

# LA VOZ DE BRAZORIA COUNTY

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*The Most Interesting  
Newspaper in the County*

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**On the Meaning  
of "Dále shine."**

***Father Miguel  
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Terrorist or  
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para el que  
no tiene  
documentos***

**More and  
more Hispanics  
losing language  
might be losing  
culture as well**



San Antonio's "Shoe Shine King," Antonio Cruz, gets a polish from a young employee.

# People in the News



## Joe L. Lopez

b.1945, San Antonio, Texas

With an irrepressible sense of ethnic identity and a love for the subtle aspects of his cultural traditions, Lopez explains, "I enjoy painting things I relate to, things that remind me of my childhood in the barrio. People can relate to my paintings because we have shared a common experience.

I paint life the way it is...real life. I include the holes in the little boy's t-shirt and the wrinkles on people's faces and hands. We are Tex-Mexicanos and our roots are from Mexico.

I like to call my work Chicano Barrio art, with emphasis on Barrio! Growing up, I saw both sides of life and I prefer to paint the positive and beautiful side. I never want to forget where I came from... I am an American of Mexican descent and that is what I paint. I am not unique, there are millions of people who grew up this way. Even though life was rough, we survived. I am proud to go back to my roots, and paint images that evoke memories of a proud lifestyle. The greatest compliment I can receive, is from an individual who looks at my work and says 'that's my uncle!' or 'I had forgotten that!'"

At a ceremony honoring Lopez, Father Virgil Elizondo of the Archdiocese of Texas, praised Joe Lopez for his paintings portraying the historic San Fernando Cathedral and concluded his thoughts by saying, "he captures our soul."



## MORGAN STANLEY FOUNDATION INVESTS \$450,000 IN HSF

*Investments to Support Scholarship and Outreach Programs*

**SAN FRANCISCO, August 2006**—The Hispanic Scholarship Fund (HSF), the nation's leading organization supporting Hispanic higher education, announced that it has received a \$450,000 grant over three years from the Morgan Stanley Foundation to support scholarships and outreach programs.

According to Sara Martinez Tucker, HSF President and CEO, the HSF/Morgan Stanley Foundation Scholarship Program will benefit Latino youth making the transition from high school to college and students currently enrolled at a four-year institution. The HSF/Morgan Stanley Foundation Outreach Program will support HSF Town Hall Meetings and Steps for Success workshops.

The Town Hall Meetings are two-hour bilingual evening programs designed to inform and inspire students and their families as they prepare for postsecondary education by providing information on financial aid, admissions, testing and self-assessment. The Steps for Success workshops are follow-up events to Town Hall Meetings where HSF staff deliver more intensive full-day workshops designed to provide high school students and their families with information on how to navigate the educational system and transition into college.

"The Morgan Stanley Foundation investment will support our organization in its effort to double the rate of Hispanics who receive a college degree," said Tucker. "This grant will help us in our mission to break the cycle of under-education in the Hispanic community by continuing to offer students financial resources and assistance."

### About the Hispanic Scholarship Fund

The Hispanic Scholarship Fund (HSF) is the nation's leading organization supporting Hispanic higher education. Founded in 1975 as a 501(c)(3) not-for-profit organization, HSF's vision is to strengthen the country by advancing college education among Hispanic Americans. In support of its mission to double the rate of Hispanics earning college degrees, HSF provides the Latino community more college scholarships and educational outreach support than any other organization in the country. With a 31-year history, HSF has awarded more than 78,000 scholarships totaling \$195 million to Latinos attending more than 1,700 colleges and universities.

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# Editorial

## El Dia del Trabajo

El mes de septiembre se principia con el dia de descanso conocido como "el dia del trabajo." Supuestamente este dia fue designado para honrar al trabajador y reconocer las contribuciones de la mano de obra.

