

LETTER TO EDITOR

AN OPEN LETTER

TO: U.S. Senator Alan Cranston

We commend you for your stand in opposition to draft registration.

We agree with you that registration is not the way to resolve the deficiencies of the all-volunteer military, which are due to a failure to attract and retain the necessary level of "professional and highly trained personnel."

We also support your contention that preparation for a draft "will not send a clear signal to the Soviets" as to the strength of U.S. military determination.

As each day passes it becomes increasingly clear that the children of today will not allow themselves to be entrapped tomorrow in the web of a dubious and suspect foreign policy which dates back to an earlier generation and has no place in theirs.

Yet, it is not enough, as Dan Berrigan once said, "to wage peace with half a will." You, like many who oppose U.S. involvement in the Vietnam War, put your whole being into that struggle.

We, therefore, call upon you NOW to join us in this struggle and, as Senate Majority Whip, to use your influence to encourage more of your colleagues to take an active part in the upcoming Senate filibuster.

FROM: San Diego Committee Against Registration and the Draft

**C.A.R.D
P.O. Box 15195
San Diego, CA 92115**

Open Letter To The Chicano Community

Estimado Hermano/Hermana

Once again, as has been the history of our people, a National Call for Activism and Resistance is being sounded throughout our Barrios, Colonias and Communities. The issue....Immigration. The decade of the 1980's calls for solutions to the escalating violence and violations of rights which are being carried out against Mexicanos, Latinos and Chicanos along the border and in our communities. The solutions of the past have not worked. Killings, rapings, beatings and the massive violations of our peoples human civil and constitutional rights are occurring daily.

Appeals to morality have gone unanswered, appeals to reason have failed, and appeals to respect the law and constitution have been ignored. The treatment of our people by the INS/Border Patrol through their sweeps in our communities and the violence being perpetrated by them along the International Border gives us the Right and indeed makes it our duty to Resist these unjust laws and practices. These are perilous times....our Chicano youth are being called upon to register for the draft for a possible war, while their families here in the United States continue to be denied the right of first class citizenship and respect of there human dignity. This fact makes it plain that La Raza still continues to be treated as foreigners in our land even though we will probably be the first to be asked to die for this country. This is no longer acceptable, nor will it be

tolerated. What must be made clear to all is that the Chicano Community will no longer accept second class citizenship, much less die for a country that denies us equality, justice, opportunity and freedom because of a discriminatory degrading and outdated immigration policy. For the last ten years the Committee On Chicano Rights has fought, rejected and condemned all of these injustices against our people. We believe now as we enter the the 80's that the time has come for establishing a New Direction....That the time for Chicano's to once again assert their Self-Determination and chart what course of action must be taken....That the time has come to design a strategy for success to end the policy of accomodation and dependency.

Therefore, in order that we can address the aforementioned, the Committee On Chicano Rights has decided to issue a call for a Chicano National Immigration Conference on May 23 and 24, 1980 in San Diego, California.

The conference will also address itself to formulating a United Chicano Position on the Immigration Issue before the Presidential election. Also, on the following day May 25, 1980 we are asking everyone to join us on a massive Memorial March at the International Border to commemorate those who have died....victims of the INS/Border Patrol.

Let this be a message to those who oppress us that Chicanos, have just begun to escalate there struggle.

En la Lucha,
Herman Baca, Chairman
Committee On Chicano Rights

FLASH.....

La Prensa San Diego has just received a telegram from the Chairman of the Committee on Chicano Rights to the State and National Chairman of the American GI Forum of the United States. The Forum which will be holding its 25th Annual Convention in San Diego, Friday, June 25, 1982 at the Sheraton Harbor Island Hotel has been taken to task by Herman Baca and the Committee on Chicano Rights for honoring James J. O'Keefe of the Immigration & Naturalization Service, the man held responsible for countless beatings, shootings, and killing of undocumented workers and Chicanos on the San Ysidro - Tijuana border. O'Keefe who has been the target of protesting, picketing, and angry denunciations by local American GI Forumers, along with other Chicano groups is being honored. O'Keefe is the individual responsible for the militarization & violence at the Tijuana/San Ysidro border areas.

Baca in his telegram to the statewide and national leadership states that "it is a disgrace to the thousands of Chicanos who died on the battle fields of war, fighting for their country and for their families to see these two men being honored by the American GI Forum.

The following is a copy of the telegram as received:

**To: Jose Cano, National Chairman
Jake Alarid, State Chairman**

Estimados Presidentes:

The Committee on Chicano Rights finds it disgusting and insulting that the American GI Forum of the U.S. should invite the gestapo INS District Director **James O'Keefe** as a "Special Invited Guest" to their 25th Annual State Convention. It is total disgrace to the Chicano/Mexicano community and to the hundreds of thousands of Chicano veterans, who died for their families in the same of freedom and human dignity, to now be insulted by seeing the American GI Forum honor this man.

The INS under the direction of O'Keefe has been responsible for supporting the KKK in its efforts to patrol the border. They in turn have advocated to shooting Mexicans if they attempted to cross the border. It is O'Keefe who looked the other way while his Migra caused the death of 4 year old Alberto Canedo and Manolo Alberto who died in a San Ysidro INS office. O'Keefe, has been responsible for turning the border into a militarized zone with helicopter gunships, infra-red detection systems, sensors, etc.....It is O'Keefe who has encouraged the harassment of the Chicano community and the beatings and rapings that have occurred with frequency along the border. It is O'Keefe who white-washed the outright murder of Efran Reyes and the wounding of Benito Rincon while both were

handcuffed, kneeling and begging for their lives. AND THE GI FORUM NOW DARES TO HONOR THIS MAN. This is degrading and insulting to all persons of Mexican ancestry. Have the dignity to renounce and publicly denounce this affront to our dignity. The blood of our people is on your hands.

**Herman Baca, Chairman
Committee on Chicano Rights
1837 Highland Ave.
National City, California**

Letters To The Editor

FAIR A Joke

Open Letter

Roger Conner, Esq.
Executive Director
Federation for American
Immigration Reform (FAIR)
2028 P Street, N.W.
Washington, D.C. 20036

Conner;

It has now been over 40 days (see app. A) since I received your letter dated August 17, 1983 in which FAIR threatens to sue me i.e., the Committee on Chicano Rights Inc., for making the following statements:

"FAIR is a standing joke in the Chicano community."

"There's not a shred of legitimacy in anything FAIR says. It has the reputation to live down as racist and a front organization for the INS."

Since 40 days has elapsed, since I received your letter and no law suit has been forthcoming, I either have to conclude that you are forced to agree with me that "FAIR is a joke", and that there is not a shred of legitimacy in anything you say (including your letter). Either that, or you are failing in intestinal fortitude (guts) to sue me. Whatever it is, it must now be clear to all those involved in the immigration issue, that any statement or reports that FAIR issues are to be considered suspect and as coming from a dupe (front organization) of the INS/Border Patrol.

The Committee on Chicano Rights still maintains that in spite of any double-talk, double-speak, or mis-information (such as your recent Vietnam type poll, see app B), that the Simpson-Mazzoli bill is the most racist piece of

legislation to come before the U.S. Congress since the end of the 1850 War between Mexico and the U.S.

We along with 20 million Chicanos-Latinos will continue to adamantly oppose Simpson-Mazzoli.

In closing Connors, let me conclude that I stand 1,000 percent behind my statements and that "hell" will freeze over before you, FAIR, or your bossom buddies the U.S. Border Patrol ever get a retraction or an apology from me.

Once again if FAIR has the....to sue me, go for it!

Awaiting to see you in court
Herman Baca, Chairman
Committee on Chicano Rights

We Will Sue

Mr. Herman Baca
Committee on Chicano Rights

You are quoted in the **San Diego Union** of Wednesday, August 3, 1983 (page A-2) as having made certain remarks about the Federation for American Immigration Reform (FAIR). The remarks attributed to you include:

"(FAIR is) a standing joke in the Chicano community."

"There's not a shred of legitimacy in anything FAIR says...It has the reputation to live down as racist and a front organization of the INS."

These statements are clearly libelous. Attributing a libelous statement to some other person and then repeating the libelous statement is not a defense to the

tort of libel; repetition of a libelous statement is a republication of libel and creates liability for both the original tortfeasor (speaker) and the person who repeats the libel. The context of the quoted remarks along with prior statements about FAIR attributed to you could easily prove the malice required for a successful prosecution for libel against FAIR.

FAIR has consistently endeavored to maintain an objective discussion of the deeply emotional issues involved in immigration reform. We welcome thoughtful and reasonable discussion of immigration with people who disagree with our points of view; we have often modified our positions on specific issues in response to well-reasoned criticism of our policies. This intellectual honesty in our discussions leads us to react strongly to statements such as those attributed to you.

If you did not make the statements attributed to you, you should write the **San Diego Union** and request a correction immediately. Please send us a copy of any such letter to the **Union**.

If you did make these statements, we believe that you owe FAIR both an apology for the statements and a promise that you will not make libelous statements about FAIR in the future.

We suggest that you send such a request or apology and promise immediately. Otherwise we shall consider taking appropriate legal action.

Sincerely,
Roger Conner, Esq.
Executive Director
FAIR

(The letter sent by FAIR is printed for clarification of Mr. Baca's open letter.)

Letters

Re-Try Hedgecock!

District Attorney Miller:

In the interest of justice our organization urges and calls on your office to re-try convicted felon Roger Hedgecock. Neither money, politics, control of the airwaves, nor pressure from Hedgecock's "Light up the Border" supporters should enter into your judicial decision to once again re-try this convicted felon. It is our organizations position that if Nancy Hoover and David J. Dominelli can be made to pay for their crimes (crimes that did not include the more serious violation of violating the peoples trust and corrupting of the political process) then there is no legal reason why convicted felon Hedgecock should not receive a similiar penalty of incarceration. It is also our organization's opinion that not to re-try at this point (after the massive expenditures of time and money) would send a clear cut message that there are two kinds of justice in this society.. one for the poor who get prosecuted and sent to prison, and another one for the rich and powerful (like Hedgecock) who receive a "slap on the wrist" and profit from their so called white collar crimes.

In concluding we exhort your office to press forward with the re-trying of convicted felon Roger Hedgecock. Justice and the community deserve no less.

Herman Baca
Chairperson
Committee On Chicano Rights

Gina Lew a Racist?

Question? Has KFMB T.V. joined the racist Light up the Border "Mexican" bashing movement? Case in point that we make reference to involved the following news cast which was aired on 9/17/90 on your 7:30 a.m. edition. Gina Lew reporting: That a small farmer in San Ysidro (whose livestock was supposedly being stolen by undocumented) did not know if he would be able to continue in business because he did not know if he could deal with the animals "not the 4 legged ones, but the 2 legged ones".

Animals? I sincerely doubt that any ethnic groups likes to be referred to as animals, and I also doubt that this type of news reporting qualified as professional, unbiased or responsible journalism.

I bring this matter to your attention to inform you of our organization anger, and also to inform you that our organiza-

tion has communicated to the Federal Communication Commission our concerns in which we are accusing KFMB TV (and other news organizations) of utilizing the public airwaves to promote hysteria, racism and violence against all persons of Mexican ancestry in San Diego county. Awaiting a reply

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ISSN 07389183

Founded: December 1, 1976
Publisher: Daniel L. Munoz, Sr.
Editor: Daniel H. Munoz, Jr.

La Prensa San Diego is a bilingual newspaper published weekly, on Fridays. It is published in the City and County of San Diego including National City, Chula Vista, Otay Mesa, Imperial Beach, San Ysidro, Nestor, Carlsbad, Vista, Escondido and Oceanside.

La Prensa San Diego is a legally adjudicated newspaper of General Circulation for the City and County of San Diego and the Judicial District of the Municipal Court of San Diego. (File No. 413745, May 9, 1978).

Subscriptions: \$25.00 per year

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Justice Department Investigation of Roger Hedgecock and His Vigilantes Asked For

Angered by the outrageous activities of Radio Station KSDO and its radio talk show host Roger Hedgecock, Herman Baca, Chairperson of the Committee On Chicano Rights, Inc. sent a telegram to Janet Reno, the U.S. Attorney General, letters to the U.S. Attorney Alan Bersin, and Congressmen Bob Filner and Brian Billbray requesting that immediate action be taken to stop this illegal activity.

Janet Reno
U.S. Attorney General
10th & Constitution Avenue N.W.
Washington, D.C. 20530

Ms. Reno;

The Committee on Chicano Rights requests an immediate investigation by the U.S. Department of Justice into the illegal activities (in violation of federal law) that are being carried out by Radio station KSDO and its talk show host... Roger Hedgecock.

KSDO has permitted Hedgecock to form white "right-wing" vigilantes and has allowed him to utilize the airwaves to incite those individuals into taking the law into their own hands at Lindbergh International Airport in San Diego.

In the process of carrying out their illegal activities, they have violated the rights guaranteed under the U.S. Constitution and international law of thousands of U.S. citizens, legal residents, foreign visitors, and tourists of Mexican ancestry.

