until 1990, when it was published by Arte Publico Press in Houston. Paredes enlisted in the Army in 1941, and worked in the Pacific theater as a correspondent for Stars and Stripes. After the war, he stayed in the Far East for five years, covering Japanese war crimes trials for Stars and Stripes and later doing public relations work for the American Red Cross

in Japan. In Tokyo, in 1948, he married Amelia Nagamine, daughter of an Argentine diplomat.

He returned to Texas in 1950 and enrolled at the University of Texas at Austin. The first Mexican-American ever to receive a Ph.D. at the University of Texas, he taught at the university from 1958 until his retirement in 1984.

"With His Pistol in His Hand," his doctoral dissertation, is both a scholarly investigation into the evolution of a popular ballad about a Mexican-American fugitive named Gregorio Cortes and a revisionist retelling of the 1901 incident that inspired the ballad.

It would not have been published, Paredes told The Texas Observer, without the aid of two influential scholars at the university, Robert Stephenson and Stith Thompson, who became Paredes' champions on a campus that had never been particularly welcoming to Mexican-American students or scholars.

The book was published in 1958 and for nearly a decade after its publication remained something of an underground classic. That began to change in the 1960s, when Chicano activists at Berkeley and other California institutions discovered it. They recognized its significance

as an alternative telling of American history and sociology. Today, "With a Pistol in His Hand" is in its ninth printing.

Paredes, who was co-founder and first director of the University of Texas Mexican American Studies program as well as a founder of the Center for Intercultural Studies of Folklore and Ethnomusicology, published numerous articles, essays, books and poetry during his nearly 30-year career at the University of Texas. He published five books after his retirement.

In addition to "With His Pistol in His Hand" and the novel "George Washington Gomez," Paredes' books include "Folktales of Mexico" (1970), "A Texas-Mexican Cancionero" (1976), "Between Two Worlds," a book of poems (1991), "Uncle Remus con Chile" (1992), "Folklore and Culture on the Texas-Mexican Border" (1993) and "The Hammon and the Beans and Other Stories" (1994).

Paredes won a Guggenheim Fellowship in 1962 and received the Charles Frankel Prize from the National Endowment for the Humanities in 1989. In 1991, he was awarded the Aguila Azteca (Aztec Eagle) medal, the highest honor given a foreigner by the Mexican government.

He is survived by his wife, three sons, Américo, Alan and Vicente, and a daughter, Julia.

Guatemalan Laureate Rigoberta Menchu Defends Her Book

By JULIA PRESTON
MEXICO CITY, Jan. 24, 1999 -- Rigoberta Menchu, the Guatemalan Indian who rose from a childhood of want and racist violence to be awarded the 1992 Nobel Peace Prize, dismissed questions Wednesday about a book in which she described her life history, saying she had "a right to my own memories."

In meetings she organized with reporters here promising to "lay to rest" doubts about the 1983 volume, which records her memories of horrific violence, Ms. Menchu denied that it contained purposeful inaccuracies but was elusive when pressed to clarify specific points.

Doubts about the veracity of some episodes she recounts in the book, called "I, Rigoberta Menchu" (\$14.40 from Amazon.Com), were raised in a new study by David Stoll, an anthropologist at Middlebury College in Vermont. A Dec. 15 report in The New York Times, based on new reporting in Ms. Menchu's home village, pointed to additional inconsistencies between her version and the recollections of many neighbors and relatives.

Ms. Menchu said Wednesday that the central reality for her was that her father, mother and at least two brothers were all murdered by government security forces during the ferocious violence that descended on Guatemala's Indian communities in the years before her book was published - all facts that have not been disputed. "I didn't find anything in these reports that changes the fact that my people are dead," Ms. Menchu said. "And that is my truth."

She was dressed in the bright purple embroidered blouse and red headband that denote her origins in the highlands of central Guatemala.

"I will change my mind and say I'm sorry the day I see my father again full of youthfulness and health," she said. Ms. Menchu's father was burned to death during a protest in a fire started by government forces at the Spanish Embassy in Guatemala City in 1980.

She argued that her book remained a faithful representation of the trauma suffered by Guatemalan Indians during a period of violent military rule. She said she was reluctant to "enter into



Rigoberta Menchu

little details," explaining that she felt it would be undignified.

In response to reporters' questions, Ms. Menchu said she had not acknowledged in her book that she had received several years' education at the Belgian-Guatemalan Institute in Guatemala City. In the opening pages of the book, which is based on interviews tape-recorded by a Venezuelan anthropologist, she said she had not learned how to read, write or speak Spanish until a few years before the text was published. But nuns who ran the school at the time told The Times that she had been an exceptionally bright pupil.

On Wednesday, for the first time, Ms. Menchu said she had been at the school for several years, but as a maid, not a pupil. "It was not work that I was ashamed of," she said.

Stoll said in a telephone interview that his research revealed that the Nobel laureate had worked at cleaning the school to pay her way while she studied there. Ms. Menchu acknowledged Wednesday that she had learned literacy and Spanish as a girl at the Belgium school and while on scholarship to another school in subsequent years.

In her book Ms. Menchu provided a heart-rending account of the death by starvation of her youngest brother, who she said was named Nicolas. But Nicolas Menchu proved to be alive and was interviewed by The Times in Guatemala. This prompted Ms. Menchu to say Wednesday that she had another, younger brother who had also been named Nicolas.

But the Nicolas Menchu who was interviewed by the Times

said he was a decade older than his sister and that the only brothers who had died of hunger were all older than he.

She had said that she witnessed the death of another brother, Patrocinio, who she said was burned alive by army troops. According to Stoll, in his book "Rigoberta Menchu and the Story of All Poor Guatemalans" (\$19.60 from Amazon.Com), Patrocinio Menchu was kidnapped by soldiers and his body is believed to have been dumped in a mass grave.

Ms. Menchu, apparently conceding that she was not present when her brother was killed, said she had only reported what her mother told her of her brother's death. "Show me where the mass grave is where he is buried," she said. "If someone will give me his body, I will change my view. My truth is that my brother Patrocinio was burned alive."

She suggested that her testimonial had come under criticism as part of a racist campaign. "If anyone thinks I'm going to say I'm sorry because I was born Maya and am an ignorant Indian, they're wrong," she said.

Stoll said Wednesday that he had never intended to accuse Ms. Menchu of lying.

"That would be to dismiss her morally, and that is definitely not my view," he said. "You can understand and defend her narrative strategy, of folding others' experience into her own, making herself into a kind of all-purpose Maya. She was in an emergency situation. She was trying to bring down pressure on the government and the army. To do that, you have to make a complicated situation seem simple."

Afición Cubana Pide Enfrentar Al 'Duque'

"Que vengan los Yankees", "Que vengan los Yankees que le vamos a ganar y que traigan al 'Duque' Hernández."

Los aficionados cubanos, reunidos el martes en la Peña deportiva más famosa de Cuba, en el Parque Central, reaccionaron entusiasmados ante la posibilidad de que los campeones de la Liga Americana, los Yankees de Nueva York, sigan el ejemplo de Baltimore y celebren en La Habana un partido de béisbol contra la selección de la isla.

"Claro que sí, que venga el Duque Hernández, porque así podríamos vencerlo", dijo Ricardo Omar Muñoz, cantinero de profesión.

Pedro Guerrero, uno de más de 200 aficionados que comentaban el histórico triunfo de Cuba sobre Baltimore por 12-6, se unió a la conversación y también estuvo de acuerdo en que Hernández pudiera volver a lanzar aquí.

Los aficionados, entusiasmados por la paliza que la selección le propinó a los Orioles, creen que su conjunto tiene calidad para superar los actuales campeones de la Serie Mundial.

Hernández abandonó Cuba, tras ser suspendido aquí cuando su medio hermano Liván Hernández, se fue a Estados Unidos para jugar pelota profesional y algunos fanáticos consideran que de jugar los Yankees en La Habana, ese pitcher no haría el viaje.

Otros aficionados creen que Cuba autorizaría el regreso de Hernández si los Yankees juegan aquí.

El juego paralizó virtualmente a la isla el lunes y frente a los televisores o pegados a los receptores de radio, los cubanos vivieron minuto a minuto un apasionante partido que no los defraudó.

Tras dos partidos ante Baltimore, los fanáticos creen ahora que deben jugar en La Habana otras novenas de grandes ligas, como Nueva York, Boston, Cincinnati, San Diego y Atlanta.

La mayoría de los fanáticos entrevistados en distintos sitios de La Habana, están ansiosos por volver a ver lanzar a Hernández, quien fue uno de los mejores pitchers de la selección cubana.

Además, desean que en vez de dos encuentros se pueda pactar una serie de tres o cinco juegos "para que no haya empate".

Las autoridades cubanas se muestran receptivas a que estos intercambios continúen.

Béisbol

El Juego que no fue

Abre la Liga Nacional

Por primera vez en la historia del béisbol organizado, el juego de inauguración de la temporada se celebró fuera de los Estados Unidos o Canadá, cuando los San Diego Padres y Colorado Rockies inauguraron la temporada del viejo circuito en la capital industrial de México, la ciudad neolonesa Monterrey sede del equipo Los Sultanes de la Liga Mexicana.

Ante un lleno completo de 27,000 fanáticos ávidos de presenciar un juego de Liga Mayor, el equipo de Colorado se impuso por anotación de 8 a 2 a un desmantelado equipo de San Diego.

La mayoría de los fanáticos se deleitaron aplaudiendo y vitoreando al oaxaqueño Vinicio Castilla, el antesalista de Colorado quien respondió bateando 4 imparables en 5 veces al bate y realizó dos excelentes jugadas en el terreno.