Pero algo interesante esta pasando en los Estados Unidos. Poquito a poquito al trabajador se le esta acabando el trabajo como se ha conocido por muchos años. Ya la mano de obra como quien dice, no se encuentra en los Estados Unidos. Ahora, lo que se esta viendo es que muchas industrias se han levantado y transplantado en otros paises. Nomas fijese en la etiqueta de su camisa. O, fijese en cual quier juguete de McDonalds. Cuando nos fijamos, podemos ver los nombres de la China, Pakistan, y otro paises. Aquí en los Estados Unidos se esta acabando el sistema de producción de los ultimos 100 años. El trabajo como lo hemos conocido ya se esta acabando

Junto con estos cambios estamos viendo que la idea de que nosotros podemos trabajar 20 o 30 años y luego jubilarse y recibir un cheque cada mes también se esta acabando. La promesa de poder jubilarse ya no se va hacer. Y hay unos casos donde el dinero que nosotros hemos puesto en una cuenta para su jubilación ya no esta. Resulta que la compañía la tuvo que usar para otro proposito. Poquito a poquito, al trabajador se estan quedando con nada más que la preocupación de como le vamos hacer?

Ahora, más que nunca es importante que nosotros empiezos a prestar atención en lo que esta pasando en los Estados Unidos. Es importante que nosotros sigamos las discusiones sobre la polizas economicas que se estan proponiendo. ¿Por qué? Porque las leyes y polizas que resultando nos van a afectar. Y tal vez nos van a costar dinero. Dinero de nuestra bolsa. Los politicos que hemos elegido ya no pueden defender al individuo. Ya no pueden defender al trabajador, y nosotros ya no podemos depender en ellos. Se esta llegando el tiempo cuando nosotros vamos tener que pelear nuestros propios pleitos.

## Se Busca Trabajadores para vender anuncios con La Voz de Brazoria County

Si usted esta interesado en trabajar medio tiempo y tiene carro en que moverse, llamanos para más detalles.

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## Labor Day

The month of September starts with the holiday to commemorate labor. This holiday was set aside to honor the contributions of the working men and women of the country.

But something very interesting is taking place here in the United States. Little by little, work as we have known it over the years is beginning to end. The factory, the production facility, the plant, call it what you want, is starting to leave the United States. The owners of these plants are relocating in other countries. Just look at the labels on your clothes. Look at the manufacturing stamp on the toys you get at McDonalds. Here in the United States the system of production of the last 100 years is coming to an end.

Together with these changes are the changes in the idea that one can work 20 or 30 years and then retire and receive a monthly check. This practice is also coming to an end. The promise of retirement is no longer going to be made. And there are some cases where the money that one has paid into a retirement account is no longer there. The company has "used" it for some other purpose. Little by little the worker is being left with the worry of what is going to happen to him.

Today, more than ever it is important that one pay attention to what is happening in the United States. It is important that one follow the discussions on economic policy that are being proposed. Why? Because the laws and policies that result can effect you. They will cost money. Money from your pocket. The politicians we have elected can no longer defend the individual. They can no longer defend the worker and we can no longer depend on them. The time is coming when we will have to fight our own fights.



**Alfredo R. Santos c/s**  
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## Jovita's Year Around Tamales



ABOVE: **Jovita Gonzales** is spreading the masa in the corn husks as part of the preparation for tamales. She learned the art of tamale making many years in the Rio Grande Valley and has brought this talent with her to **Angleton**. For tamales you can contact her at 848-8461.

## The Passport Services Office provides information and services to American citizens about how to obtain, replace or change a passport.

A passport is an internationally recognized travel document that verifies the identity and nationality of the bearer. A valid U.S. passport is required to enter and leave most foreign countries. Only the U.S. Department of State has the authority to grant, issue or verify United States passports.

### New Application for a U.S. Passport

To obtain a passport for the first time, you need to go in person to one of 7,000 passport acceptance facilities located throughout the United States with two photographs of yourself, proof of U.S. citizenship, and a valid form of photo identification such as a driver's license.

Acceptance facilities include many Federal, state and probate courts, post offices, some public libraries and a number of county and municipal offices. There are also 13 regional passport agencies, and 1 Gateway City Agency, which serve customers who are traveling within 2 weeks (14 days), or who need foreign visas for travel. Appointments are required in such cases.

You'll need to apply in person if you are applying for a U.S. passport for the first time: if your expired U.S. passport is not in your possession; if your previous U.S. passport has expired and was issued more than 15 years ago; if your previous U.S. passport was issued when you were under age 16; or if your currently valid U.S. passport has been lost or stolen.



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# Culture: That little something extra

'Dále shine' has encouraged generations of Mexican-Americans to give it their all

By Santiago Garcia

Until a few years ago, a man who took pride in his boots or fine shoes could have them spit- and mirror-shined at 130 Houston Street in a classic and very narrow shop called Max's Shoe Shine Parlor. The shoe shiners, some of the "old school" *pachuco* persuasion, wore smocks with rags over their shoulders and would wait outside the shop on the sidewalk, eyeing the shoes of passersby, chanting a subtle, "shoe shine." The phrase was not so much a question as a lunch-hour accusation, a challenge to one's pride. After all, would they have bothered to ask if you didn't need a shine?