We urge the Department of Justice to immediately move to prosecute the guilty individuals and to issue a cease and desist order prohibiting Roger Hedgecock and Radio station KSDO from inciting their listeners to enforce federal law by advising them to impersonate federal officers, to patrol the airport and demand identification papers from Mexican looking individuals who are awaiting to board airplanes.

Hedgecock and Radio Station KSDO have arrogantly bragged about the above illegal activities. We urge immediate action be taken by the U.S. Department of Justice before confrontation, civil disobedience and/or violence erupts between Hedgecock's, "vigilantes" and persons of Mexican ancestry at Lindbergh International Airport.

Sincerely;

Herman Baca, Chairperson
Committee on Chicano Rights

Nuestra Gente Under Seige by Extremist Vigilantes

On May 10, 1996 The Janet Reno, letters to U.S. Bilbray requesting an im- that are being carried out The circumstances that led teners were a series of
 Committee on Chicano Attorney Southern District, mediate investigation by radio station KSDO and us to the conclusion that Hedgecock Faxes that he
 Rights sent a telegram to Alan Bersin, Congressman into the illegal activities, in its extremist talk show Hedgecock was inciting sent to the media.
 U.S. Attorney General Bob Filner, and Brian violation of federal law, host, Roger Hedgecock. vigilantism among his lis-

THE FACTS

April 29, 1996 stated Hedgecock:

- * Roger's AIRPORT POSSE scored big-time on Thursday [Apr 25]. They are asking [alleged] illegals for identification.
- * Posse (Vigilantes) tee shirt looks like a Border Patrol uniform shirt.

May 7, 1996 said Hedgecock:

- * 30 or so Posse members descended upon Lindbergh Field. Posse members wore their deep blue (Border Patrol like uniform). They wore a Posse logo that looks like the Border Patrol official logo on their shirts.
- * Harbor police called by ticket agents on Posse members.

May 8th, 1996 Hedgecock bragged:

- * Thus far Roger's Posse has confronted dozens of [alleged] illegal aliens ... Who were asked to show bonafide identification.
- * Posse members are set to strike again.

May 9th, 1996 Hedgecock stated:

- * Call from long time listener who is livid that Posse tee shirts do in fact look a great deal like Border Patrol uniforms...hay, you gotta dress the part. Uniforms are us.

May 14th, 1996: Hedgecock brags again:

- * Roger's Airport Posse is now 200 strong.
- * 3 more illegal aliens missed the plane. We continue to take "incoming" over the Posse's monitoring patrols.

May 14, 1996: Hedgecock escalating harassment:

- * Volunteers [aka] posse asked to stop "illegal" air shipments. [Asking Posse members to actually stop alleged illegals from taking airplane flights.]

THE RAMIFICATIONS

If Roger Hedgecock, with the approval of KSDO ownership, continues to raise the level of militancy, hatred, and disregard of the laws of the land, we envision the following ramifications:

- + Increasing levels of vigilantism reaching out beyond the airline terminals of Lindbergh Field. Our churches, schools, neighborhoods, and our work places will become the hunting grounds of these self-appointed vigilantes
- + Lack of immediate action to Roger's illegal Posse will flash a green light to other "militia groups" that they too can take the law into their own hands and threaten, harass, and inflict violence on persons of Mexican-Latino ancestry.
- + Increasing denial of the civil, constitutional and legal rights of the 550,000 citizens of the County of San Diego will eventually reach out to the nine million citizens of Mexican-Latino ancestry in the State of California. Hatred is contagious.
- + Increasing violations of International Law towards foreign visitors.
- + Disruption of relations with Mexico and other Latin American countries in protest over treatment of their nationals.
- + Massive civil disobedience during the Republican convention by oppressed persons of Mexican ancestry.
- + Large disruptions of Airport operations during arrival of Republican Convention attendees by Chicano youth requiring identification of all White arrivals as they seek out illegal Canadians that may be in this country.
- + Massive law suits over the infringement of our Civil Rights.

Now is the time to stand and be counted. What KSDO and Roger Hedgecock have unleashed will affect all of us whether legal citizen, and/or illegal. We have no cactus imprinted on our foreheads so that so-called vigilantes can distinguish between us. America is a country that is built on the rule of law, civil rights and our constitution. We cannot allow the Roger Hedgecocks of this world to destroy our historical mandates. The vigilantes that he has created strike at the very core of these precepts.

Herman Baca, Chairman
 Committee on Chicano Rights
 May 17, 1996

(Paid for by Friends of the Committee on Chicano Rights)

El Semanario

THE WEEKLY ISSUE

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Take the Journey.

Mr Baca,

I enjoyed our
conversation last week.

Please feel free to
send op-ed pieces
to our publication.

Sincerely,

Joni Frisquez

LETTERS TO THE EDITOR

¿Que es Hispanic?

In my 56 years, I have heard Mexicans including myself, called many things but never, WHITE. That is until I received my census form and reviewed question #8. As a child in New México, I remember being called Caucasian (but never treated as one) when we had to fill out school forms. And the only other times that I heard Mexicans referred to as Caucasians (grudgingly) was during war time, when Uncle Sam needed soldiers for the military. Upon receiving my U.S. Census form 2 weeks ago, I reviewed the eight simple questions on it, and for the first time noticed question #7 and question #8. Question #7 on the form requests ones' nationality Spanish, Mexican American, Latino, Chicano, Puerto Rican etc., and question #8 requests the persons' race, White, American Indian, Black, Asian, or other.

In reviewing the census form, I didn't give questions #7 any thought and to question #8 very little thought. Until confused callers of Mexican ancestry from our community started to call our office. The callers simply wanted to know, "what do I mark for race on question #8 after answering question #7? As a person of Mexican ancestry they continued, do I mark, White (our Spanish side), Native American (our Indian side), Black (mulatto), Asian or other? I stated to them that I had no answer, but that I would call the census 800 number and try get them an answer. In talking to the census personnel I soon found out, that the census bureau had no

answer, and was incapable of providing an answer.

I've heard commercials broadcasted both in English and Spanish to our community in the media, from both the census bureau, and their "Hispanic" representatives i.e. politicians, organizations, movie stars, etc., urging everyone in the community to cooperate with the census, so that all of us could be counted. In this manner, the commercials state, "needs" such as education, job training, youth, seniors, women, employment, housing, etc. could be identified.

The commercials continued, that way our communities wouldn't get "short changed" (as has been the case in the past) nor miss out on the much needed mula \$\$\$ (which we have never gotten from past census) from Uncle Sam. Monies that Uncle Sam will earmark to our communities to address the myriad of social needs, which afflict our people. Hearing the commercials sounded pretty good, a win, win, type of situation.

That is, until people in the community raised question #8. After the question was raised, I knew from past experiences that question #8 is confusing, and that since it basically offered the individual no choice as to race, that most individuals would probably (willingly or unwillingly) mark the "white option box." Even though, *La Raza* (all persons of Mexican and Latin ancestry) can mark whatever



See HISPANIC, page 8

HISPANIC, from page 2

category, or even label themselves whatever they want. But even worse was, that after researching the issue, I found out that in the past census *burro*-crats statisticians have, and will probably continue with this census, to unilaterally assign individuals who don't mark white, or mark "other" into the "white" category. As was shown by the Census Bureau's own 1997 report, which stated that 95% of all "Hispanic" were white and the other 3% black.

So once again, as has been the case in the past, the Bureau of Census due to question #8 will label (by bureaucratic fiat) the majority population of *La Raza* as, WHITE! Even though a simple check of any encyclopedia will show that 85% to 90% of all Mexicans and Central Americans are either Indigenous or Indigenous-based *Mestizos*

So after viewing the above and seeing that the census will proceed, the only issues left for the Chicano and the Latino community are the political questions. Questions such as, aside from the gathering of information for and money for whom, how did question # 8 the "white option box" get into the census form in the first place? Chicanos know that historically the U.S. Bureau of Census has undercounted us and has "short changed" our communities, out of monies for decades. So the question for my own com-

munity is, where were the 100's if not 1000's of "Hispanic" politicians, organizations, consultants, etc. at, when question #8 was initially discussed and drafted? And who to date, are still getting paid millions of dollars from Uncle Sam to supposedly represent and protect *La Raza's* interests. For the U.S. Congress and the Bureau of Census the question is, if *La Raza* is going to be categorized as white, then what happens to the monies (the main reason we are told to fill out the census)? Which are supposed to be earmarked for *Raza* communities and their social needs? Couldn't Uncle Sam somehow divert those monies, into the

white communities?

And the last political question, (that really hasn't been discussed in our community) is, what is going to happen to the information (contrary to the government's press releases) that is gathered about us from question #7? I can only begin to wonder in whose hands, and where the gathered information will wind up. Unfortunately to find an answer, we only have to remember history. From the interment of U.S. citizens of Japanese ancestry (with information provided by the Bureau of Census) during World War II to the INS's campaigns against persons of Mexican ancestry in the

1930's repatriation's. "Operation Wetback" in the 1950's and the 1970's FBI's and Nixon's "cointelpro" program, just to cite a few examples.

I guess since the census only rolls around every ten years, we shouldn't get too worried (about the count and money that is), because as we have seen in the past with other census, it really won't matter. To that, I can personally attest, because I have witnessed past census that undercounted us, didn't benefit us, or make one iota of difference to our disenfranchised community.

But still, my political question remains, as to who was or is

responsible for not protesting question # 8 and allowing this "Trojan Horse" question into the census form? A question, that could in effect negate the much-touted goal of counting *La Raza*, and of preventing the disbursements of much needed monies by Uncle Sam to our communities. And if we are not going to get any benefits, and the information gathered might be used against us, why (unless drastic changes are made) should anyone in our communities fill out the census form?

*Herman Baca, President
Committee on Chicano Rights
California*

SAN DIEGO[®]

magazine

August 23, 2000

Herman Baca
Committee on Chicano Rights
710 E. 3rd Street
National City, CA 91950

Dear Herman:

Beginning in February 2001, *San Diego Magazine* will publish a three-part series of articles focusing on racial and ethnic relationships and issues in the region. The stories, appearing in the February, March and April issues, will address all aspects of the subject. These will include a historical perspective; an examination of issues involving education and the workforce; crime and justice; housing and neighborhoods; and racism and discrimination. The series also will examine the roles of the media and our region's political and religious leaders in matters involving race and ethnicity.

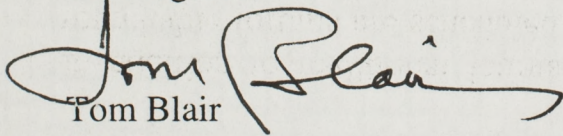
We would like you to participate in this important series.

In addition to traditional journalistic methods of news gathering, issue-driven, on-the-record roundtable forums are scheduled for September, October and November 2000. Participants will include members of San Diego's African-American, Hispanic, Asian and other ethnic communities, along with other San Diegans in business and industry, housing, politics, military, education and justice. Each roundtable will focus on one of three broad areas: education and the workforce; economics; and sociocultural issues. The roundtables will be conducted by the magazine's editors, along with professional facilitators, including Dr. Manuel Pastor of the University of California, Santa Cruz.

Would you please take time from your busy schedule to join us at the sociocultural roundtable? The morning session—including a light breakfast—is scheduled for September 15, from 8:30 a.m. to 11 a.m. It will be held at the *San Diego Magazine* offices, 401 West A Street, Suite A (third floor).

Please let us know your availability, at your earliest convenience, by phoning Lisa Jackson at (619) 744-0527. Your participation will go a long way toward making this series work.

Best regards,


Tom Blair
Editor



Committee on Chicano Rights

710 East Third Street • National City, CA 91950 • (619) 477-3800 • Fax: (619) 477-3829

September 12, 2000

**Tom Blair
Editor
San Diego Magazine
401 West "A" Street
Suite "A"
San Diego, CA 92186**

Mr. Blair:

Regarding the roundtable meeting which I was invited to, and which I will attend on September 15, 2000. I remain uncertain as what the format is going to be, so I am forwarding you (for your own information) past San Diego Magazine articles written by Harold Keen on some of the historical issues that have shaped the development of San Diego's Chicano community. Hopefully you or (?), can utilize the articles as a historical point in the roundtable discussion when discussing San Diego's Chicano community. Looking forward to the meeting.