Para participar en las eliminatorias como el equipo comodín en 1998, los Cubs mejoraron la actuación de sus acérrimos rivales New York Mets, los cuales se han reforzado este año con el lanzador Orel Hershiser y los servicios de Bobby Bonilla y Robin Ventura sin olvidar que Mike Piazza estará con el equipo desde el principio de la temporada y que el veterano Ricky Henderson todavía es una amenaza en los senderos, lo cual los hace -en papel- un mejor equipo.

Aún así será casi imposible que los Mets destronan a los Atlanta Braves en la división Este, pero es posible que se vuelen a las eliminatorias. Los lanzadores de Atlanta continúan siendo los mejores en la liga, además la adición de Bret Boone y Brian Jordan los hace aún más potentes. A pesar de haber perdido a Moisés Alou, los Houston Astros deben retener la corona en la división central, la presencia de Biggio, Bagwell y Bell así como el regreso de Caminiti les da suficiente poder ofensivo.

Hay pocas esperanzas de que Chicago Cubs ganen esta división a pesar de la presencia de Sammy Sosa. La contratación de Kevin Brown inclina fuertemente la balanza en favor de Los Angeles Dodgers en la división Oeste, el nuevo director Davey Johnson tiene un historial de éxito con todos los equipos que ha manejado. San Francisco Giants con el super estrella Barry Bonds y el tolete de Jeff Kemp pueden ser la sorpresa si su cuerpo de lanzadores responde en la forma adecuada.

El encuentro en sí careció de espectacularidad con dominio completo de los lanzadores de ambos bandos sobresaliendo el cubano José A. Contreras, el cual tiene un gran repertorio de cambios y curvas, con las que hizo lo que quiso con Albert Belle, al que le recetó dos ponches y lo obligó a rolear a tercera en dos ocasiones, una de ellas para doble matanza con dos corredores en base y un solo out.

El Editor News

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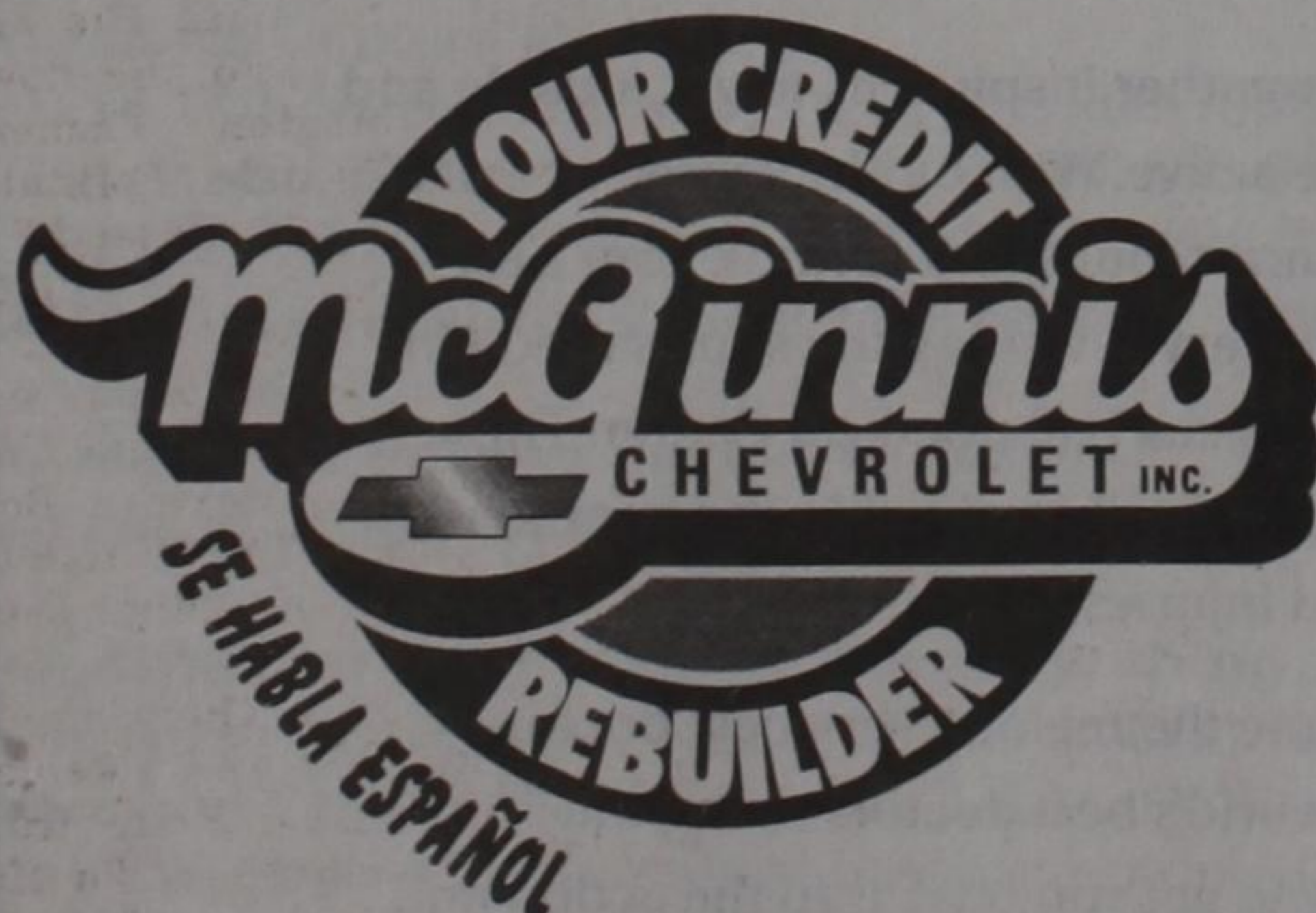


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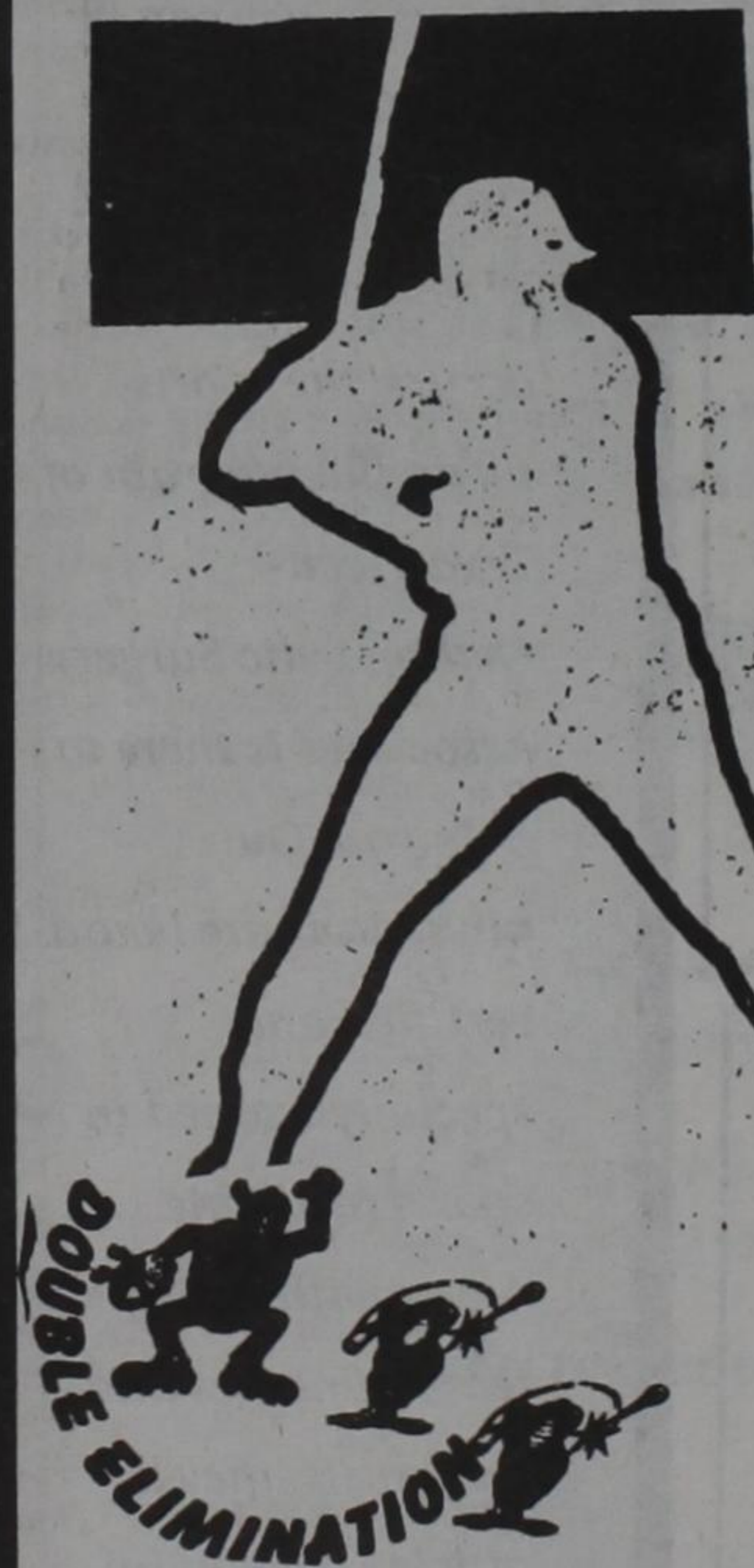
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Con Los Hispanos, Los Evangelicos Dan Al Papa Una Causa Para Preocuparse

Por Carlos D. Conde

Vengo de una familia apasionadamente católica. Mi padre fue enterrado con un rosario en sus manos, una cruz sobre su pecho y su anillo de los Caballeros de Colón en su dedo. Aprendí mi catecismo a los cuatro años de edad y pasé mis primeros años en las escuelas católicas. Observo todos los días de fiestas religiosas y asisto a Misa periódicamente. He pasado mucho tiempo en el confesionario explicando mis transgresiones y dando vueltas al rosario.