The Mexican-American man who wanted a little extra sparkle would lift himself up to a high seat along the wall, place his ready-to-be-resurrected shoes on the metal stands, and, reaching for a well-used newspaper section, declare, "Dále shine." The shoe shiner would snap his rag in response, aware that he would probably receive a good tip when the tips of the shoes were transformed into mirrors in which the customer could see himself. Somewhere along the line, since its probable creation in the early to mid-20th century, *dále shine* took on another meaning, one invested with energy, encouragement, and empowerment for Mexican-Americans.

"First of all, se dice 'dále shine' as far as I'm concerned," instructs Patricia Castillo, executive director of the P.E.A.C.E. Initiative. "Being from the West Side and listening to the 'weetyweety' from all my gente, using the 'ch' sound where the 'sh' sound goes, was quite common and I was so relieved when we decided to make it a source of pride instead of vergüenza 'cause our gente couldn't make the 'sh' sound so easily. Es todo."

But is that really todo? Is that the extent of *dále shine*'s reach? "You hear it used all over the country in migrant camps by pachuco guys," said MacArthur Fellow and union organizer Baldemar Velasquez, exiting a recent Lanier High School student assembly in honor of Cesar Chavez. "I've heard it used in Ohio. I think it means 'to approve of something.'" According to Joe Lopez, Chicano artist and owner of Gallista Gallery, "You can't really describe *dále shine* directly, you can only describe around it. We used to say 'dále shine' if we were about to get into a fight or to get up the courage to ask a girl to dance at places like Arthur Murray's downtown. Even our mothers and grandmothers have used it."

Cesar Chavez march organizer Jaime Martinez

recalls the time he was asked to give his first speech. "When I was first nominated to be the chief steward of my union, way back in 1968, the president of my union asked me if I wanted to make a statement. I hesitated. Then a worker yelled out in my union hall, 'Dále shine, Jaime!' That moment signified to me to move forward NOW. And I did!" He adds, "That phrase can be the difference between

standing still or moving forward in your dreams."

"At the heart of it, the phrase means to give it your best no matter the situation ... even playing to two people at Taco Land," says Manuel Castillo, executive director of San Anto Cultural Arts. "It's about using all your resources to be the classiest, most fly looking dude on the block, with character and grace." Whether you call it Spanglish, code-switching, *dicho*, or as poet Eduardo Garza describes it, "an encouragement of the bilingualism and understanding of life through two different languages," *dále shine* continues to mean many things to many people. "We're Chicanos and that crosses all borders, whether barrio or state line," says local artist and muralist Alex Rubio, but the phrase seems particularly at home in San Antonio.

"It's very Tex-Mex and very San Antonio," says Dr. Carmen Tafolla, a nationally renowned poet and writer and an early Chicano movement activist who grew up on San Antonio's West Side. She describes *dále shine* as "an attitude that reflects some of our culture's high value on aesthetics. I think about the phrase 'Te avientas' (you throw yourself) which is also this 200 percent kind of effort: Jump in there, pull out the best inspiration you have inside, and make it more than just 'pretty,' make it shine like a diamond. Regardless of your lack of money, resources, prestige, advantages, or anything else you think you might lack, you can still create something new and brilliant, by being exactly who you are: half-English, half-Spanish, absolutely genuinely unique and natural."

The history of *dále shine* is tied to that of the pachucos. In the 1930s and '40s, a pachuco would have been a zoot-suit-clad youth made famous by the recently deceased pachuco balladier Lalo Guerrero, a native of Arizona. Now mostly a rare breed, pachucos retain a stylish, proud, and defiant barrio

aesthetic expressed in bandanas, flannel shirts over white muscle shirts, khaki pants, thin belts, the obligatory Stacy Adams shoes, and a sense of humor - real *vacilones* by nature. You might see pachuco remnants in a retired Kelly Air Force Base worker sporting a stylish hat and the telltale Stacys, standing around at a family barbecue like they used to stand "around the corner" in the old days. In 1950s and '60s San Antonio, "the look" was mostly bought at Penner's men's clothing store, which still thrives on Commerce Street near the old Spanish Governor's Palace. In the Chicano slang language called *calo*, it was the place to buy your *tapita* (hat), *La Lisa* (shirt), *tramados* (pants), and *calcos* (shoes). "Well, they gave you credit at Penner's. You would get your Stacys at Penner's, then you went over to get your hat at Paris Hatters," recalls Lopez.