Sincerely,

Herman Baca

9-15-00

- 1) COMMUNITY BASE, NON-FUNX
- 2) MORE THINGS CHANGE, THE MORE THEY REMAIN THE SAME S. 2. 60,
- 3) SO AFRICAN AFRICAN SITUATION -
- 4) MORE YOUNG PEOPLE IN PRISON THAN COLLEGE -
- 5) SO YES AND WE DIDN'T ~~EXIST~~, THE SILENT, FORGOTTEN, INJURABLE
- 6) ^{ILLEGAL ALIENS} SLAVE INSTITUTION

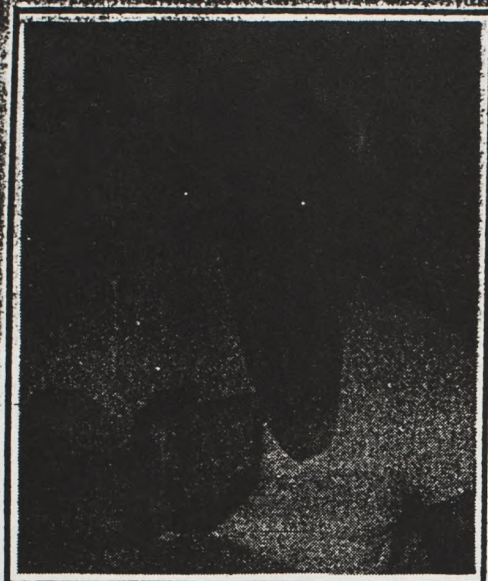
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62720 - A7660 POL. EST
PLIT 44 - B220
PZI - SOCIAL JUSTICE, (C) EST
MSSIES

Ethnic Breakdown by City, 1999

City	Latino	White	African-	Asian/Other
Carlsbad	16.7%	78.6%	0.8%	3.9%
Chula Vista	43.0%	42.1%	4.6%	10.4%
Coronado	9.2%	79.4%	6.9%	4.5%
Del Mar	3.6%	93.2%	0.6%	2.6%
El Cajon	18.1%	74.5%	3.4%	3.9%
Encinitas	19.4%	76.4%	0.5%	3.7%
Escondido	31.1%	63.1%	1.2%	4.6%
Imperial Beach	34.5%	50.3%	5.2%	10.0%
La Mesa	12.5%	79.7%	3.5%	4.3%
Lemon Grove	25.6%	55.8%	11.0%	7.5%
National City	56.0%	18.9%	7.3%	17.7%
Oceanside	28.7%	55.9%	8.2%	7.3%
Poway	9.0%	82.4%	1.5%	7.1%
San Diego	23.6%	54.3%	8.6%	13.4%
San Marcos	34.7%	59.8%	1.6%	3.9%
Santee	12.4%	82.7%	1.0%	3.9%
Solana Beach	19.0%	77.2%	0.4%	3.4%
Vista	29.2%	61.5%	4.3%	5.0%
Unincorporated	19.1%	71.6%	4.0%	5.2%
Region	24.4%	60.2%	6.0%	9.4%

Fotos por Leo Tiz



La Lucha De Un Activista

-
- Su historia e ideales
 - Sus opiniones del programa de amnistía
-

Por Mike Apan

En la parte posterior de su imprenta, en National City, Herman Baca tiene más o menos una docena de cajas de cartón llenas de fotografías y artículos de periódico de los años 60's y 70's. En casi todas las fotos se ven personas en manifestaciones frente a oficinas de administración pública, marchando durante protestas en la frontera México-Estados Unidos, esperando el llamado a la acción durante juntas de la comunidad, y gente que ha sido lesionada por la policía. Los artículos de periódico sencillamente dibujan con letras muchas de esas imágenes.

En realidad, el contenido de las cajas se

refiere al período en que Baca inició sus declaraciones contra la discriminación y el racismo institucionalizado de la sociedad estadounidense. Fue en ese entonces cuando él, junto con miles de otros chicanos, comenzó a participar en las primeras etapas del movimiento chicano, un estallido activista basado en fundamentos históricos que exigía respeto a los derechos políticos y civiles. Baca recuerda que este despertar, que se dió en la parte suroeste de Estados Unidos, produjo indignación entre los chicanos y a la vez unió a la comunidad, preparando el camino para cambios de largo alcance.

Hoy, a los 44 años, comenta que él aún está indignado porque, aunque la población chicana/mexicana ha crecido drásticamente, la conciencia política que existía en la comunidad en aquellos tiempos ha disminuido a niveles muy bajos, y son escasas las personas que aún perciben los viejos problemas.

"Ahora, en 1987, ¿cómo es posible solucionar los problemas cuando la gente ni siquiera sabe que los hay?" se pregunta Baca, presidente del Comité Pro-derechos Chicanos (CCR).

Baca considera que "cuando se tiene

Lea La Vuelta



EN 1971: Manifestando en frente de la cárcel de San Diego. Aquí, Baca confronta a un oficial del Departamento del Sheriff del Condado de San Diego.

conciencia política no es posible retirarse (del escenario activista), porque los problemas no sólo afectan a las personas de las que uno se preocupa, sino también a la familia y obviamente, a uno mismo. Como dice el dicho, puedes correr pero no te puedes esconder”.

Señala factores que, en su opinión, contribuyeron a reducir el nivel de conciencia política, creando, en 1979, una encrucijada o división dentro de la comunidad. Según Baca, en ese año mucha gente que ocupaba posiciones importantes decidió abandonar los fundamentos de independencia y autodeterminación, buscando alguna oportunidad favorable a sus intereses personales. Estas personas, agrega Baca, son un ejemplo de los “problemas internos” que todavía afronta la comunidad chicana.

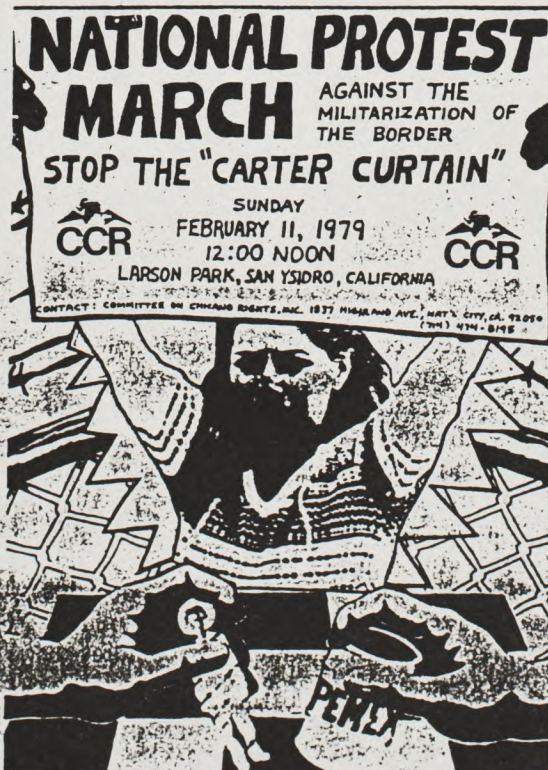
Para él, esta encrucijada es en realidad resultado de un “nacionalismo limitado, regresivo”, que reinó entre 1968 y 1979. Durante esos años, “si una persona era morena, era suficiente” dice Baca, refiriéndose al razonamiento que generalmente se usaba para juzgar la capacidad de las personas como representantes o líderes de la comunidad. Así es que, durante 11 años, varios individuos “que nunca quisieron ser chicanos, tomaron puestos de representación debido a su educación o a su agresividad”.

“En consecuencia, después de un tiempo, se comprometieron y traicionaron esos fundamentos que se habían sostenido durante las primeras etapas del movimiento chicano”. El concepto de que para cada acción hay una reacción, él dice, es útil para comprender el “problema externo” que afrontaba el movimiento chicano, y que todavía está presente.

Como reacción al impulso político de

la comunidad, muchos líderes “honestos y progresistas” fueron encarcelados o asesinados a fines de los 60's y a principios de los 70's. Al mismo tiempo, otros líderes se “comprometieron y en algunos casos se vendieron” al conseguir trabajos con buenos sueldos, empleos dentro de la estructura política del país, becas, etc., o porque se les puso en una situación “donde el sistema tenía todo el poder y el individuo nada”.

Menciona que muchas personas que, de alguna forma, traicionaron los fundamentos históricos del movimiento chicano, son las mismas que se autodenominan “hispanos”. Aclara que él no tiene problemas de semántica, pero que se pregunta ¿cómo es posible que nos representen los “hispanos”, cuando rinden cuentas al sistema anglo en lugar de rendirlas a la comunidad chicana”?



Como ejemplo, cita el apoyo de los políticos hispanos y sus partidarios locales a la Ley de Reforma de la Inmigración Simpson-Rodino, a la cual él se opone.

“Ellos traicionaron abiertamente los intereses históricos de su propia gente, porque no están en contacto con la comunidad chicana,” él dice. “Más bien le rinden cuentas a otros”.

Baca agrega: “La clase obrera chicana no se identifica con el término ‘hispano’”. Ejemplifica este punto con un “chiste político”: “En realidad, el término ‘hispano’ ni siquiera existe y si de veras lo quieres calar ve a una cantina de la vecindad y dí que eres ‘hispano’. Seguramente a la burla seguirá una lluvia de botellazos”.

Solamente con el tiempo sabremos qué pasará dentro de la comunidad chicana, él dice, pero ofrece una posibilidad en lo relativo al bajo nivel de conciencia política, la falta de mano de obra en Estados Unidos, y el crecimiento de la población chicana/mexicana. Puede ser que esta “filosofía hispana del ‘Yo’ nos

“En consecuencia, después de un tiempo, se comprometieron y traicionaron esos fundamentos que se habían sostenido durante las primeras etapas del movimiento chicano.”—Baca

lleve a una situación similar a la de Sudáfrica, donde unos cuantos (hispanos) serán elegidos a que ejercen el poder”.

Mientras tanto, el CCR, que aparte de Baca tiene cuatro miembros (David Avalos, Ralph Inzunza, Art Martínez y Carlos Vásquez), mantiene el mismo tipo de activismo con el cual comenzó. Para Baca esto significa hablar claro, tanto en entrevistas con los medios de comunicación locales, nacionales e internacionales, como en eventos donde cree que sus palabras son bienvenidas o necesarias.

“Estamos haciendo lo mismo que hacíamos en aquel entonces,” dice Baca. “No es tan dramático, no está tan acentuado, debido al clima que existe en la comunidad”.

Hace poco participo como orador en Fresno, Calif., durante una conmemoración de la Moratoria Chicana del 29 de Agosto. Y en una de sus acciones más recientes, el CCR acusó

de incompetencia al Departamento de Policía de National City (DPNC) por la manera en que se llevo a cabo la evacuación de residentes, en su mayoría chicanos/mexicanos, que viven en el oeste de la ciudad, debida a un incendio tóxico que ocurrió hace dos meses. El CCR exigió una investigación sobre el desempeño del DPNC, señalando que puso en peligro las vidas de algunos residentes. Este asunto, según él, sigue pendiente.

El CCR fue creado en 1970, como una coalición de líderes chicanos locales que enfocó su atención hacia asuntos de importancia para la comunidad. En 1974, durante una serie de protestas por la muerte del puertorriqueño Luis "Tato" Rivera, de 18 años, balaceado en la espalda por un policía de National City, el CCR se estableció como una organización permanente. Actualmente, la organización sigue dependiendo de eventos para recabar fondos y contribuciones individuales, con el fin de mantenerse en pie.

A través de los años, el CCR ha denunciado la brutalidad policiaca, la exclusión jurídica, la reubicación de los barrios, el trato que se les da a los estudiantes chicanos, el hostigamiento a los "lowriders", la calidad de la educación bilingüe, las tácticas empleadas por la Migra, y la discriminación laboral, entre otras cosas.

Al tema de la inmigración le ha puesto mucha atención el CCR. Y al darle a Baca la oportunidad de hablar sobre este problema, podría, como dice él, pasar varias horas proponiendo preguntas políticas e históricas—tratando de poner a la vista las sutilezas de la retórica del Servicio de Naturalización e Inmigración (SIN), de una forma, quizás, tan perspicaz como los rayos de los helicópteros patrulleros que convierten la noche en día.

En San Diego se le considera como uno de los críticos más incisivos a la legislación de inmigración de Estados Unidos. También es un crítico agudo de las personas que colaboran con el SIN y con el programa de amnistía de la nueva ley Simpson-Rodino. Comenta que no comprende cómo alguien de ascendencia mexicana puede hacer "buenas migas" con el SIN.

"Las mentiras del SIN son patológicas, sin embargo la sociedad acepta sus versiones como verdad bíblica," dice él. "...Yo no les tendría confianza, así como un negro no puede confiar en el Klan, o un judío en la Gestapo".

Cuando se refiere a las personas que no ven lo que él percibe que hay detrás del programa de amnistía—un programa de braceros, de "esclavitud"—el enojo y la frustración se mezclan en el tono de su voz.

"Esto es lo que me irrita de la gente que ha compartido la cama con el SIN. Y tratan de engañarse olvidando su historia y de convencer a los demás de que la olviden." Baca dice. "Luego aparecen en los medios de comunicación diciendo que 'el SIN no juega limpio'. Bueno ¿sabes

"...Luego aparecen en los medios de comunicación diciendo que 'el SIN no juega limpio'. Bueno, ¿sabes que?, si duermes con perros, se te van a pegar las pulgas...y ya se les pegaron."—Baca

que?, si duermes con perros, se te van a pegar las pulgas...y ya se les pegaron. ¡Y yo no quiero pulguitos en mi casa"!

En ocasiones sus palabras atrevidas han resonado en su casa de National City, donde vive con su esposa Nadine, y cuatro de sus cinco hijos (el mayor está en la Navy). Un día, en 1975, una de las ventanas de su casa fue balaceada. Tres años después le dejaron otro recado: pintaron "KKK" en una pared de su casa. Hoy día, dice que recibe cartas y llamadas telefónicas llenas de odio, que le siguen recordando que sus puntos de vista no son muy populares dentro de la sociedad estadounidense.