El Papa Juan Pablo II no tiene razón para preocuparse por mí, pero sí debería estar preocupado porque muchos de mis compañeros latinos están yéndose de la Iglesia. Durante su reciente visita a México, él hizo sonar otra vez una advertencia a sus Obispos de que la Iglesia está perdiendo terreno en las comunidades latinas ante el movimiento evangélico.

Los pentecostales y los evangélicos parecen estar ahora en todas partes, buscando candidatos "vueltos a nacer", la mayoría de ellos católicos descarriados. Mi madre, por instrucciones de su sacerdote, lo espanta de su puerta periódicamente. Dos de mis amigos de mi pueblo natal, que una vez fueron mejores candidatos para la cárcel del condado, son ahora predicadores, uno en las esquinas de las calles y el otro en una iglesia de la Nueva Epoca que él y sus discípulos hicieron.

Una vez hubo el mito de que los latinos sólo podían ser católicos. Después de todo, ¿no marchaban los conquistadores españoles con un sacerdote y una cruz encabezando a sus legiones conforme conquistaban al Nuevo Mundo? La impresión católica quedó por todas las Américas y el sendero de estas misiones católicas se ve hoy en ciudades estadounidenses tan grandes como San Antonio, Santa Fe, San Diego, Los Angeles y San Francisco.

Con un legado tal, era comprensible que la complacencia se estableciera. Era, sin embargo, la apertura que necesitaban otras religiones. Hoy se considera a estos movimientos los de mayor crecimiento en el mundo, y parecen haber hallado un campo fértil en

tre los buscadores espirituales latinos de la América Latina y los Estados Unidos.

Tanto así, que el Papa Juan Pablo se sintió impulsado también en Ciudad México a pedir una nueva evangelización católica. El hecho parte de la culpa a los obispos católicos por la situación actual, diciendo que demasiados fieles de la Iglesia en la América Latina han sido dejados "deplorablemente vulnerables" para las denominaciones protestantes que los reclutan.

Thomas Quigley, director de asuntos legislativos en el Secretariado para la América Latina de la Conferencia Nacional de Obispos Católicos, en Washington, DC., dijo que el Papa Juan Pablo lo había dicho antes, pero que lo reiteró en Ciudad México.

"Este es un tema que ha estado presente desde principios del decenio de 1990 -- que la Iglesia ha sido insuficiente en sus gestiones para evangelizar y que la gente no ha entendido de qué se trata realmente la Iglesia Católica, o qué es lo que enseña, y por lo tanto la Iglesia se hizo vulnerable a sí misma para otras formas de enseñanza", dijo Quigley.

Como lo sabe ahora la administración católica, fué primordialmente una intensidad por parte de los misioneros protestantes para llenar un vacío en las enseñanzas tradicionales de la Iglesia Católica. La Iglesia descansa en gran medida en la celebración de la Misa y la veneración de los Santos. Los evangélicos emplean las Escrituras para reunir a las masas mediante interpretaciones diarias comunes y no son tan dogmáticos como la fe católica sobre las leyes religiosas -- el arrepentimiento a través de la Confesión, o el aborto y el divorcio, por ejemplo.

Otro asunto es el enfoque. A pesar de mis sólidos antecedentes católicos, me considero básicamente analfabeto sobre la doctrina religiosa, porque aparte de la motivación personal, nunca se me ha apremiado para entenderla. A diferencia de los protestantes, no conozco la Biblia. Soy un católico que descansa primordialmente sobre las homilias de 20 minutos de un sacerdote en la Misa dominical para darme el mensaje. La mayoría de ellos -- perdonen mi blasfemia -- son insípidos y esotéricos para estimular hasta a un insomniaco.

Los evangélicos son más carismáticos y teatrales. Eso puede no solamente ser divertido, sino que ayuda a ocultar la carencia de capacitación teológica de que adolecen muchos de ellos.

"Con los evangélicos", como dijo alguien, "todo lo que se necesita es una Biblia y un megáfono, y uno puede establecerse como predicador en la esquina de una calle", dijo Quigley.

Uno de ellos, que parece tener el material correcto -- y que es teólogo de profesión -- es Luis Palau, de 63 años, un argentino

transplantado a quien se considera el próximo Billy Graham si puede durar más que su ídolo. Palau, basado ahora en Portland, dice que él evita el circuito de televisión de los Estados Unidos porque hay "demasiado teatro, demasiado pelo", y efectúa misiones mayormente en el noroeste de los Estados Unidos y en la América Latina, donde su ministerio es transmitido por 560 estaciones.

La Iglesia Católica no está siendo superada únicamente en el mensaje, sino también en el personal. En los Estados Unidos, por ejemplo, donde hay 61 millones de católicos, la cantidad de sacerdotes diocesanos y religiosos disminuyó desde 58,132 en 1965 hasta 48,097 en 1997. En 1965 hubo 944 ordenaciones al sacerdocio. En 1997 hubo 521. Las religiosas, que son en gran medida las maestras de la Iglesia, disminuyeron desde 179,954 en 1965 hasta 87,644 en 1997. Pocas de ellas son latinas o dominan el español.

Quigley agrega otro factor. "Los evangélicos -- y todo el mundo comenta sobre esto -- están cerca de la base, cerca del pueblo y trabajan primordialmente con la clase media base y con los pobres. También lo hace la Iglesia Católica, pero parece haber una dicotomía para esto en la Iglesia, donde todos son partes -- los ricos, los pobres, la izquierda y la derecha".

En este punto, el movimiento evangélico está en alza sobre sus gestiones para propagar la Palabra. El Papa Juan Pablo tiene razón para preocuparse. Dios puede estar en todas partes, pero ahora mismo el movimiento evangélico parece estar monopolizando Su atención con los latinos y las masas.

(Carlos D. Conde, de Falls Church, Virginia, es un escritor por cuenta propia.)

Propiedad literaria registrada por Hispanic Link News Service en 1999. Distribuido por The Los Angeles Times Syndicate

With Hispanics, Evangelicals Give Pope Cause to Worry

By Carlos Conde

I come from a passionately Catholic family. My father was buried with a rosary in his hands, a cross on his chest and his Knights of Columbus ring on his finger. I learned my catechism at 4 years old and spent my early years in Catholic schools. I observe all the religious holidays and attend mass regularly. I have done a lot of time in the confessional booth explaining my transgressions and doing laps around the rosary.

Pope John Paul II need not worry about me, but he should be concerned about a lot of my fellow Latinos going to the other side. During his recent visit to Mexico, he once again sounded a warning to his bishops that the Church is losing ground in Latino communities to the Evangelical movement.

The Pentecostals and Evangelicals seem to be everywhere nowadays searching for born-again candidates, most of them Catholics gone astray. My mother, on her priest's instructions, shoos them away from her door regularly. Two of my hometown friends, once better candidates for the county jail, are now preachers, one on street corners and the other in a New Age church he and his disciples built.

Once there was the myth that Latinos could be only Catholics. After all, didn't the Spanish conquistadors march with a priest and a cross as they conquered the New World? The Catholic imprint was left throughout the Americas and the path of their Catholic missions is seen today in such great U.S. cities as San Antonio, Santa Fe, San Diego, Los Angeles and San Francisco.

With such a legacy, it was understandable that complacency would set in. It was, however, the opening that latter-day religions needed. Today, these movements are considered the fastest growing in the world, and they seem to have found a fertile field among Latino spiritual seekers in Latin America and the United States.

So much so that Pope John

also felt compelled in Mexico City to call for a new Catholic evangelization. He cast some of the blame for the current predicament on the Catholic bishops, saying that too many of the Church's faithful in Latin America have been left "deplorably vulnerable" to proselytizing by Protestant denominations.

Thomas Quigley, legislative policy director for the Secretariat for Latin America of the National Conference of Catholic Bishops in Washington, D.C., says Pope John said it before but reinforced it in Mexico City.

"This is a theme that has been around since the early 1990s -- that the Church has been insufficient in its efforts to evangelize, and people have not understood what the Catholic Church is really about or what it teaches, and therefore the Church left itself vulnerable to other forms of teaching," Quigley says.

As Catholic management now knows, it was the intent of Protestant missionaries to fill a void in the traditional teachings of the Catholic Church. The Church relies largely on the veneration of Saints. Evangelists use the Scriptures to rally the masses through interpretations of current events, and they are not as dogmatic as the Catholic Church on religious laws -- repentance through confession and proscriptions on abortion and divorce, for example.

Another matter is the approach. Despite my strong Catholic background, I consider myself basically illiterate on religious doctrine because, discounting personal motivation, I have never been pressed to understand it. Unlike Protestants, I don't know the Bible. I rely mostly on a priest's 20-minute homilies at Sunday mass to give me the message. Most of them -- forgive my blasphemy -- are insipid and esoteric to challenge even an insomniac.

Evangelists are more charismatic and theatrical. That not only can be entertaining, but helps to blur the theological

training that many of them lack. "With evangelicals, as someone said, all you need is a Bible and a bullhorn and you can set yourself up as a preacher on a street corner," Quigley says.