According to Matt Penner, his grandfather Sam created the "tangerine" shoes that became a local San Antonio phenomenon.



Eagerly opening shoe boxes in the back room, Penner explained how the elder Penner, who was fluent in Spanish and *calo*, custom-ordered the bright orange shoes from Mexico. "Back then, it was like buying a brand new car for our Mexican customers," recalls Penner. "They cherished them and would sometimes keep them for eight to 10 years." Chicanos, Mexican-Americans, and even Hispanics, as they have for generations, are still encouraging each other to *dále shine* - at just the right time. Recently, the phrase "Dále Shine al Westside" has been appearing around town on yellow bumper stickers as part of the Esperanza Peace & Justice Center's neighborhood pride campaign. "Dále shine is a phrase like 'It's cool,' a phrase that has different meanings," says Esperanza Director Graciela Sanchez. "All we did in this neighborhood that has historically been put down is decide to illuminate it and make it positive. A community of people thought about it and talked about it and 'Dále Shine al Westside' just came out. I've already seen the magic that happens when you 'shine it.'" For Sanchez the phrase recalls the pride of West Siders who stayed put in their neighborhood when others were moving to new suburbs, and counteracts the stigma of the old Mexican-American barrios. It's time, the bumper stickers say, for the West Side to polish its faded brilliance. As Patricia Castillo says, "When I tell someone to 'dále shine,' it also means that when they succeed, exceed their limit, or accomplish what they are out to do, we all shine." •

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# EL ITIN

## Un documento para el que no tiene documentos

### ¿Qué es un ITIN?

Un Número de Identificación Individual del Contribuyente (ITIN), es un número tributario procesador otorgado por el Servicio de Impuestos Internos (IRS). Es un número de nueve dígitos que siempre empieza con el número 9 e incluye un 7 u 8 como el cuarto dígito, ejemplo: 9XX-7X-XXXX.

El IRS otorga los ITIN a individuos quienes requieren un número de identificación para fines tributarios en los Estados Unidos pero no tienen ni son elegibles para obtener un Número de Seguro Social (SSN) de la Administración del Seguro Social (SSA).

Los ITIN se emiten sin importar el estado migratorio porque tanto residentes como extranjeros pudieran tener obligaciones tributarias de presentar declaraciones y pagos de impuestos bajo el Código Tributario del IRS.

Para recibir un ITIN, individuos tienen que tener el requisito y presentar una declaración federal de impuestos, a menos que reúnan alguna excepción.

### ¿Para qué se usa el ITIN?

Los ITIN son para reportes tributarios solamente, y no pretenden servir ningún otro propósito. Un ITIN no concede derechos de trabajar en los Estados Unidos ni concede al poseedor beneficios del Seguro Social ni el Crédito Por Ingreso del Trabajo (EITC). Los ITIN no son identificación válida fuera del sistema tributario.

El IRS otorga los ITIN con el fin de ayudar a individuos cumplir con las leyes tributarias de los Estados Unidos, y para proveer una manera eficaz de procesar y contabilizar declaraciones y pagos de los que no son elegibles para Números de Seguro Social.

### ¿Quién necesita un ITIN?

El IRS otorga los ITIN a extranjeros y otros que tienen un requisito de reporte tributario o de presentar una declaración y no califican para un SSN. Un extranjero que no es residente y no califica para un SSN, quien tiene un requisito de presentar una declaración federal de impuestos solo para reclamar un reembolso bajo las provisiones de algún acuerdo con EE.UU, necesita un ITIN.

Ejemplos de individuos que necesitan un ITIN incluyen:

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### AYUDA E INFORMACIÓN

#### ¿Cómo aplico por un ITIN?

Use la Revisión de febrero 2005 de la Forma W-7SP, *Solicitud de Número de Identificación Individual del Contribuyente* para aplicar. Adjunte una declaración federal válida al menos que usted califique por una excepción, e incluya sus documentos originales o documentos certificados comprobando su identidad.