Uno de los muchos funcionarios que públicamente se han opuesto a sus puntos de vista, es el jefe de la policía de San Diego, Bill Kolender. En una edición de 1979 del *Reader* de San Diego, Kolender se refirió a Baca como "terrible e irresponsable." Recientemente comentó que no sabe que ha pasado con él, pero lo describe como un agitador.

"Siempre ha sido crítico," dijo Kolender a *El Sureño*. "Nunca lo he escuchado decir algo positivo. Siempre ha dicho: 'Hay que deshacernos de la policía, deshacernos de la Patrulla Fronteriza'...Algún día me gustaría ver cómo llega a resolver la situación".

En respuesta a Kolender, Baca hace una pausa y, sonriendo, dice que si los oficiales públicos siguen tratando de descreditar su activismo "es posible que todavía esté haciendo algo bueno".

Más tarde, al buscar fotografías en una de las cajas de cartón, Baca encuentra una de "Kolender" (asi pronuncia su nombre). Toma la foto y la agita en el aire.

"Mira," comenta sonriendo, "nadie puede decir que no me cae bien el Sr. Kolender".

En la entrevista que sigue, Baca da sus opiniones de ciertos aspectos del programa de amnistía de la ley Simpson-Rodino.

Sureño: ¿Cuál es la postura del CCR respecto a la ley de Inmigración Simpson-Rodino?

Baca: Nos parece que es un insulto histórico. Un insulto porque pasamos de ser dueños de la tierra a ser definidos como criminales, que necesitan cierto tipo de perdón - la amnistía. Aquí la pregunta es histórica: ¿Perdón porqué? ¿por desempeñar trabajos que nadie mas quiere?, ¿para ser explotados? ¿para que se nos degrade, sencillamente porque queremos trabajar y enriquecer a este país, como ha sucedido a través de la historia, y al mismo tiempo ser manipulados por sus poderes económicos y políticos?

Segundo, específicamente en relación a la Simpson-Rodino, no se trata de una ley de Inmigración. Es legislación laboral, e históricamente es otro esfuerzo encaminado a seguir manipulando la mano de obra mexicana. Los investigadores consideran que debido a que Estados Unidos está a punto de alcanzar una tasa de crecimiento del 0 por ciento, tendrá que importar entre 5 y 15 millones de trabajadores. Esta es una de las razones por la cual la ley Simpson-Rodino se formuló y fue aprobada.

Sureño: ¿Crees que existen otras razones que hicieron posible la ley Simpson-Rodino?

Baca: Nosotros somos la segunda razón. Cuando el sistema habla de inmigración, no se refiere a eso, sino a nosotros, personas con antepasados mexicanos - mexicanos, chicanos, latinos - y a que hacer con nosotros.

Sureño: ¿Qué tan difícil será para los indocumentados obtener la residencia permanente en Estados Unidos, a través del programa de amnistía?

Baca: El SIN ha dicho y declarado públicamente que un 95 por ciento, si no es que el 98 por ciento, de la gente que se ha presentado en sus oficinas, ha sido aceptada. Eso no es verdad. Hasta ahora lo único que han recibido son permisos de trabajo. Ni siquiera han llegado a la segunda etapa, la residencia temporal, a la categoría de residentes permanentes, lo cual, supuestamente, les daría el derecho de permanecer en este país, y la oportunidad de, eventualmente, solicitar la ciudadanía. Sin embargo, muy poca gente llegará a eso. Permíteme hacerte una pregunta ¿Sabes cuantos peregrinos llegaron a Plymouth Rock? Bueno, esa es una de las preguntas que tendrían que contestar los que soliciten la residencia permanente. Tendrían que aprender inglés. Nosotros como chicanos tenemos

Baca

problemas con el inglés, por eso existen los programas de educación bilingüe.

También tenemos, dentro de las preparatorias, de la comunidad chicana, una proporción muy elevada de personas que abandonaron los estudios. Si no podemos responder a esas preguntas, ¿cómo les irá a estas personas que probablemente solo cursaron hasta tercer año?

Sureño: Tu has dicho que la amnistía esta relacionada con la esclavitud ¿cómo se da esta relación?

Baca: A final de cuentas, esta relación amorosa con la señoría amnistía llegará a su fin. La gente se dará cuenta de que se les tendio una emboscada, y de que lo único que se ha creado es un programa de braceros. El excomisionado del SIN declaro que los programas de braceros de los años 40's, 50's y 60's no fueron mas que una forma de esclavitud legalizada. Ahora tendremos la misma situación, un programa de esclavitud para los trabajadores mexicanos.

Sureño: ¿Cuáles serian los efectos más importantes de un programa de esclavitud?

Baca: No es posible tener esclavos sin tener un mecanismo que aplique las leyes, asegurando que éstos se queden en los campos, y que no lleguen personas a desequilibrar el "status quo". Aquí surge el gran dilema para los chicanos... la Simpson-Rodino legitima el concepto que los chicanos/mexicanos son un problema político, y la solución propuesta se da a través de métodos policíacos o militares, utilizados contra nosotros desde la guerra de 1847 entre Mexico-Estados Unidos.

Sureño: ¿Quién obtendrá los mayores beneficios del programa de amnistía?

Baca: Según la retórica del SIN, 4 millones de personas solicitarán la amnistía, si lo multiplicas por 185 dólares (lo que el SIN cobra a cada persona por procesar su solicitud) obtendrás un resultado de \$720 millones. Bien, si le agregamos los \$400 millones que el congreso destinó este año al SIN/Patrulla Fronteriza, te darás cuenta de que existe una agencia, que históricamente ha oprimido a las personas de ascendencia mexicana, que se convertirá en una de las agencias policíacas más grandes del país. Entonces, estamos hablando del crecimiento de un mecanismo, de una infraestructura, que se inmiscuirá diariamente en nuestras vidas.

Sureño: A final de cuentas, ¿cuánto dinero va a generar el programa de amnistía?

Baca: Sólo hay que sumar lo que cobran

las agencias (de servicio social), los notarios públicos, coyotes, fotógrafos, los que toman las huellas, doctores y quien sabe cuantos más, todos los que estén involucrados en este fraude.

Calculamos que antes de que termine este programa se despojará al indocumentado de entre 3 y 7 millones de dólares. Eso implica muchas cosas. Como dije anteriormente, la mayor parte llegará a manos del SIN/Patrulla Fronteriza. ¿Qué harán con el dinero? Hemos visto la militarización de la frontera Mexico-Estados Unidos, o sea, de las comunidades chicanas, porque, ¿dónde está la frontera? Esta es la pregunta política que debemos hacernos. ¿Dónde está la frontera? ¿En San Ysidro? ¿En El Paso? ¿En Caléxico? ¿Dónde está? Yo creo que la frontera está en cualquier lugar en donde haya personas de ascendencia mexicana.

Sureño: ¿Cuál es tu opinión sobre las organizaciones nacionales, de servicio social, y grupos religiosos que apoyan al programa de amnistía?

Baca: Los de estas organizaciones, son unos tontos, estúpidos o quieren su parte del botín. Son tontos porque ignoran la historia de esta agencia (SIN). Estúpidos porque no saben, a pesar de los hechos frente a sus ojos... Tienes que ser un estúpido para no entender el papel de esta agencia, y el trato que, a través de los años le ha dado a los mexicanos. O en el fondo, quieren participar en este robo. Mucha gente dice, 'Así como al SIN también nos va a tocar nuestra tajada'.

La mayor desgracia de todos los que están involucrados, en esto de la amnistía, y tienen antecedentes políticos, es que han abandonado el terreno político. Se han convertido en agencias "servicio social". Ahora comparten la cama con el SIN/Patrulla Fronteriza, y es una desgracia, porque muchas preguntas sobre lo que pasará después, en el futuro, quedaron sin respuesta... Antes de que se aprobara la ley todas las organizaciones, tanto de izquierda como de derecha, se oponían a ella. Todavía no se había secado la tinta en el papel (la ley), después del 6 de Noviembre del año pasado, cuando estas organizaciones ya estaban peleando entre si, para meterse a la cama con el SIN. Mi pregunta es, ¿Qué pasó con su posición política? y mas importante aún, ¿Qué pasará ahora que han abandonado el terreno político?

Sureño: En tu calidad de activista político ¿Qué le recomendarías a un indocumentado, considerando los problemas que has señalado?

Baca: En general, solicitar la amnistía es una decisión personal. Lo que recomiendo es que examinen su conciencia. Es una decisión, pero no es un problema de "yo" sino de "nosotros". Si por mi fuera les daría amnistía sin condiciones, no como la que les estan ofreciendo llena de 1,060 obstáculos y vericuetos. Si las personas trabajan bien, sudan, pagan impuestos y benefician a esta sociedad, deberían tener los mismos derechos que los demas. ●

Bilingue

Viene de pagina 9

determinada escuela la calidad del programa no excede al de otra escuela al grado de limitar la educación de los estudiantes de la región.

A pesar de ello, en una evaluación anual, de los Programas de Segundo Idioma de las escuelas de la ciudad de San Diego, correspondiente a 1985-86, un maestro bilingue opinó que actualmente "existe un gran vacío en la comunicación entre la escuela y el Departamento de Segundo Idioma en el Centro de Educación". Por otra parte, todo indica que si no se logrará establecer un programa concreto, esta falta de comunicación seguirá creciendo hasta que, finalmente, no exista continuidad entre las escuelas y el Programa Educativo de Segundo Idioma.

La información estadística correspondiente a 1985-86, del Departamento de Evaluación Escolar de la ciudad, indica que los estudiantes chicanos/mexicanos de séptimo o doceavo grado que han ingresado a cursos en inglés tienen problemas de

comprensión de la lectura, pero son un poco más competentes en matemáticas. Considerando la habilidad para la lectura en una escala del 0 al 100, tenemos que generalmente, las de los estudiantes chicanos/mexicanos son menores al 21 por ciento. Más aún los alumnos del séptimo grado obtuvieron un 21 por ciento, mientras que los de onceavo grado bajaron hasta el 11 por ciento. Los resultados varían un poco en matemáticas: los estudiantes de doceavo, calificaron hasta un 43 por ciento, mientras que los estudiantes de noveno y onceavo obtuvieron un 35 por ciento.

Otro factor que debe considerarse en los programas de educación bilingue es la transición académica que muchos estudiantes hispanoparlante enfrentan al llegar desde otro país.

Sheila S. Ibarra, maestra bilingue de la escuela Primaria Lowell comento que "si algún alumno que no habla inglés recibe educación formal en su idioma nativo, se establece una base con la cual podrá aprender inglés más rápidamente, y de esa forma el estudiante podrá competir con sus compañeros".

Continúa en pagina 21

Governor Pete Wilson Godfather of Hate Crime

Office of Committee on Chicano Rights Attacked!

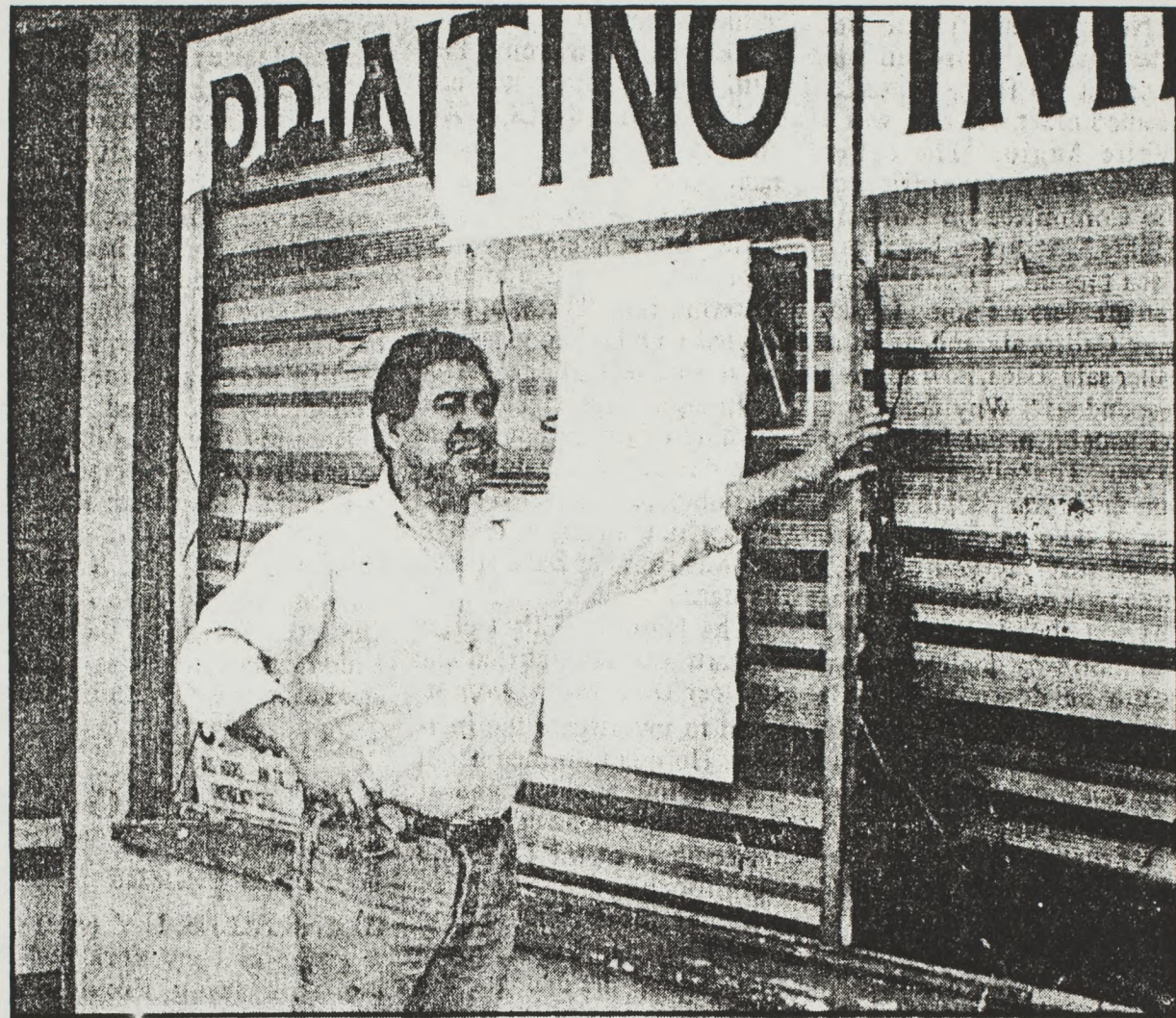
by Daniel L. Muñoz

National City, Ca. -- Two attacks were leveled at the offices of the Committee on Chicano Rights (CCR) at night. The first one occurred early Wednesday morning, Feb. 8. The second one happened on Sunday Feb. 12, 1995. In both instances damage resulted from the attack by unknown persons.