One who seems to have the right stuff -- and is a schooled theologian -- is Luis Palau, 63, a transplanted Argentinean touted as the next Billy Graham if he can outlast his idol. Now Portland-based, Palau, who says he avoids the U.S. television circuit because of "too much show business, too much hair," conducts missions mostly in the Northwest and Latin America, where his ministry is also carried by 560 stations.

The Catholic Church is not only being outdone in the message, but it's also outnumbered in manpower. In the United States, for example, where there are 61 million Catholics, the number of diocesan and religious priests fell from 58,132 in 1965 to 48,097 in 1997. In 1965, there were 944 priestly ordinations. In 1997, there were 521. Religious sisters, who are largely the Church's teachers, declined from 179,965 in 1965 to 87,644 in 1997. Few are Latinos or fluent in Spanish.

Quigley adds another factor to the equation.

"Evangelicals -- and everyone comments on this -- are close to the base, close to the grassroots, and they work primarily with the lower middle-class and the poor. So does the Catholic Church, but there seems to be a dichotomy to this in the Church where everyone is part -- the rich, the poor, the left, the right."

At this point the evangelical movement is bullish about its efforts in spreading the Word. Pope John is right to worry. God may be everywhere, but right now the evangelical movement seems to be monopolizing His attention with Latinos and the masses.

(Carlos D. Conde of Falls Church, Va., is a freelance writer.)

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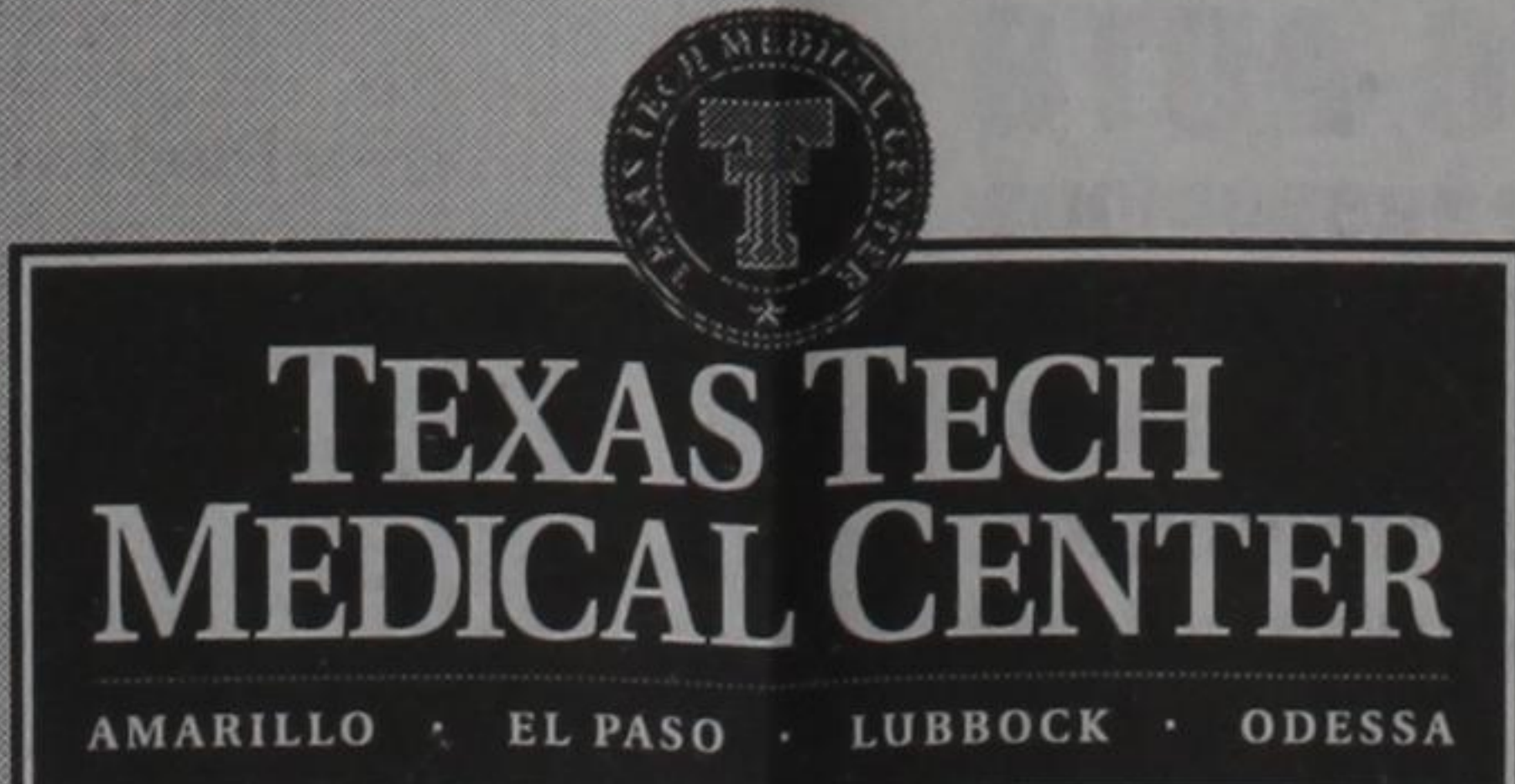
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Los Fondos De Filantropia Para Los Grupos Latinos:

Son Gotas En Un Oceano De Dinero

Por Ronald Sal Panuco

Las organizaciones filantrópicas están inundadas por una cantidad de dinero cada vez mayor y están distribuyendo cada vez más fondos. Pero los dólares de fundaciones destinados para las organizaciones de color han disminuido, según dice un estudio hecho por el Centro de las Fundaciones, con sede en Nueva York, que sigue las tendencias de la filantropía.

Un informe publicado el mes pasado reveló que, en 1998, las fundaciones estadounidenses que dan subvenciones aportaron \$19,460 millones a las organizaciones no lucrativas, o sea un aumento del 15.5 por ciento sobre 1997. Desde 1996, las subvenciones han aumentado en un 41 por ciento, o sea \$6,000 millones. Se han duplicado desde 1990.

El Centro de las Fundaciones, no obstante, halló que el financiamiento para los grupos étnicos y raciales disminuyó desde el 9.3 por ciento de los dólares de subvenciones en 1996 a 7.9 por ciento en 1997, su cifra más baja desde 1990.

El Índice de Subvenciones de las Fundaciones del centro informó que la cantidad de subvenciones y el financiamiento total, que incluye dinero para cuatro categorías principales -- apoyo en general, programas, capital y ayuda a los estudiantes -- disminuyó para todos los grupos raciales, exceptuando a los asiáti-

cos y los isleños del Pacífico. Dicho centro informó que el dinero para apoyo general para los grupos étnicos y raciales, con la excepción de los asiáticos e isleños del Pacífico, "experimentó la mayor disminución singular, bajando desde el 4.4 por ciento en 1997 al 3.9 por ciento en 1998".

Y agregó: "La proporción del financiamiento para los negros disminuyó al 2.0 por ciento, mientras que el apoyo para los hispanos decayó al 0.9 por ciento de todos los dólares de subvenciones".

El informe del Índice se basa en un muestreo de 1,000 fundaciones que abarcan a más de la mitad de todos los dólares dados por 40,000 fundaciones que otorgan subvenciones en los Estados Unidos.

La mayoría de las subvenciones proceden sólo de un puñado de fundaciones importantes.

Herman Gallegos, director de The California Endowment, una fundación que ayuda en los programas de atención a la salud para las comunidades de pocos recursos, dijo a Hispanic Link que él ha visto "muy poco cambio" en las pautas de otorgamiento de subvenciones en los decenios más recientes. En un estudio de 1975 que perfilaba el apoyo filantrópico para las personas de color, que él preparó para la Fundación Nacional de las Ciencias, Gallegos halló que los hispanos recibieron el 2 por ciento de todos los

dólares de subvenciones. "Las subvenciones que los hispanos están recibiendo no están proporcionadas con la cantidad en aumento de nuestra población ni con los fondos de que disponen las fundaciones", dijo él.

Otros precisaron que la cantidad de dólares de fundaciones asignadas para organizaciones hispanas y otras de color está relacionada con la representación de los grupos en las fundaciones, incluyendo a la participación a los niveles de las juntas de directores y del personal administrativo.

"Pocas personas están dispuestas a decir que hay deficiencias, pero hay que estar dispuesto a

plantear los asuntos. Una vez que se obtiene la verosimilitud de los colegas, ellos empiezan a apreciar las diferencias de ideas", dijo Gallegos.

Un Informe de Administración de Fundaciones de 1988 preparado por el Consejo sobre Fundaciones de Washington, DC., halló que los hispanos formaban sólo el 3.5 por ciento del personal de nómina de las fundaciones.

Un informe del Consejo casi diez años después halló a 206 hispanos entre 4,022 empleados de nómina, o sea el 5.1 por ciento, en 535 organizaciones. Menos del 1 por ciento de los miembros de las juntas de directores en 1988 eran hispanos; la cifra para

1997 fué del 2.3 por ciento. Siobhan Nicolau, presidente del Proyecto Hispano para Desarrollo de Cursos de Acción en la Ciudad de Nueva York y consultora para varias fundaciones, enfatizó la importancia de tener representación en las juntas de directores. "Las juntas de directores fijan los cursos de acción a seguir y determinan dónde se gasta el dinero".

Diana Campoamor, directora ejecutiva para la entidad Hispánica en la Filantropía, de Berkeley, estuvo de acuerdo diciendo: "El modo más eficaz para abrir la puerta es tener a alguien que ocupe una plaza en la junta de directores y que se esté en una

posición de plantear el caso para la comunidad latina".