Internal Revenue Service Philadelphia Service Center  
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# Father Miguel Hidalgo Terrorist or Revolutionary?

The 16th of September commemorates that day in 1810 when a Catholic priest by the name of **Miguel Hidalgo** summoned the people to his church in the wee hours of the morning for the purposes of getting them to turn against the Spanish government.

Many people would die because of his declaration and subsequent actions. For the next 11 years **Mexico** would bury thousands as death and destruction were part and parcel of each passing year. Terror and fear gripped the country as bands of roving men went about searching for those who were deemed to be traitors and subversives.

So here is the question, was **Father Hidalgo** a terrorist, or was he a revolutionary? Here is another question: if **Father Hidalgo** was indeed a terrorist why do Mexican Americans, school districts and even politicians take the time to celebrate his achievements? What is a terrorist anyway? What is a revolutionary? To be sure, these questions beg even larger ones as we pause to consider the ramifications and context in which a struggle fought some 300 years ago forever changed the country immediately to our South.

Where shall we start this discussion? Let us begin by defining the word terrorist. According to most dictionaries, a terrorist is one who employs the element of terror to accomplish a given goal or objective.

## terrorist

adj : characteristic of someone who employs terrorism (especially as a political weapon); "terrorist activity"; "terrorist state" n : a radical who employs terror as a political weapon; usually organizes with other terrorists in small cells; often uses religion as a cover for terrorist activities

Did **Father Miguel Hidalgo** and his followers qualify as terrorists under this definition? Probably so. OK, so then what is a revolutionary? Again, going to the dictionary we find that a revolutionary is one who participates or is actively engaged in bringing about change.

## revolutionary

adj 1: markedly new or introducing radical change; "a revolutionary discovery"; "radical political views" [syn: radical] 2: relating to or having the nature of a revolution; "revolutionary wars"; "the Revolutionary era" 3: advocating or engaged in revolution; "revolutionary pamphlets"; "a revolutionary junta" [ant: counterrevolutionary] n : a radical supporter of political or social revolution [syn: revolutionist, subversive, subverter]

These are interesting questions because of events that are taking place in the world today. Turn on the television and not a single news program goes by without mention made of casualties in **Iraq** or some other country. Open any major newspaper and there are stories of people who have died in various countries as victims in a war.

Has anything changed in the world since **Father Miguel Hidalgo** first decided that the time had come to end the misery of living for the past 300 years under Spanish rule? The answer is . . . it depends. It depends on your point of view. It depends on your perspective. It depends on what you and your family stand to gain by social and political change.

When the American colonists decided (and not all of them were in favor) that living under the rule of the British had finally become unacceptable, they took actions that were without a doubt terrorist. They caused people to live in fear and lose sleep. Yes, they did in the name of no taxation without representation and you know the rest of the story. But they were none the less, terrorists.

So how does one go about judging the actions of others? Is there a standard or set of benchmarks that make some causes more worthy than others. When does death and destruction become justifiable? Is it ever justifiable?

When people take the time to celebrate the sacrifices of **Father Hidalgo** it becomes increasingly a challenge to celebrate a terrorist.



## Biographical Sketch of Father Miguel Hidalgo

**Father Miguel Hidalgo** was born on the Corralejo hacienda near **Pénjamo, Guanajuato**, on May 8, 1753. His father, don **Cristóbal**, was of middle-class creole background and served as the hacienda's administrator. He sent young **Miguel** to the **Colegio San Nicolás** in **Valladolid**, where he received his bachelor's degree in theology in 1773.

After receiving his degree at twenty years of age he lectured in philosophy and theology at **San Nicolás Obispo** and, after being ordained as a priest in 1778, became rector of the school. His ideas and conduct were extremely liberal, which led to his being dismissed from that post, and twice being investigated by the Inquisition, who accused him of reading prohibited books, advocating doctrines of the French Revolution, doubting the virgin birth of Mary, gambling, and keeping a mistress. Among classmates he was known *el zorro*, "the fox."

**Hidalgo's** two outstanding characteristics were as an entrepreneur and a humanitarian, with the roles inextricably intertwined. After ordination, he steadily mounted the hierarchical ladder, each time serving in a richer and more desirable parish. In 1803, at the age of fifty, he arrived in the **Guanajuato** town of **Dolores** accompanied by an entourage that included a younger brother, a cousin, two half sisters and two illegitimate daughters. His elder brother, a man of influence, had helped him attain this coveted parish, which brought in between eight and nine thousand pesos revenue annually.