The first attack was carried out around four in the morning. No one witnessed the act. Two large rocks, weighing between five and eight pounds were hurled against the building's front windows which are approximately 8 ft by 8 ft each. The left plate window had an eight inch diameter hole made by the rock. The right window had a one foot diameter hole made by the other rock. Both windows were severely cracked.

"After the first incident I was inclined to write it off as a random act of vandalism by unknown persons," stated Herman Baca, chairman of the CCR. "The incident was reported to the National City Police in the morning shortly after I arrived for work. N.C.P.D. Officer J. Kenneth White made an investigation and took the boulders that were hurled through the windows."

The status of the incident changed from being a "random" vandalism dramatically



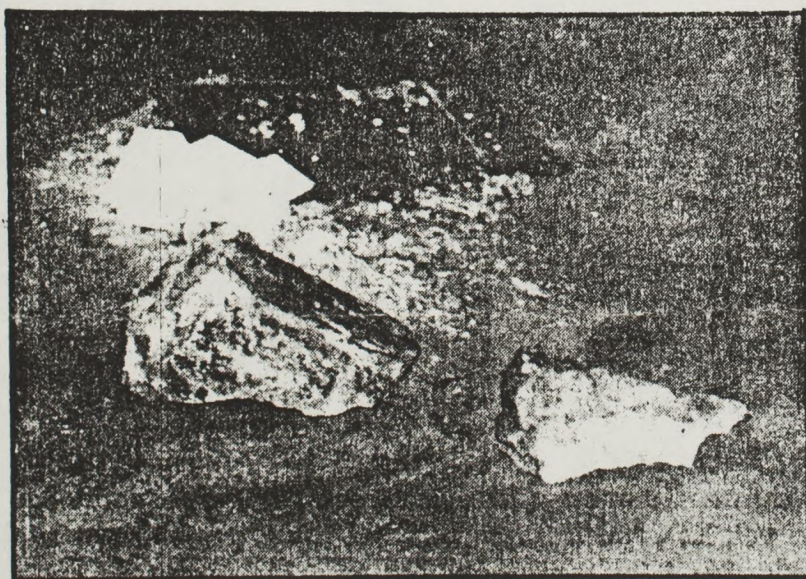
Herman Baca surveys the broken windows of his print shop.

changed at 4:55 p.m. Thursday Feb. 9. At that time, a young White Anglo person called the CCR office. The caller asked if this was the office of the Committee on Chicano Rights? The caller said "I understand you 'greasers' want

to take over California... You wetbacks couldn't take over your own block... let alone California." Baca responded with a comment "You might be right... but I'll tell you one thing... we can take over your racist a--! The caller responded

angrily, "You think you can?" Baca replied: "You called, so I assume you must know where I am. Come on down and find out." The caller then began ranting and raving about

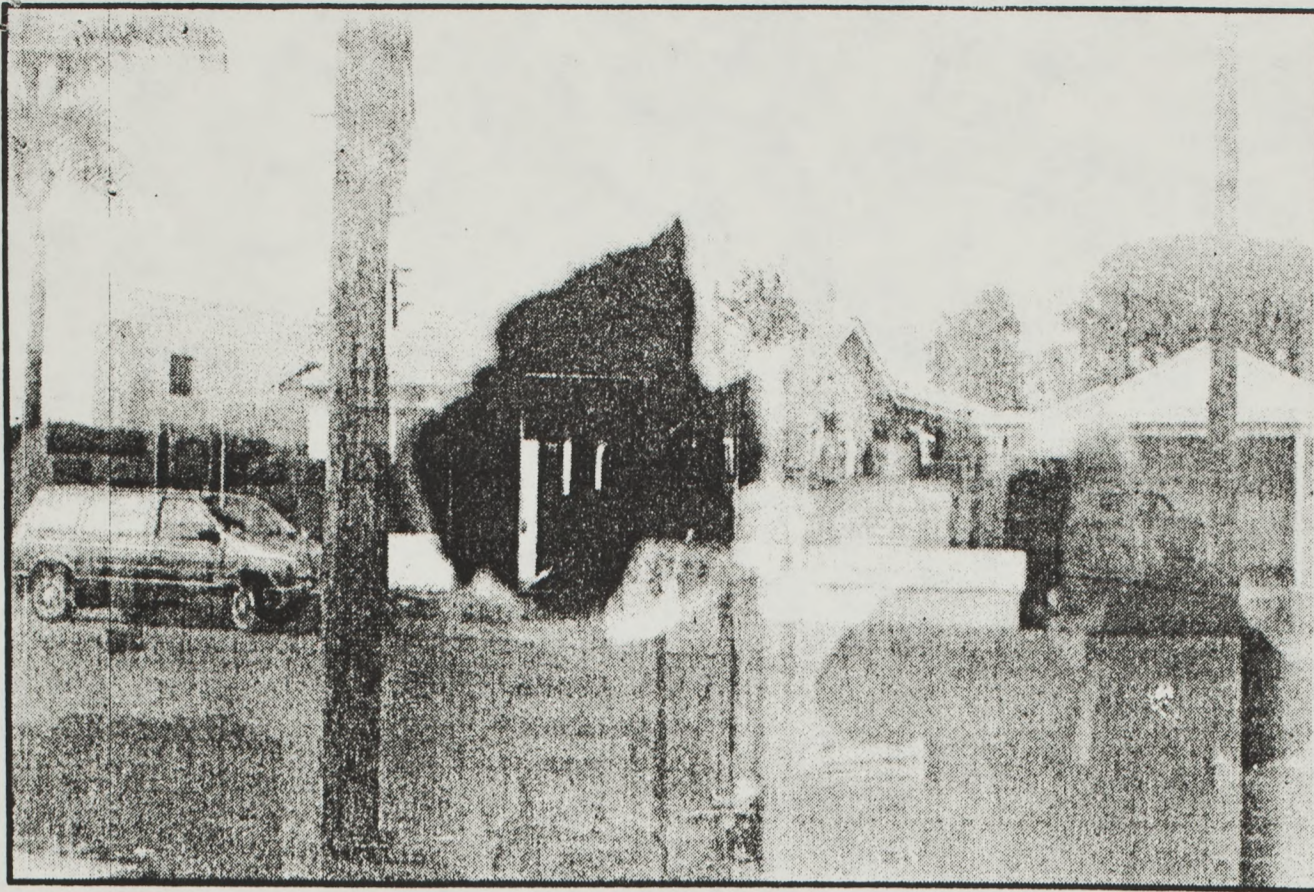
(see Attack, page 2)



Small boulders thrown through the windows of CCR.



Ray Gonzales with the help of Luis Natividad (partially hidden) and under the supervision of Richard Resendez board up the front windows of the shop.



Rock thrown through front window was the first in a series of attacks.

Prop 187 and using vile language and cursing Baca and all persons of Mexican ancestry.

No more than 15 minutes later, another racist call was received. To Baca, the caller seemed older. He also was a White Anglo. "The caller asked if this was the offices of the Committee on Chicano Rights.".... "You bet it is," Baca replied... "I understand you greasers are going to take over California and us," the caller said. Baca, now angered responded: "Why don't you ask your big mouth buddy next to you." The caller replied: "If you think you people are going to take us over than we might just pay you a visit." Baca replied; "Well, it is obvious you already know where I'm... So why don't you guys come on down and don't threaten me." After a few more choice words about my heritage and Mexican ancestry the caller hung up.

By now, it had become obvious that the window incident was not a random act. "It was an obvious attack against the people of Mexican ancestry," David Avalos, Professor at San Marcos College. "The racist were attacking the most prominent symbol in the area that personified the people of Mexican ancestry. It is not only an attack against Herman Baca and the CCR, It is an attack on all of us."

"It is clear that the heightened level of racism against persons of Mexican ancestry has been heightened by Governor Pete Wilson and his Prop 187 Right-Wingers, with the assistance of a few extremist talk show hosts," pointed out Baca. "In one hate filled campaign, they have managed to

turn the Mexican American population into targets of opportunity for every hate group in the country!"

Early Sunday morning, Feb. 12th, another attack was carried out against the CCR. According to witnesses, this attack occurred around 7 a.m. The two glass windows were destroyed completely by what appeared to be some kind of battering ram. The shop was littered with broken glass and what was left of the office neon sign. Significantly, no printing or office equipment was destroyed or stolen. It was obvious that Aztec Printers was not the target. The target was Herman Baca and all he stands for.

The National City Police Department was notified and Officer Don Smith soon arrived to investigate the incident. He was informed about the previous incident and of the two hate phone calls.

Members of the CCR and neighborhood community gathered at the Print shop to render assistance. *La Prensa* took note of the dialogue between those present. "It is clear that this is a hate crime specifically aimed at the CCR," noted Charlie Vasquez. "This is not the first time in the long history of the CCR that Baca has been singled out for vengeance for his stance against racism, oppression, denial of civil and constitutional rights."

To those present it was obvious that Herman Baca is a symbol to the Mexican American community of California, as Corky Gonzalez is to the citizens of Colorado, Tijerina to New Mexicans and Jose Angel Gutierrez to Texans.

"The green light to this type

of hatred has to be laid at the feet of Governor Pete Wilson," said Baca. "He led the parade in generating hatred towards our people. He alone has made it "ok" to attack, beat, harass, intimidate and destroy the property of the 30 percent of the residents of this state who are Mexican American. A climate of racial hatred has been created. With the assistance of the extreme Right Wing they have made it an "open season on the Mexican American Community." he stated.

Recently Baca was invited to speak at the University of Riverside, along with Reyes Lopez Tijerina, Leader of the New Mexico Land Rights Movement, and Jose Angel Gutierrez, founder of La Raza Unida Party from Texas They spoke at the "Postmortem

Conference on Prop 187" that was convened by the Ernesto Galarza Public Policy and Humanities Research Institute. Baca along with Gutierrez and Tijerina spoke on the historical role of the Chicano movement in the U.S. and its relations to Prop 187. The conference was attended by politicians, professors, business-

men, and students. The event was reported in the pages of *La Prensa San Diego*. Four weeks later the attacks begin.

On February 14, 1995, Capt. Tom Deise of the National City Police Department informed the Committee on Chicano Rights that the incidents had been elevated to a "hate crime" category.

Dear Sir:

I would like to comment on the, M~~ex~~ican Alien problem in this Country.

These people are costing us money in welfare to which they are not entitled to, and in medical care, here in San Diego, it cost us taxpayers about a half million dollars in out patient care alone not counting hospital care.

There are Mexician Nationals working in jobs here that could be done by Veit Army Vets, some are working on jobs that are soaly financed by American tax payers money.

Right here in Say Ysidro there are school children from Tijuana going to school financed by American taxpayers, I violently resent this outrage, let them go to their schools in Mexico.

Here at Southwest Jr. High School there was a protest by Mexican's demanding Bi-lingual teachers, these kids were born in the U.S. and if they can't speak and understand The American language, (English) let them eat cake. I witnesses the protest there was about 20 cars FROM Mexico With about 4 people in each car in the march, waving a Mexican flag, NO AMERICAN FLAG was shown. Bilingual teachers cost the taxpaying American Citizens MORE taxes.

They now want a relaxed immigration policy, to let their loved ones, and familys from Mexico into this Country to join them, Let they go back to Mexico and JOIN their familys if they miss them so much. These Chicano's push You off the street, one of these days they are going to push to far, and, there isn't going to be any Chicano's to worry about.