Las fundaciones no están haciendo todavía lo suficiente para encontrar a personas de color que presten servicios en sus juntas de directores, dice Félix Gutiérrez, director ejecutivo del centro oeste del Freedom Forum, en San Francisco. "No hay escasez de personas capacitadas ni de personas buenas. Las fundaciones que han buscado han encontrado a personas buenas".

El Informe de Sueldos de las Fundaciones que Hacen Subvenciones para 1998 suministra esta información sobre el personal de nómina para los hispanos clasificado por género:

Philanthropic Funds To Latino Groups:

Are Drops In Ocean Of Money

By Ronald Sal Panuco

Philanthropic organizations are flush with an increasing amount of money and are giving away more and more funds. But foundation dollars destined to organizations of color have decreased, according to a study by the New York-based Foundation Center, which tracks trends in philanthropy.

A report released last month revealed that in 1998, U.S. grantmaking foundations contributed \$19.46 billion to non-profit organizations, an increase of 15.5 percent over 1997. Since 1996, grants have climbed 41 percent -- or \$6 billion. They have doubled since 1990.

The Foundation Center, however, has found that funding for ethnic and racial groups decreased from 9.3 percent of grant dollars in 1996 to 7.9 percent in 1997, its lowest since 1990.

The center's Foundation Grants Index reported that the number of grants and the total funding, which includes monies in four primary categories -- general support, programs, capital and student aid, fell for every racial group except Asians and Pacific Islanders.

It reported that general support money for ethnic and racial groups, with the exception of Asian and Pacific Islanders, "experienced the single largest drop, declining from 4.4 percent in 1997 to 3.9 percent in 1998."

It added, "The share of funding for blacks decreased to 2.0 percent, while support for Hispanics fell to 0.9 percent of all grant dollars."

The Index report is based on a

sample of 1,000 foundations which account for more than half of all dollars given by 40,000 grantmaking foundations in the United States.

Most of the grants come from only a handful of major foundations.

Herman Gallegos, director of The California Endowment, a foundation that assists in health care programs for underserved communities, told Hispanic Link that he has seen "very little change" in grant-giving patterns in the past few decades.

In a 1975 study profiling philanthropic support for people of color that he prepared for the National Science Foundation, Gallegos found that Hispanics received about 2 percent of all grant dollars.

"The grant-giving that Hispanics are receiving is not proportionate to the increasing numbers of our population or the increased assets of foundations," he said.

Others noted that the amount of foundation dollars earmarked for Hispanic and other organizations of color is related to the groups' representation in foundations, including participation at the board level and on staff.

"Few people are willing to say that there are deficiencies, but you have to be willing to raise issues. Once you gain the credibility of colleagues, they begin to appreciate the differences in ideas," said Gallegos.

A 1988 Foundation Management Report by the Council on Foundations in Washington, D.C., found that Hispanics comprised only 3.5 percent of the

paid staff of foundations.

A council report almost 10 years later found 206 Hispanics among 4,022 paid staff, or 5.1 percent, in 535 organizations. Less than 1.0 percent of board members in 1988 were Hispanic; the figure for 1997 was 2.3 percent.

Siobhan Nicolau, president of the Hispanic Policy Development Project in New York City and a consultant to a number of foundations, stressed the importance of board representation. "The boards set the policy and determine where the money is spent."

Diana Campoamor, executive director for Hispanics in Philanthropy in Berkeley, agreed. "The most effective way to open the pipeline is to have someone sit on the board and be in a position to make the case for the Latino community."

Foundations still aren't doing enough to find people of color to serve on their boards, suggests Felix Gutierrez, executive director of the Freedom Forum's Pacific Coast Center in San Francisco. "There's no shortage of qualified people or good folks. The foundations that went looking have found good people."

The council's 1998 Grantmakers Salary Report, provides this data on foundations' paid staff for Hispanics by gender.

"We are a long way from paying attention to a group of people who are the fastest growing group in the country," said Nicolau.

(Ronald Sal Panuco is a reporter with the national newsweekly Hispanic Link Weekly Report in Washington, D.C.)

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is a weekly bilingual published every Thursday by Amigo Publications in Lubbock, Texas, 1502 Ave. M, 79401. Tel. 806-763-3841. Subscribing \$40 per year payable in advance. Opinions and commentaries expressed by guest columnists do not necessarily reflect the opinions of the publisher or of advertisers.

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Noticias Breves

Latinos se Sintieron Ignorados en Gira de Clinto por Atlanta

Por Cristina Espinosa

Atlanta, - La presidenta de la Cámara de Comercio Hispana de Atlanta (AHCC, en inglés), Sara González, afirmó hoy que los latinos fueron ignorados por el presidente Bill Clinton en su visita a las llamadas "zonas de fortalecimiento económico" en la ciudad.

"Esto refleja el mínimo acceso que tenemos (los latinos) al proceso de contrataciones de la ciudad, y lo que podemos esperar de participación en este proyecto" en Atlanta.

Clinton estuvo hoy en Atlanta para apuntalar una de sus iniciativas domésticas para estimular la inversión de capitales a los barrios y zonas más pobres del país. Atlanta fue escogida de entre 10 ciudades por sus "zonas de fortalecimiento" para el desarrollo económico de pequeños negocios minoritarios.

El presidente Clinton visitó el "Sweet Auburn Curb Street Market", una franja de una veintena de puestos de frutas, carnes, vegetales y flores en una zona marginada de Atlanta. Abierto hace 76 años, el mercado enfrentó serias dificultades financieras en la década de los años 80 pero se encuentra en pleno proceso de recuperación.

La presidenta de AHCC lamentó lo que considera como evidencia de que en Atlanta no se quiere reconocer la presencia y el potencial económico de los latinos.

"No lo entiendo, tenemos muchos años enfrentando este problema", dijo González, añadiendo que desconoce si hay algún negocio latino en la "zona de fortalecimiento", o algún miembro hispano del consejo de dicha zona.

En Georgia viven cerca de 600.000 hispanos que constituyen el segmento demográfico de mayor crecimiento en el estado. También ocupa el número 17 del mercado latino en EEUU y el puesto 13 en cuanto a número de negocios hispanos.

González dijo que existen muchas barreras "artificiales" para los latinos en la certificación para contratos con la ciudad. Señaló que el 36 por ciento de los negocios de la ciudad van para minorías. De este, 30 por ciento son para los afroamericanos y 6 por ciento se divide entre las otras minorías.

"Entretanto, los hispanos tenemos el 0,57 por ciento de contratos con la ciudad", dijo.

Nick Gold, secretario de prensa de la alcaldía de Atlanta dijo que "no tenía idea porque no se invitó a latinos al evento, y que este había sido organizado directamente por la Casa Blanca".

Por su parte, la Casa Blanca explicó que la gira de Clinton tenía el propósito de ilustrar el éxito de los programas de inversión en zonas marginadas y que no hubo intención de excluir a nadie.

En su discurso esta mañana, Clinton dijo que "esto es solamente un principio, y la idea es iniciar el siglo 21 sin dejar a nadie fuera".

González dijo que los latinos "tenemos mucho que aportar para el desarrollo de las zonas marginadas" y citó como ejemplo las zonas de Buford Highway, Gwinnett y DeKalb en Atlanta.

Según el Atlanta Business Chronicle, en los últimos 3 años, 36 por ciento de las 25 empresas más grandes de minorías (en ingresos) fueron hispanas.

Lanzaran Campaña Para Registro de Hispanos en el Censo 2000

Austin, - Líderes hispanos de Texas preparan una campaña para que los latinos, independientemente de su situación migratoria, se inscriban en el censo del año 2000.

"Ser contabilizados correctamente no sólo es un derecho, es una manera de defendernos", dijo Omar Vélez, de la organización Gulfton de Houston.

Los resultados del censo, que se realizará en abril del próximo año, se utilizan para la demarcación de nuevos distritos electorales y para el desembolso de fondos federales para programas de educación, salud y servicios médicos, entre otras cosas.

Según la Constitución, el censo contabiliza a todas las personas que viven en EEUU, sin tener en cuenta si son ciudadanos, residentes documentados o indocumentados.

La información obtenida en los cuestionarios, aseguran las autoridades, no se comparte con el Servicio de Inmigración y Naturalización.

Pese a esto, muchos hispanos no participan en el censo -de hecho, uno de cada cinco no fue incluido en el censo de 1990- por temor a ser deportados o penalizados de alguna forma.

"La información es la clave para que los hispanos ejerzan su derecho. Estamos preparando una campaña en medios de comunicación hispanos para educar al público sobre la importancia del censo", dijo Vélez.

Texas cuenta con un 28 por ciento de población hispana y un 13 por ciento de afroamericanos. Para el año 2020 se espera que los hispanos sean la mayoría en este estado.

"Si no saben que existimos, seguiremos en el olvido. Necesitamos decir que aquí estamos, para luchar por nuestros derechos", afirmó Susana Almanza, coordinadora de PODER, otra organización que participa en la campaña para que los hispanos sean contabilizados en EEUU.

Piden Mayor Participación de Hispanos en el Ejército de EEUU

El Paso (Texas), - El secretario de la Armada, Louis Caldera se ha sumado a la campaña publicitaria que realiza el Ejército de EEUU en español para incrementar el número de soldados hispanos.

Caldera recorre, desde este lunes, escuelas en El Paso para destacar los beneficios de inscribirse en el Ejército.

Y es que en El Paso, como en otras ciudades fronterizas de Texas, se lleva a cabo actualmente una agresiva campaña a través de diversas cadenas de televisión y radio, dirigida a los estudiantes de secundaria -especialmente a los latinos-, para ingresar al Ejército estadounidense.