Once in **Dolores**, **Hidalgo** turned over most of the clerical duties to one of his vicars, **Father Francisco Iglesias**, and devoted himself almost exclusively to business, intellectual pursuits and humanitarian activity. In a strenuous effort to improve the economic well-being of his parishioners, **Hidalgo** turned his house into a night school for local artisans. He started a pottery factory, ran a leather curing process, grew mulberry trees for the nourishment of silkworms, cultivated vineyards and olive groves, and established workshops for carpentry, harness making, blacksmithing and weaving wool.

**Hidalgo's** political and intellectual growth was nurtured by membership in the literary societies that were so prevalent in colonial **Mexico** in the early 19th century. These literary circles, which soon became political circles, were the true incubators of the independence movement in **Mexico**.

Continued on page 12



Necesitamos 50 personas para servicio al cliente, en el area de Brazosport/Angleton. Experiencia trabajando con impuestos será bueno. (Clases disponibles) Personas bilingues también se necesita para trabajar con la comunidad Hispana. Llama a Jackson Hewitt Tax Service al (979) 285-3838 o ven nuestra oficina al 108 Dixie Drive en Clute, Texas de lunes a viernes.



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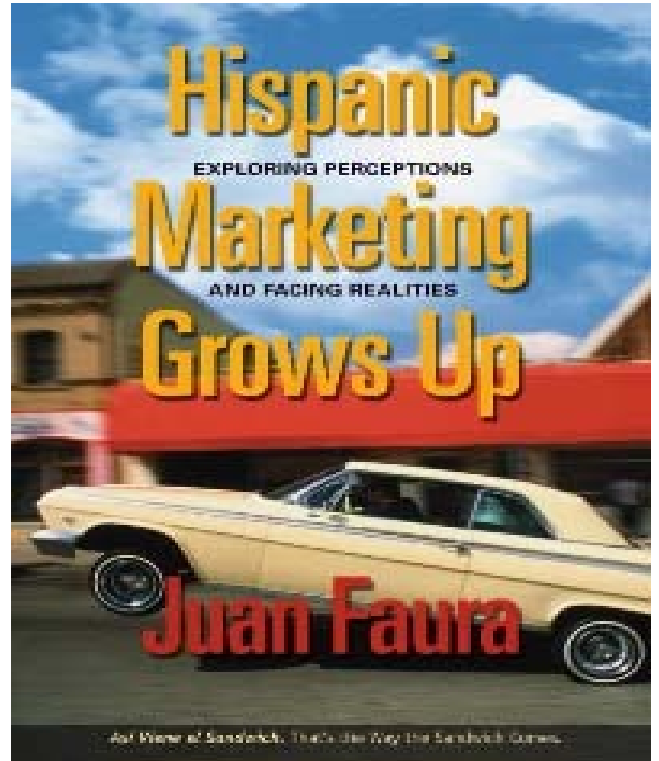


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## New Book on Marketing to the Hispanic Community



Ever since Hispanic Marketing became a buzz term, consultants and professionals have been preaching a similar sentiment: treat Hispanics as a unique sect of people, and focus on their "Hispanicness" before everything else in order to connect with them and get into those ever-growing pocketbooks. Juan Faura, a multicultural advertising specialist and a bestselling book author, claims this approach is all wrong. In his new book "Hispanic Marketing Grows up: Exploring Perceptions and Facing Realities," (Paramount Market Publishing, February 2006) Faura showcases a new method of marketing to Hispanics that is sure to get a rise out of traditionalists.

Coming off of his recent success, "The Whole Enchilada: Hispanic Marketing 101," in his new book, Faura challenges Hispanic marketing and advertising agencies to "grow up" and use their skills to appeal to the human side of the consumer, rather than focusing simply on the fact they are Hispanic. Faura insists that looking at Hispanic consumers as Hispanics first is counterproductive to connecting with them as human beings. "My philosophy is that we need to appeal to the human side of the target consumer before we dissect their ethnicity," explains Faura. "We all make decisions as people, not as categories, thus we should hone in on connecting with consumers as people with fundamental needs and desires." Tackling subjects from media use to acculturation, Faura shares insights into Hispanic culture that he gained after an intense period of face-to-face encounters with Hispanics in more than 18 states and 74 cities. A veteran of the industry with 15 years



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