This Country cannot take every poor sick person in the world, the taxpayers are at the end of their rope, something better be done, and fast, You preach birth control, I would rather have an American have a child than have a immigrant come to this country. Boy, Mex-Americans, Negro-Americans, Japanese Americans, WHAT, no plain Americans any more????????????????????

The Mexic's will want us Americans to speak Spanish pretty soon and the Politicians will probably pass a law to that effect.

These Mex'x NEVER, become Americans, they may take the oath to get what they want, BUT they are Never true Americans.

I think The Mex border should be closed, and round up the Aliens and ship them back, we don't need any more welfare artists.

A lot of people don't know the mood of the White people it is getting to the explosion point, I was approached by people who want a WHITE, organization, to organize the whites to fight for our rights, they are sick and tired of being pushed around, they want equal oportunity, with the Blacks And Brown's. I hope I'm not around when they blow up, the blacks and browns will get what they are looking for.

This isa serious matter I Hope and pray some one will come to their senses add look into this.

The GreaseBall Mexicans were on T.V. Complaining as usual. They have the world by the nuts in this white country and are going to complain themselves right back to Mexico, or 6 ft. under. They scream about bi-lingual education--- this Country SPEAKS ENGLISH, not pig latin, if they want Spanish language, education food, signs, TV programs, parks etc, why the Hell did they come here, Mexico has all that stuff PLUS A Communist State. The Politicians give into them like a washed up hoar, any thing they want they get. They have kids like field mice, they smell like a goat, I can't see how they have kids who could screw them they're so ugly. (Cops, forgot about the nigers).

We are starting a All White Organization, for the Advancement AND Protection of the White People which We don't get from the Police or Politicians. We are not anti Niger, greaseball or Yellow, we are just Pro-White. Whites are Never given equal time, the Nigers complain about Whitey, the Yellow Asians complain about the Whites, the Greaseball Mexicians Complain about Whitey, How come nobody defends Whitey, as if we need it.

Mixicans say they are Spanish, they don't look It, I guess it is because they mixed in with the Indians and the Nigers, You see a lot of that in Latin America.

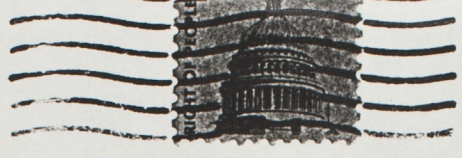
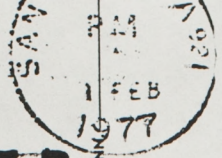
The Mex's keep threatening War against the U.S. Christ We can't wait, I hope they start it soon, that'll be the sooner We take Mexico all the way, to below Mexico City then they will have something to cry about. We're going to deport all non-whites that are left.

This is a letter from

over IOCC people of I club

S D News papers
T V Stations
Congressman
Senators
American NAZI Party
Silent Partners
Zip Note Club
Mayor Wilson
County Supervisor.

1970 LEE HIGHWAY BRISTOL, VA.
RTE. 11-19-58 AT INTERSTATE 81
PHONE 669-8166



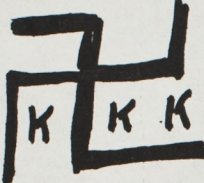
HEIL  HITLER

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13 TUB AND SHOWER COMBINATIONS
8 SHOWERS, ALL CERAMIC TILE.
19 TELEPHONES, TV AND AIR
CONDITIONING EVERYROOM.
CARPET, TILE AND HARDWOOD FLOORS
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RUBBER MATTRESSES

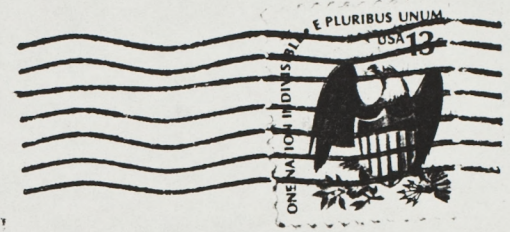
WATSON LITHOGRAPHING CO., KINGSFORD, TENN.

POST CARD

HERMAN BACA
HEAD GREASE BALL
Ad Hoc Com. ON SHITANO
RIGHTS
NATIONAL CITY
Rt # 3 CALIF


Goodbye

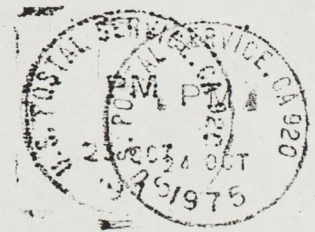
How about majority rule
in the U.S?
White Power



Herman Basa "Shitcano Club"
105 Chicanos Club
National Ave.
National City, Calif.

AFTER FIVE DAYS RETURN TO

WASP
KKK
卐 PROUD OF IT



Dog Baca
Shitcano Fed.
1960 National Ave
~~National City - Cal, San Diego~~



UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D.C. 20535

Director
United States Secret Service
Department of the Treasury
Washington, D. C. 20220

In Reply, Please Refer to
File No. 157-5120

RE: HERMAN (NO MIDDLE NAME) BACA

Dear Sir:

The information furnished herewith concerns an individual or organization believed to be covered by the agreement between the FBI and Secret Service concerning protective responsibilities, and to fall within the category or categories checked.

- 1. Threats or actions against persons protected by Secret Service.
- 2. Attempts or threats to redress grievances.
- 3. Threatening or abusive statement about U. S. or foreign official.
- 4. Participation in civil disturbances, anti-U. S. demonstrations or hostile incidents against foreign diplomatic establishments.
- 5. Illegal bombing, bomb-making or other terrorist activity.
- 6. Defector from U. S. or indicates desire to defect.
- 7. Potentially dangerous because of background, emotional instability or activity in groups engaged in activities inimical to U. S.

Photograph has been furnished enclosed is not available.

Very truly yours,

Clarence M. Kelley
Clarence M. Kelley
Director

1 - Special Agent in Charge (Enclosure(s))
U. S. Secret Service, San Diego

Enclosure(s) 1

San Diego Profile

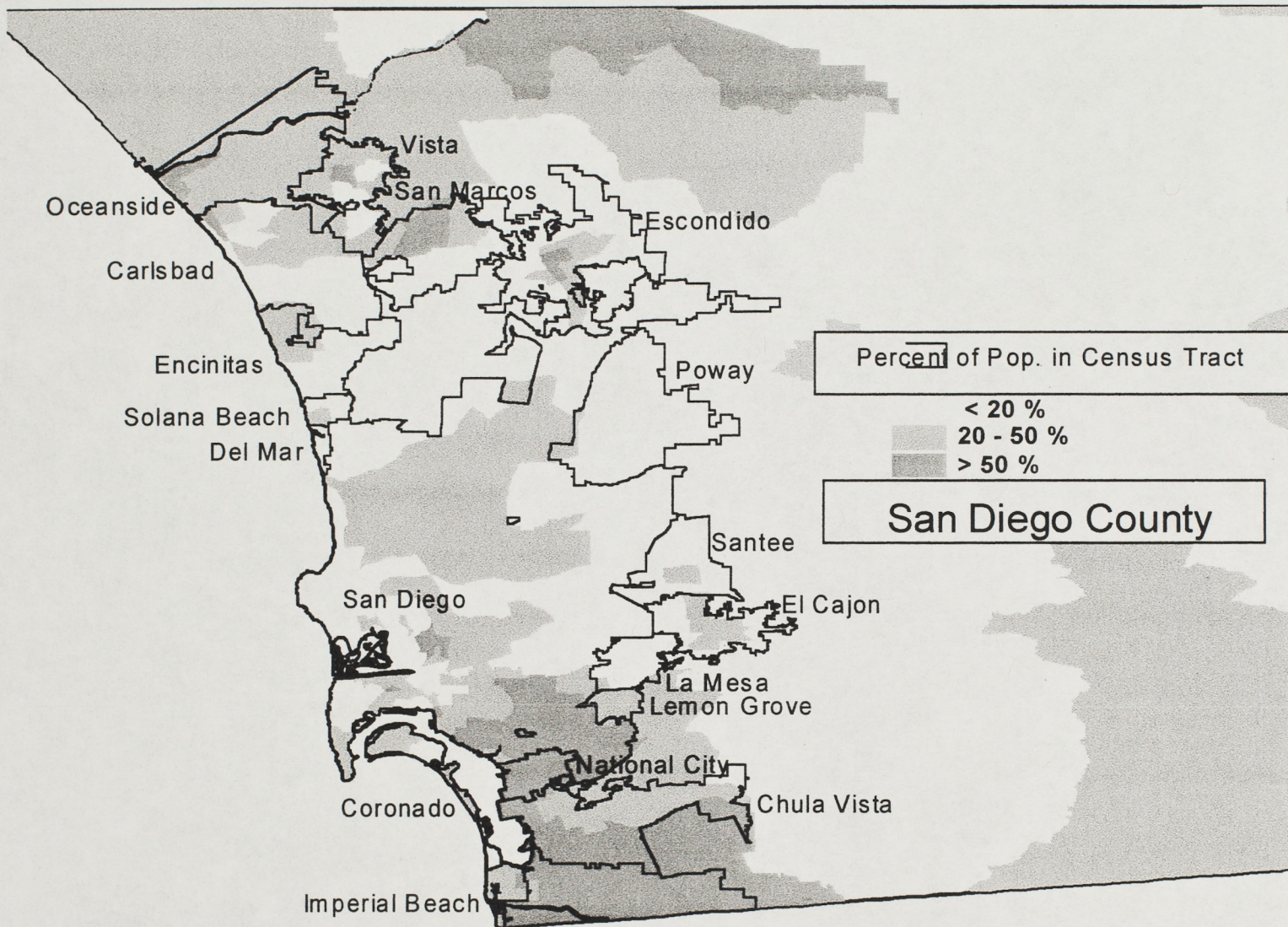
Prepared by:

Manuel Pastor, Jr.
Director, Center for Justice, Tolerance, & Community
University of California, Santa Cruz

Julie Jacobs
Research Assistant
Center for Justice, Tolerance, & Community
University of California, Santa Cruz