En los anuncios, el Ejército ofrece posibilidades de desarrollo, así como el pago de la educación de quienes decidan inscribirse.

Durante la semana dedicada a las milicias, Caldera visita seis escuelas de El Paso para alentar a estudiantes a punto de graduarse de secundaria a que consideren una carrera militar.

Caldera se dirigió en numerosas ocasiones en español a los estudiantes y dijo que la población hispana es el grupo étnico que menos se registra en las filas del Ejército de EEUU.

Acompañado del congresista Silvestre Reyes, del director de Servicios Selectivos, Gil Coronado, así como de otros líderes nacionales y locales, Caldera dijo que "es importante que nuestro

país tenga jóvenes que sirvan a nuestra nación, particularmente de una ciudad tan diversa como lo es El Paso".

Esta es la segunda ocasión desde noviembre que Caldera visita El Paso con el fin de incrementar el número de soldados hispanos, en momentos en que el Ejército enfrenta un déficit de 10.000 soldados a nivel nacional.

Actor Hispano Promueve Lucha Contra Violencia Domestica

Por Judith Torrea

Austin, - El actor Edward James Olmos está promoviendo en la región del Río Grande Valley, al sur de Texas, un mensaje para terminar con la violencia doméstica.

A fin de que su mensaje tenga un mayor impacto, ha preparado el documental "It Aint Love" (Esto no es amor), en el que participan jóvenes adolescentes del grupo FACES, de Nueva York, que han sufrido en carne propia el problema de la violencia doméstica.

"Nadie nace con una pistola en las manos. Nadie nace dando puñetazos. Aquí hay un antídoto contra tanta violencia", indicó Olmos, refiriéndose al documental.

"Es importante -recalcó- que los jóvenes reconozcan el problema de la violencia doméstica".

Cada tres minutos se produce en esta zona del Río Grande, frontera con México, un caso de violencia doméstica y más del 36 por ciento de los adolescentes sufren por esta situación, según la policía del Río Grande Valley.

El actor imparte conferencias en las escuelas, dialoga con los adolescentes y les pide sus opiniones sobre el documental.

Olmos, quien ha actuado en la serie Miami Vice y películas como "Selena", "Stand and Deliver" y "American Me", piensa que el ciclo de violencia doméstica se puede terminar "si evitamos la violencia que aparece frecuentemente en los medios y ayudamos a esos jóvenes maltratados que nunca son noticia".

Para Olmos, el objetivo de este documental es despertar conciencia en los estudiantes sobre esta situación y animarlos a que ofrezcan su ayuda a los compañeros.

Una clave fundamental, según el actor hispano, es que los adolescentes no sientan que están solos ni que son los únicos que están sufriendo.

La iniciativa del actor ha sido acogida con gran expectación por los adolescentes, que ven a Olmos como un modelo a seguir. Así también, le han mostrado su apoyo las asociaciones que luchan contra la violencia doméstica y el maltrato infantil.

Diosas y Brujas: Cronica Femenina y Plural de America Latina

Montevideo, 11 may (EFE).- Diecisiete mujeres de América Latina, todas de carne y hueso menos una y con la característica común de haberse "construido a sí mismas", protagonizan el libro "Diosas y Brujas", que será presentado hoy en la capital uruguaya.

Mónica Bottero, nacida hace 35 años en Montevideo y periodista desde hace diecisiete, es la autora de esta serie de retratos de mujeres latinoamericanas sobresalientes en la política, la literatura, el deporte, la religión y otros campos publicado por la editorial uruguaya "Fin de Siglo".

"Mafalda", el universal personaje creado por el dibujante argentino "Quino", es la única de las "diosas y brujas" que sólo existe en la ficción, aunque, según dijo Bottero a EFE, es "más real que muchas mujeres de carne y hueso".

"Diosas y Brujas", que no es el primer libro dedicado a las mujeres que escribe Bottero, es fruto de seis años de trabajo.

Como compensación a sus esfuerzos, Bottero, que actualmente trabaja en el semanario "Búsqueda", logró que la escritora y periodista española Rosa Montero le escribiese el prólogo.

Rosa Montero, que para Bottero "es Gardel", lo que equivale a decir el máximo, destaca de "Diosas y Brujas" el hecho de que su autora esté libre de "presiones interesadas" y se haya afanado por "meterse dentro de la piel de las entrevistadas".

La nicaraguense Violeta Chamorro, que fue presidenta de su país; la guatemalteca Rigoberta Menchú, Premio Nobel de la Paz 1992; la chilena Isabel Allende, una de las escritoras más leídas, y la venezolana Carolina Herrera, la latinoamericana que más lejos ha llegado en el mundo de la moda, son algunas de las "diosas y brujas" de Bottero.

También están la atleta cubana Ana Fidelia Quirot; la ex miss y ex candidata presidencial venezolana Irene Sáez; la periodista colombiana María Jimena Duzan, la primera mujer que fue a la selva para entrevistar a los dirigentes de la guerrilla del Movimiento 19 de Abril; Hebe de Bonafini, presidenta de las Madres de Plaza de Mayo; Norma Aleandro, actriz argentina, y la Mae Estela de Hoxossi, una mujer santa de los cultos afrobrasileños.

La cantante cubano-estadounidense Gloria Stephan; la actriz argentina Libertad Lamarque; Dona Zica, que ha desfilado con la "escuela" de samba "Mangureira" en 70 carnavales de Río de Janeiro; la dirigente comunitaria peruana Donatilda Gamarra; la ex monja mexicana Gloria Ornelas, y la congresista demócrata estadounidense Nydia Velázquez completan la lista.

En unas declaraciones a EFE, Bottero señaló que el mínimo común denominador entre todas ellas es que son mujeres y latinoamericanas y, por tanto, integrantes de una misma cultura.

"La idea no era buscar mujeres con cosas en común, sino dar idea de esa ensalada tan maravillosa que es América Latina", señaló la periodista.

Cada entrevista está estructurada de una manera distinta y la forma elegida por Bottero guarda relación con la personalidad o la historia de la entrevistada.

Así, en el caso de Libertad Lamarque, cuya propia vida parece una copia de las historias contadas en las numerosas películas que protagonizó, la periodista optó por darle estructura de guión cinematográfico.

Para retratar a "Mafalda" reconstruyó las señas de identidad del personaje leyendo todas las historietas en las que aparece y se ayudó con lo que "Quino" le contó acerca de cómo se le ocurrió este personaje de niña de apariencia inocente, pero terriblemente aguda.

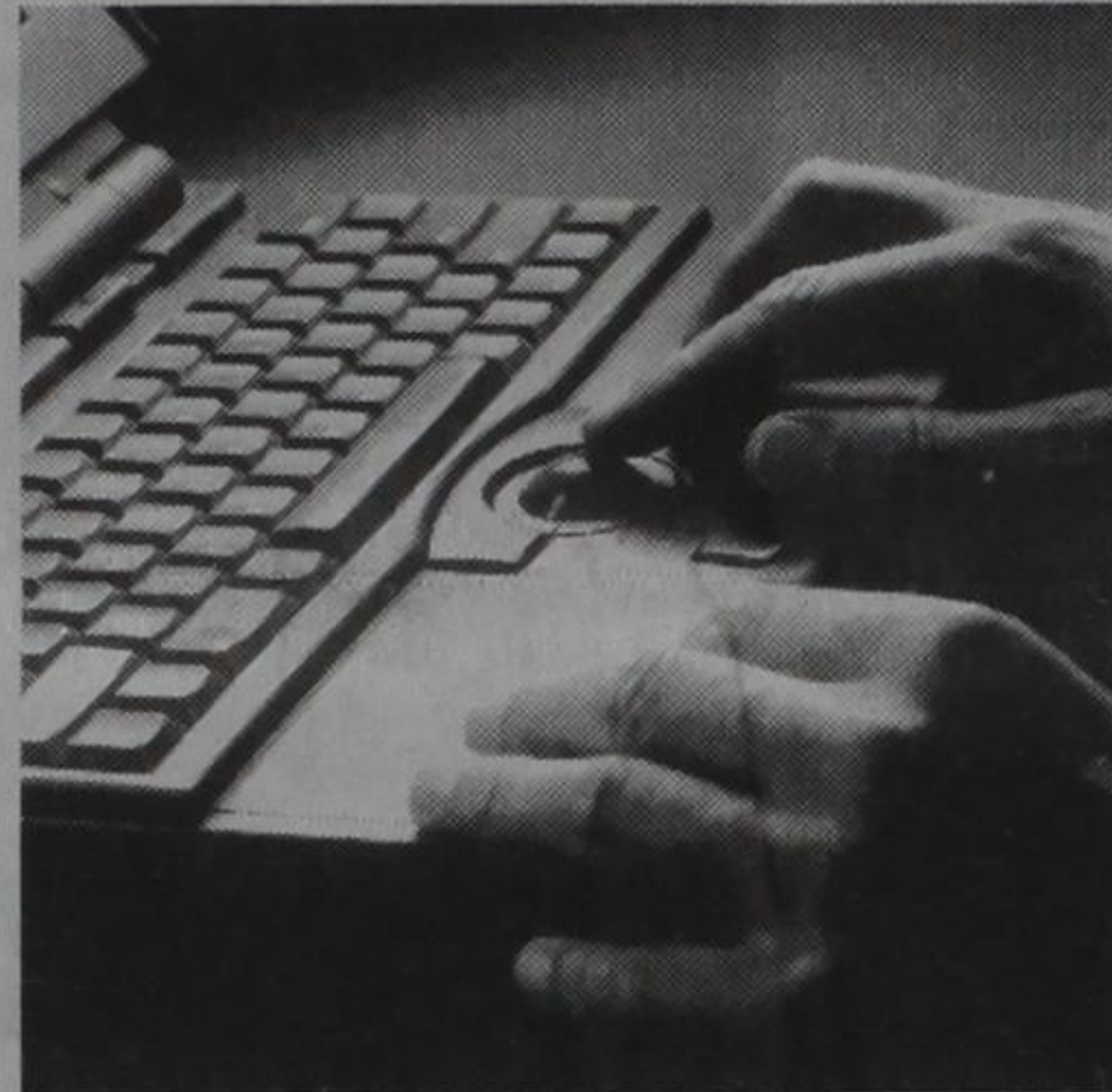
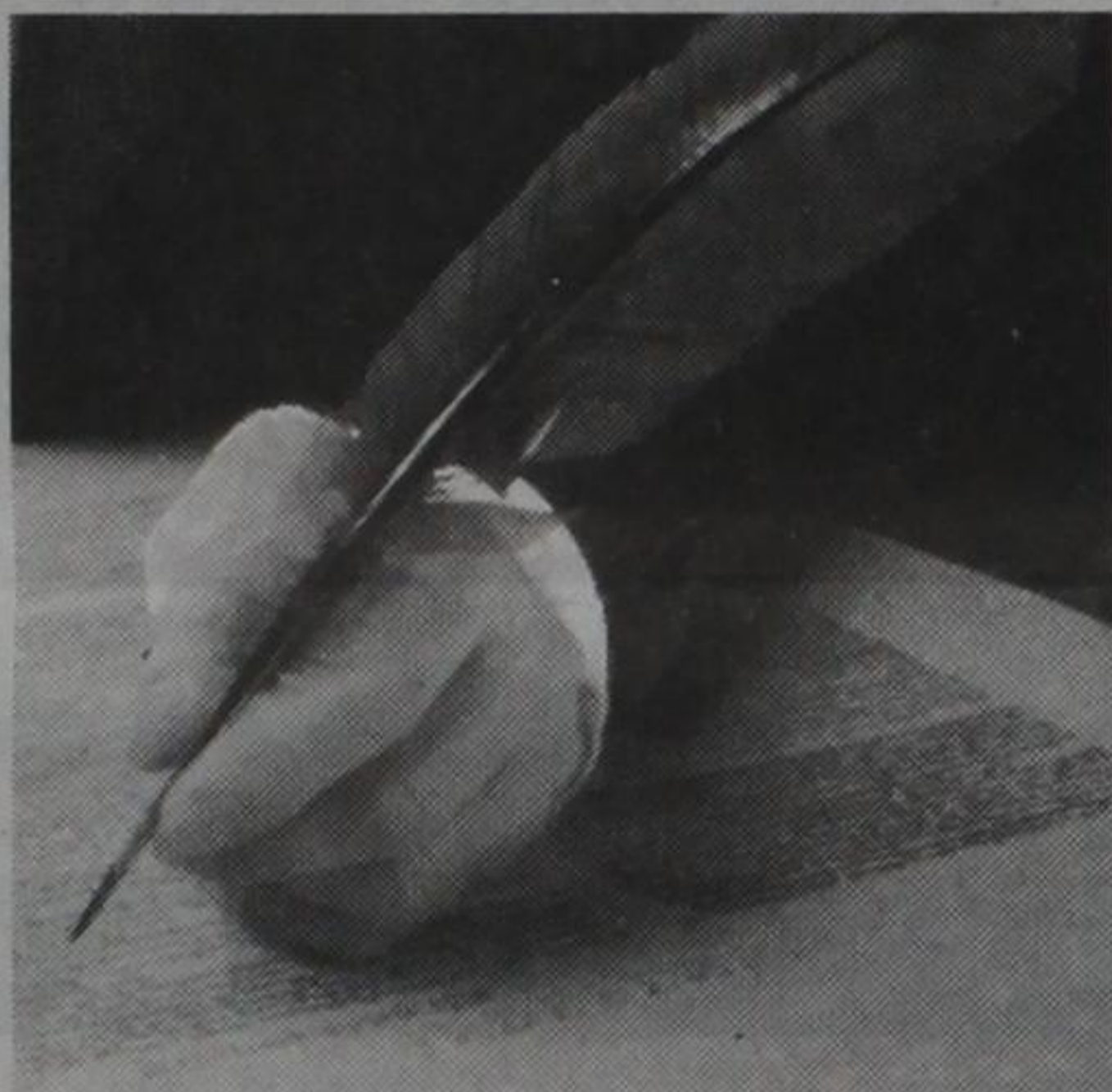
La venezolana Irene Sáez le confió algo que, al parecer, nunca antes había contado: cuando acabó su reinado como Miss Universo escribió un libro acerca de la cruda realidad de los concursos de belleza con prólogo del escritor Arturo Usler Pietri.

El libro nunca pasó por la imprenta debido a las amenazas que Irene Sáez recibió de la organización de los concursos.

Sin embargo, la entrevista que más sorprendió a la periodista uruguaya fue la que realizó a la mexicana Gloria Ornelas, quien colgó los hábitos de carmelita para ser teniente de fragata y después presidenta de la Comisión Nacional del sida.

"Buscaba una suerte de sor Juana Inés de la Cruz de finales del siglo XX y me topé con la persona más parecida a la primera feminista latinoamericana", señala Bottero.

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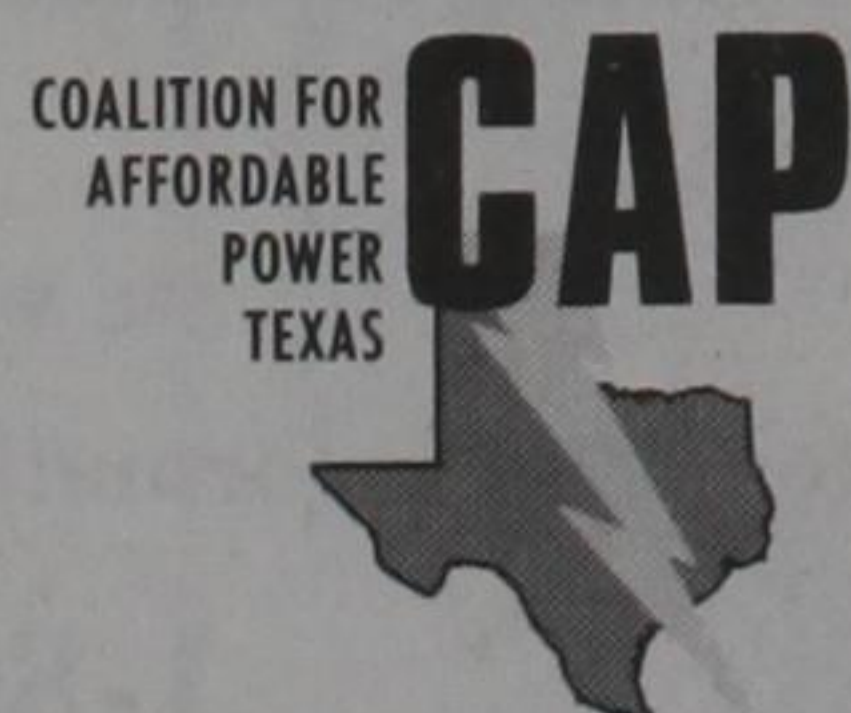
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Las Carnitas

Buenas Para El Corazon Y El Alma

Por Mary Helen Ponce

Es con alguna consternación que leo sobre un nuevo estudio, el cual alega que -- después de todo lo que se ha informado -- ¡la carne roja es buena para nosotros!

Olvidense del contenido de grasa, de la enfermedad de las "vacas locas" y de las arterias bloqueadas. Cuando se necesita energía rápidamente, no hay nada como una tajada o dos de carne de res.

En California, donde la mayoría de las personas idolatran a la alfalfa, una declaración como ésta podría ocasionar, si no un motín, alguna intranquilidad. ¿No somos una legión de vegetarianos que sentimos náusea al oír mencionar la carne sanguinolenta? ¿No es éste el hogar de las hamburguesas de vegetales -- y del pseudo-tocino púrpura de proteína de soya que casi parece estar vivo?

Y sin embargo, hay algunos (entre ellos mis hijos) que adoran a la carne roja y creen que una vida sin fillet mignon no vale la pena vivirla.

Se dice en la antropología que los primeros hombres (cazadores y agricultores) subsistían a base de plantas y semillas. Una vez que se acostumbraron a la carne, domesticaron a los animales y llegaron a ser sedentarios. Poco después, el "homo Neanderthalis" aprendió a cocinar a los animales silvestres que mataba. De tales comienzos surgió nuestra afición por la carne -- y para nosotros, los mexicanos, a esos pedazos pequeños de carne de cerdo a los que llamamos carnitas.

Cuando era niña, rara vez comía carne roja. Los pedazos de biftec adornaban el cocido dominical de mi madre; los tamales de Navidad se sumergían en chile rojo y carne de puerco o de res. Los "hot dogs" eran lo que los gringos comían el 4 de Julio.

La carne era lo que daba a los pobres que trabajaban la fuerza para hacer frente a los empleos que les rompían las espaldas. En verdad, siempre que puedan costearla, los trabajadores de los campos todavía hacen de "la carne" un renglón principal de su dieta. Es difícil cosechar patatas con una dieta de vegetales. De niña, veía que en las familias méxicoamericanas la carne estaba reservada para los hombres. "Los trabajadores."