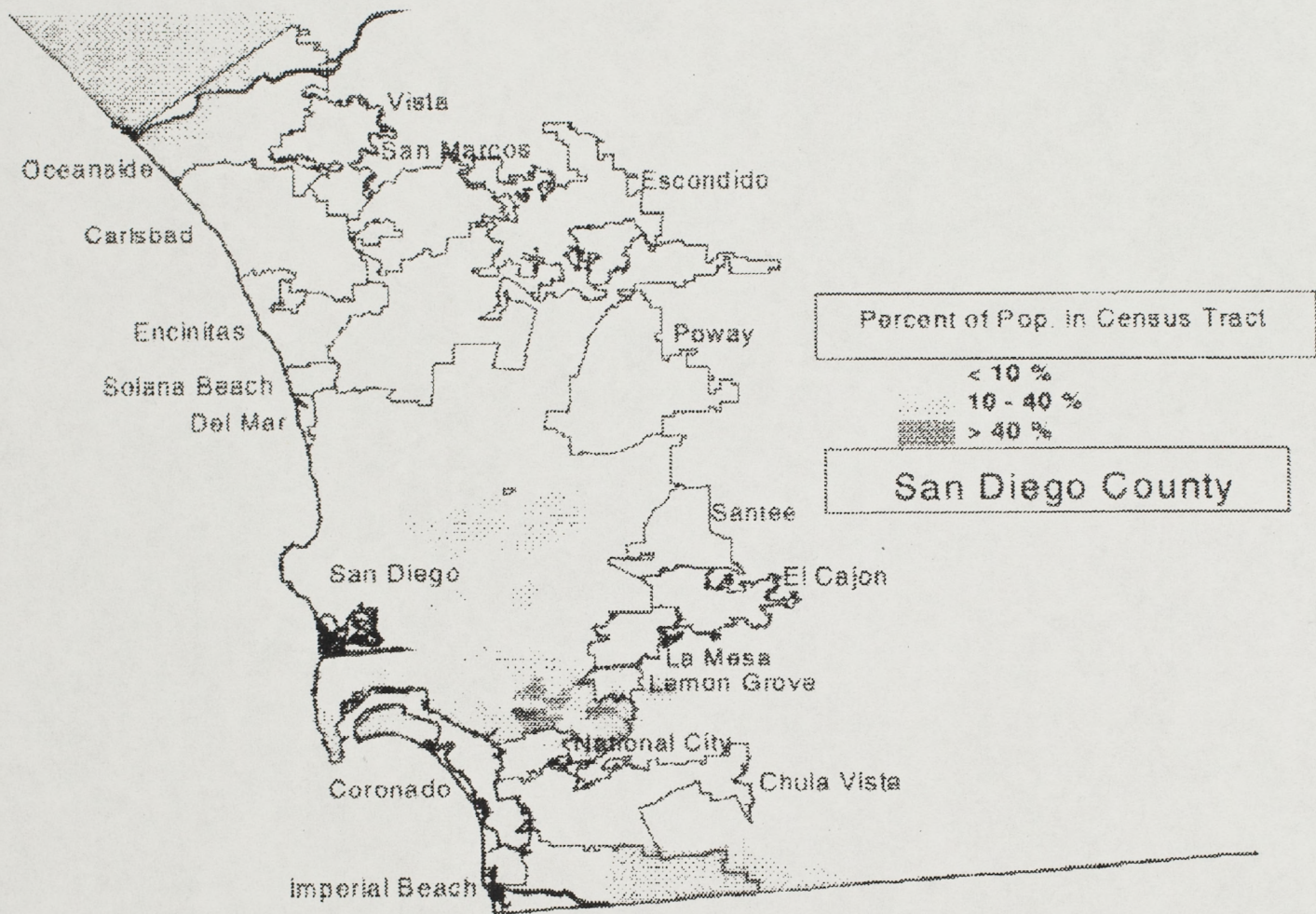
September 12, 2000

Residential Location of Minorities in San Diego County



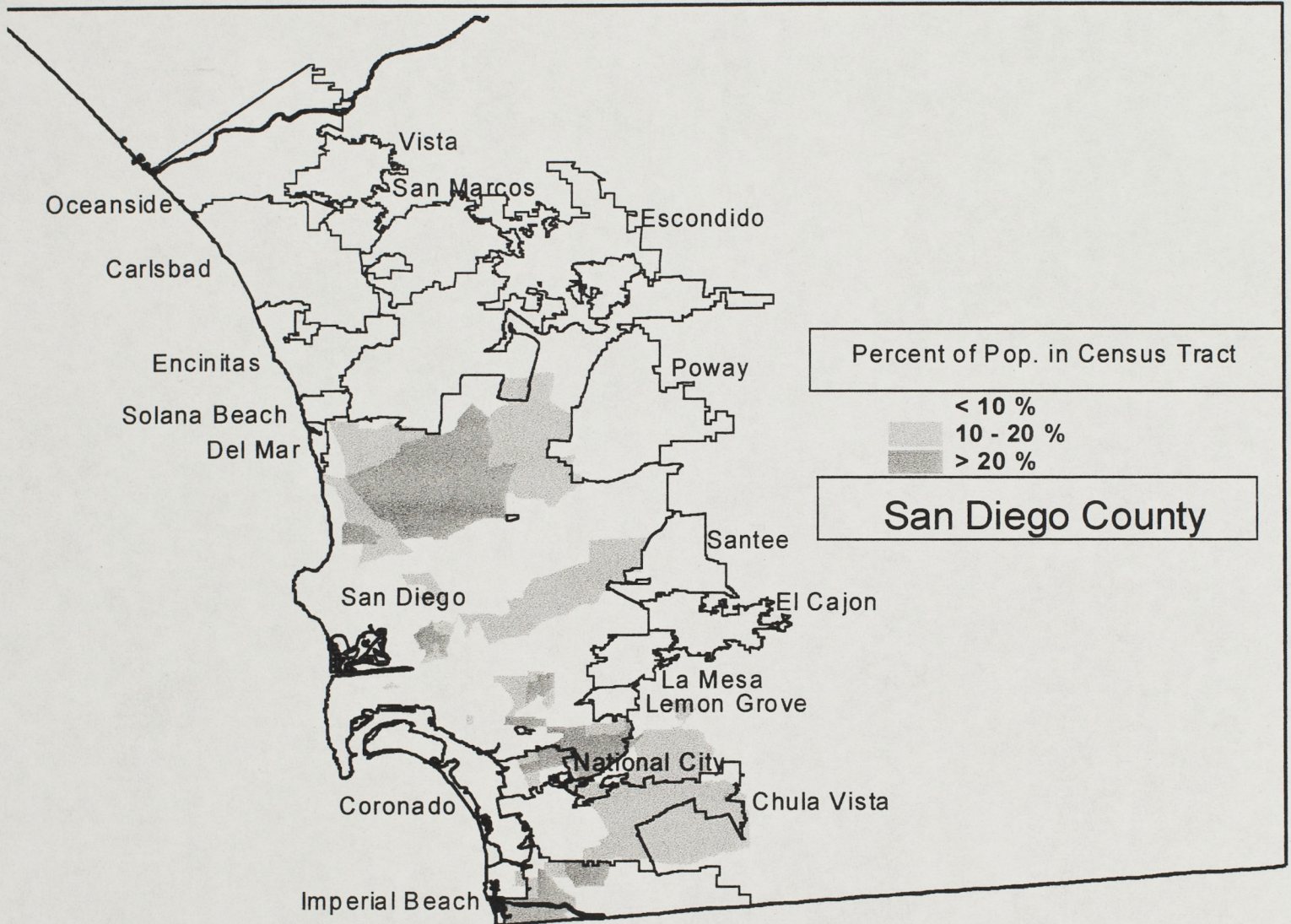
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Residential Location of African-Americans in San Diego County



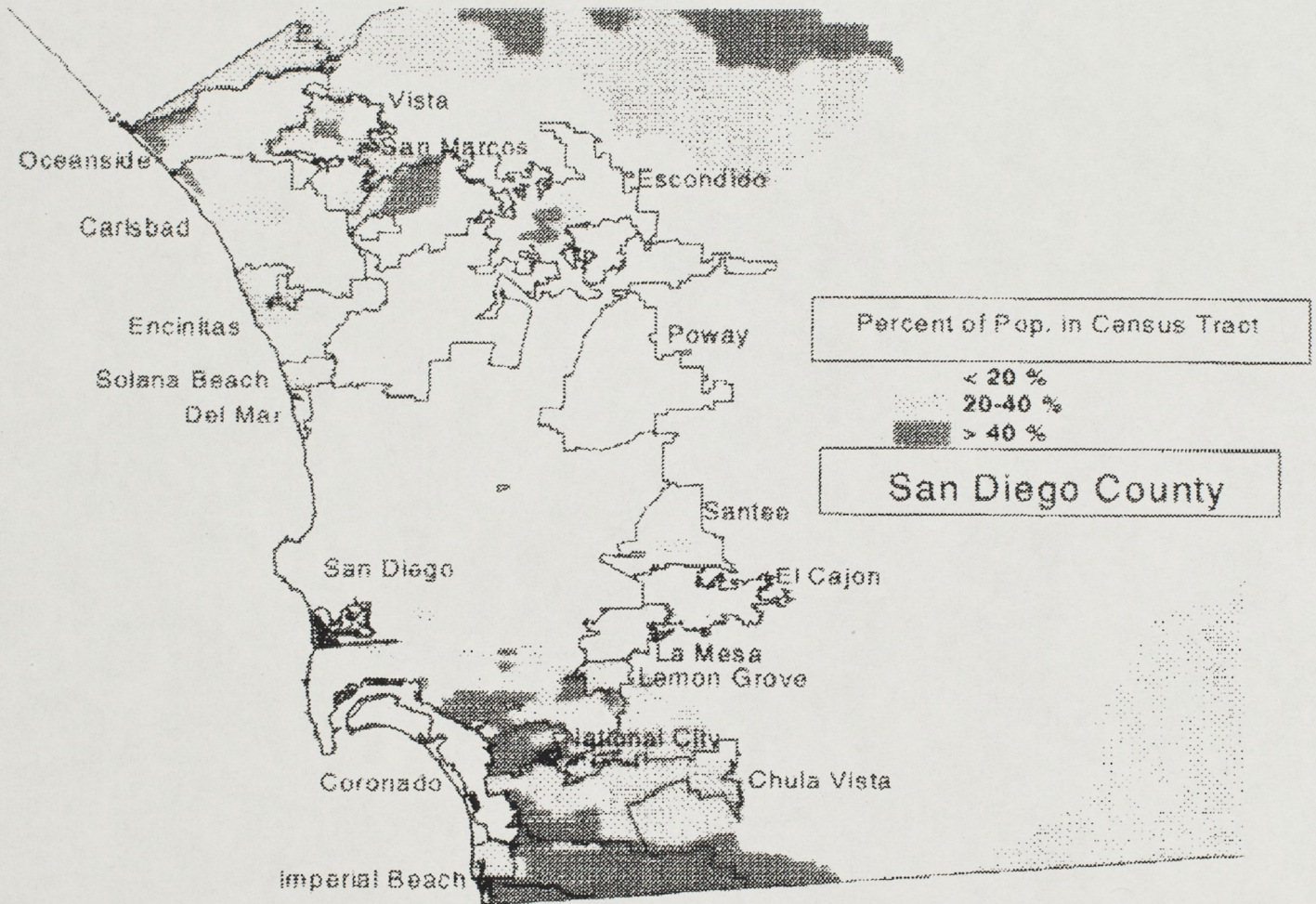
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Residential Location of Asians in San Diego County



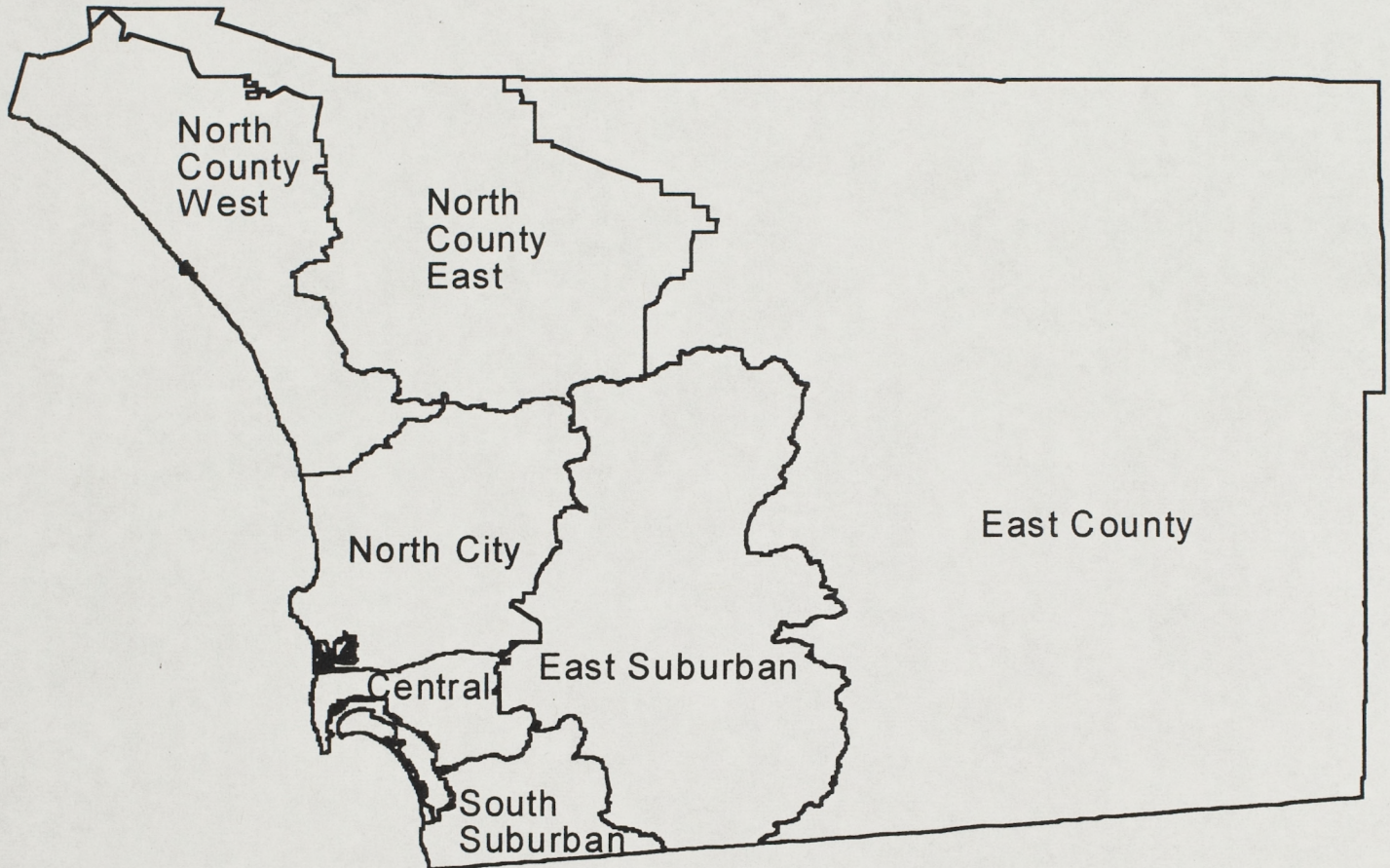
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Residential Location of Latinos in San Diego County