Nuestra familia comía pollo varias veces a la semana. Mi padre conducía un camión de una granja avícola, de modo que le daban pollos y huevos gratis. Después de algún tiempo, llegué a odiarlos y me contentaba con frijoles y tortillas, y un plato favorito de macarrones y queso. No fué sino hasta que mis hermanos mayores empezaron a cocinar a "la manera estadounidense" (papas majadas, alverjas con crema, bizcochos), que probé por primera vez la carne mechada.

En Nuevo México y Texas, la gente mata literalmente por la carne. El ganado vacuno y los cerdos -- de donde salen los bistés, las costillas y el tocino -- se crían no solamente en extensiones grandes, sino también en ranchitos familiares, donde en la primavera la matanza de animales es de rigor; la familia obtiene los primeros cortes.

Mi amiga Esther, cuya familia se asentó al norte de Nuevo México en el decenio de 1870, alega que debido a que ella come carne a diario, nunca ha tenido una carie dental ni una enfermedad grave. Una vez, cuando yo la visité, comimos tocino grueso en el desayuno, bisté para el almuerzo y, en la cena, "chile colorado" hecho con carne de cerdo suculenta.

Durante el decenio de 1960,

UT System Appeals Hopwood Ruling

AUSTIN. The University of Texas asked the 5th U.S. Circuit Court of Appeals last week to reconsider its decision in the Hopwood case, which ended affirmative action in college admissions in the state.

The Hopwood ruling in 1996 went against the UT School of Law. After the decision, then Attorney General Dan Morales, a Democrat, decided the ruling against UT applied to all public university admissions policies in the state.

Newly elected Republican Attorney General John Cornyn helped draft the wording for the appeal filed last week. A state-financed study released in January showed a drop in the number of Latinos, blacks and other minorities enrolling, applying and being admitted to the state's best public universities.

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Carnitas - Good For The Heart And Soul

By Mary Helen Ponce

It's with some consternation that I read of a new study claiming -- after all that's been reported -- that red meat is good for us.

Forget fat content, mad-cow disease and plugged arteries. When in need of quick energy, nothing does it like a slab or two of beef.

In California, where most folks dote on alfalfa sprouts, a statement like this could cause some unease, if not a riot. Are we not a legion of vegetarians who barf at the mention of bloody meat? Isn't this the home of veggie burger -- and purple pseudo-bacon of soy protein that looks almost alive? And yet there are those (my sons among them) who dote on red meat, carne, and feel that a life without filet mignon is not worth living.

In anthropology, it is said, early man (the hunter-gatherers) subsisted on plants and seeds. Once they got hooked on meat, they domesticated animals and became sedentary. Soon thereafter, Homo Neanderthals learned to fire up land-kill. From such beginnings did our craving for meat -- and, for us mexicanos, those kettle-roasted morsels of pork we call carnitas -- emerge.

When I was growing up, I rarely ate red meat. Chunks of biftec -- beefsteak -- decorated my mother's Sunday stew; Christmas tamales were smothered in red chile and pork or beef. Hot dogs were what gringos ate on the 4th of July.

Meat was what gave the working poor the strength to cope with back-breaking jobs. In fact, if they can afford it, field workers still make la carne a staple of their diet. It's tough harvesting potatoes on a diet of greens. When I was growing up, I saw Mexican-American families where meat was reserved for the men. Los trabajadores.

Our family ate chicken several times a week. My father trucked fertilizer from a chicken farm, so he was given free chickens and

eggs. After a time, I came to hate them and was content with beans and tortillas, and a favorite macaroni-and-cheese dish. Not until my older siblings began to cook the "American way," (mashed potatoes, creamed peas, biscuits) did I first taste meatloaf.

In New Mexico and Texas, folks literally kill for meat. Cattle and pigs are bred not only on large spreads, but also on family ranchitos where in spring the slaughter of animals is de rigueur; la familia gets the prime cuts.

My friend Esther, whose family settled in northern New Mexico in the 1870s, claims that because she eats meat every day, she's never had a cavity or a serious illness. Once when I visited, we ate thick bacon at

breakfast, steak for lunch and, at dinner, chile colorado made with succulent pork.

During the 1960s, before the hippie movement and the beef scares, summer barbecues were ritual among Californians. In fear of being thought cheap, few of us served chicken. Everyone expected steak. So meat it was.

When my father was alive, my siblings and I often paid spur-of-the-moment visits to his house (when a parent is 90, you take nothing for granted). He relished time spent en famille.

At times we went out for the carnitas sold at a Mexican deli called Silver's. We ate them with warm tortillas, salsa and cold, cold beer, unmindful of the grease that dripped down our chins.

Some medics still prescribe

meat for energy and to help fight disease. Some time back, a close friend diagnosed with kidney disease was too weak to sustain a transplant. In an effort to raise her blood count, her medics insisted she eat red meat. She dined on beef two times a day, and when she could stomach it, at breakfast. For a time it helped.

Silver's is gone, as is my father. But now and then when I drive by the boarded-up store, I think back to the days of carnitas, when the sun still shone on my father's face -- and life was good.

(Author Mary Helen Ponce's latest book is "Hoyt Street: An Autobiography." She lives in Sunland, Calif.)

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Americas Piden Cierre Escuela Militar America Frente Casa Blanca

Washington, - Miles de personas de diversos estados de EEUU se congregaron hoy frente a la Casa Blanca para exigir el cierre de la Escuela Militar de las Américas, de Fort Benning (Georgia), por considerar que allí se imparten técnicas de asesinato y tortura a militares latinoamericanos.

Dicho centro militar, que funcionaba en Panamá, ha entrenado a unos 50.000 militares latinoamericanos durante los últimos 50 años, muchos de ellos implicados en graves violaciones de derechos humanos, según diversas organizaciones de defensa de estos derechos.

Oradores de México, EEUU, El Salvador, Honduras, Haití, Colombia, Chile y Guatemala, relataron los "horribles crímenes" cometidos por ex alumnos de ese centro educativo financiado y mantenido por Estados Unidos, como el asesinato de cuatro monjas estadounidenses por la desa-

parecida Guardia Nacional salvadoreña.

Además, el asesinato del arzobispo de San Salvador, Oscar Arnulfo Romero, en 1980, que ha sido atribuido por entidades salvadoreñas, estadounidenses y de otros países al desaparecido militar de ese país Roberto D'Abuisson, y la muerte violenta de seis sacerdotes jesuitas (cinco españoles y un salvadoreño), su empleada doméstica y una hija adolescente de ésta, en la universidad Centroamericana.

Señalaron que en estos asesinatos estaban implicados varios militares graduados en la referida escuela, y citaron que lo mismo ocurrió en Chile durante la época del dictador Augusto Pinochet, detenido en Londres

desde octubre de 1998.

Recordaron que uno de los ex alumnos de esa escuela, Manuel Noriega, de Panamá, cumple una condena por narcotráfico en un penal de Miami (Florida), y que militares de casi todos los países de Latinoamérica implicados en serias violaciones de los derechos humanos, recibieron esas técnicas en este centro que ahora funciona en Georgia.

Los manifestantes tiene previsto realizar mañana, domingo, otras demostraciones en Washington, y el lunes próximo intentarán penetrar en las instalaciones del Pentágono, cerca de esta capital, a fin de que se escuche su petición de clausura de la Escuela Militar de las Américas, dijeron varios de los organizadores de las protestas.

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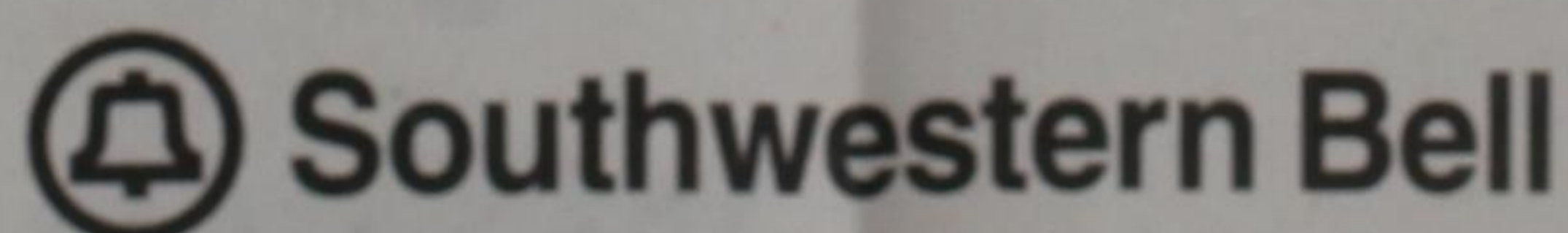
TEXAS MILLION LOTTERY advertisement featuring piggy banks and a lottery ticket. Text: 7 Oportunidades De Ganar. Para jugar Texas Million, sólo escoge 4 números, o usa Quick Pick (QP), para el premio en efectivo de \$1,000.000. Automáticamente, recibirás 6 series más de números escogidos al azar, que te ofrecen más oportunidades de ganar. De hecho, Texas Million te ofrece un premio de \$10 en efectivo si igualas sólo 2 números dentro de una serie, en cualquiera de las 7 series, y \$300 si igualas 3 números dentro de una serie. ¿Qué más puedes pedir?

After advertising heavily in support of legislation that would lower access fees, AT&T has suddenly reversed its position. AT&T is now fighting against the passage of legislation that would lower access fees and allow Southwestern Bell to lower rates on several popular services.

What's more, in the midst of its relentless campaign on access fees, AT&T has quietly increased its rates on at least 15 services.

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