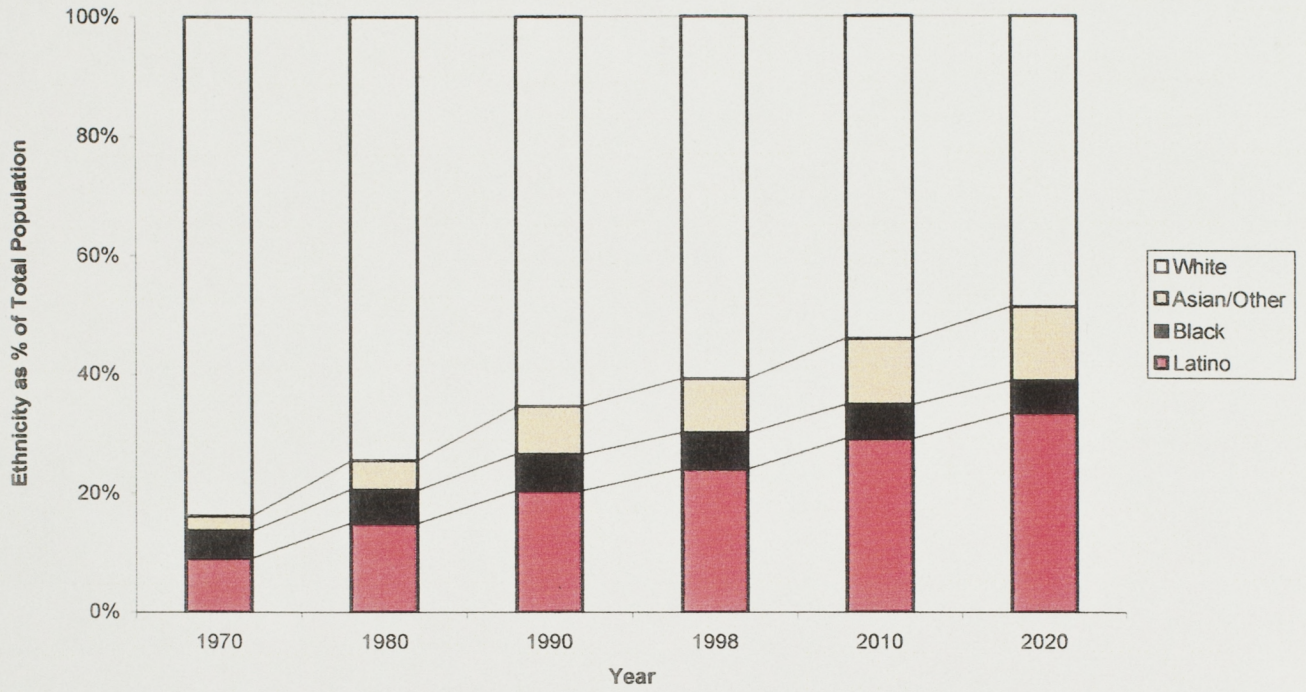
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Major Statistical Areas in San Diego County

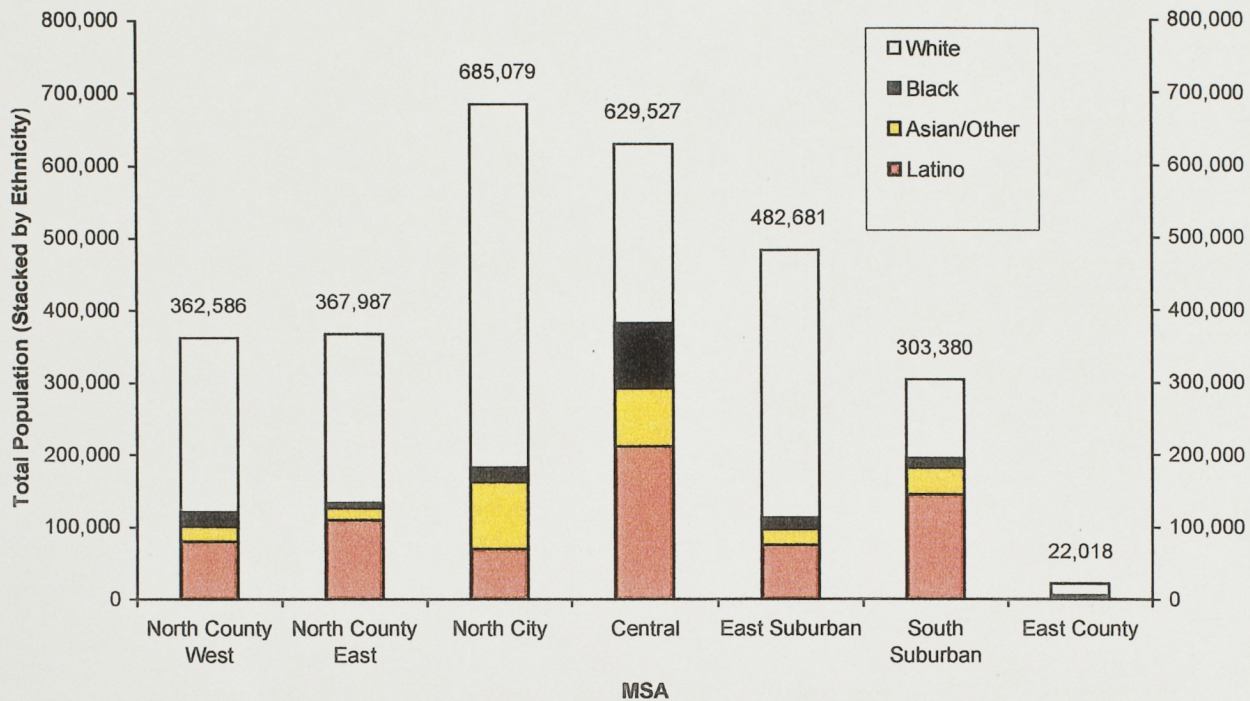


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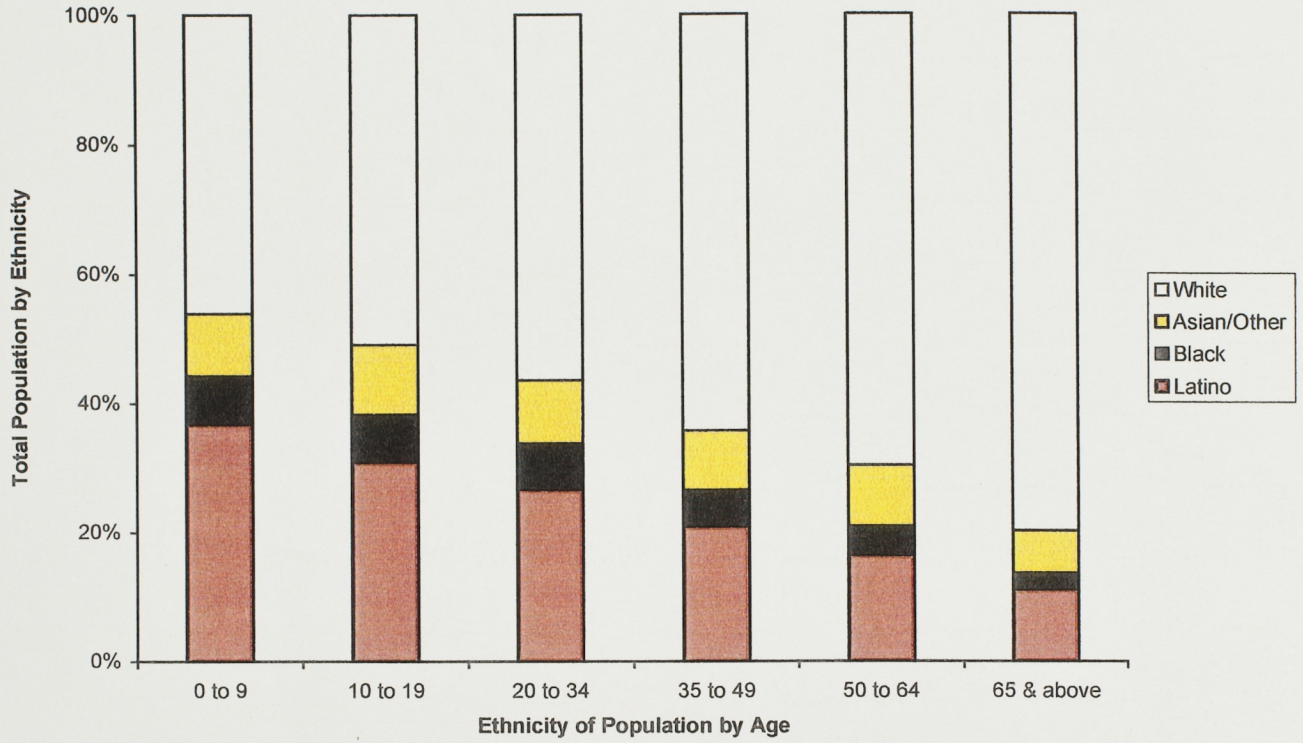
Ethnic Make-up of San Diego Region 1970 to 2020



Total Population & Ethnic Composition of Major Statistical Areas, San Diego County, 1999



Age and Race in San Diego County



SAN DIEGO[®]

magazine

February 6, 2001

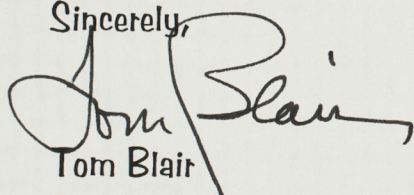
Herman Baca
Committee on Chicano Rights
710 E. 3rd Street
National City, CA 91950

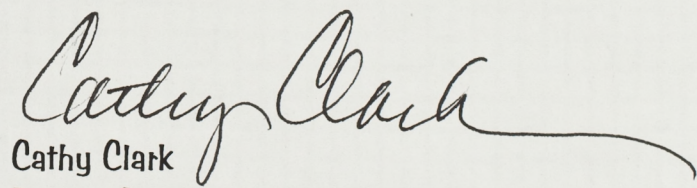
Dear Herman,

Here is the first installment in San Diego Magazine's series on race and ethnic relations in San Diego. Your invaluable help as one of our roundtable participants enabled us to tell San Diegans about this important subject in a meaningful way. Our March issue will cover education and race; and our April issue will focus on important economic issues— issues you assisted us in defining and understanding as we prepared our stories.

Thanks again for your assistance in bringing this important story home to San Diego.

Sincerely,


Tom Blair
Editor


Cathy Clark
Project Coordinator

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February 7, 2001

Tom Blair, Editor

SD Magazine

P.O. Box 85409

San Diego, CA 92186-5409

Fax: (619) 230-0490

E-mail tblair@sandiegomag.com.

Hard copy to follow.

Mr. Blair:

I have just finished reading San Diego Magazine's article (first in a 3 part series) on "Diversity & Division" As an invited participant, of San Diego Magazine's "round table" discussion on the above issues, I am enclosing my observations, perspectives and opinions regarding said article:

"SAN DIEGO MAGAZINE HELD A SERIES OF ROUND TABLE DISCUSSIONS AMONG COMMUNITY LEADERS AND CITIZENS WITH WIDELY DIFFERING VIEWS ON RACE."

(San Diego Magazine, February 2001)

- If the above was the case, then San Diego Magazine has "slapped the face" and shown "total disrespect" to the 30 to 40 "COMMUNITY LEADERS AND CITIZENS," that it invited to participate in it's "round table" discussion on race, diversity and changing demographics. I am certain that all of the invitees participated, because we honestly presumed that the "round table" discussion was going to be "professional," and that an honest give and take exchange was going to take place on these serious issues. Others, including myself mistakenly, thought that San Diego Magazine was sincere and would publish our solicited input. Unfortunately the opposite turned out to be true, and San Diego Magazine chose to ignore the majority of the solicited input, and instead wrote its own article. Further, to add insult to injury, San Diego Magazine then solicited outside interviews/quotes from individuals who were not even present at the 'round table" discussion, and commissioned reporters (also not present) to write the article.

On top of San Diego Magazine wasting our time, "dissing" and ignoring our input, the article (to be blunt) "blew it," as far as addressing the issues of race, diversity and changing demographics because of the following:

1. The article was extremely shallow and failed to comprehensively address any of the major issues of race relations, law enforcement, immigration, hate crimes, education, lack of real political representation, etc., which the various ethnic groups spokespersons presented, and articulated at the “round table” discussion. What was written instead of the serious issues raised were, *“feel good puff piece testimonials highlighting, individuals climbing the business ladder, personal experiences, comments from Sport figures, military (government), and a wishy-washy (police) story on “racial profiling.”* Conveniently left out, and conspicuously missing from the article was the consensus of those present (including whites), that the main problem and obstacle to any systemic changes in “race relations,” continues to be the intransigent resistance of the white controlled political, and economic establishment. Others issues (on race relations) completely ignored, were the roles of the news media, politicians, businesses, and specifically the role (example, migrant hate crime, politicians kissing the *#@) of KSDO radio, and their “respectful” talk show hate mongers, such as Roger Hedgecrook.
2. The article was not representative of the group present at the “round table” meeting, or San Diego. The group present was “diverse,” and included men, woman, youth, seniors, Chicanos, Anglos, Jews, Blacks, Asians, Samoans, etc., and individuals of mixed races. The article excluded the majority of the ethnic groups present. Note, how many Asians, Filipinos, Samoans (10% of the population), mixed races individuals, or even Jews (who are a minority, and control a disproportionate number of establishment positions) were quoted in the article?
3. The article was slanted as it focused primarily on the Afro-American (6% population and decreasing) and the Mexican-American (25% and increasing) communities. While the coverage for these 2 communities was valid, the exclusion of other ethnic groups (in an article on “diversity”) was unfortunate, but revealing. Revealing in the sense, that the practice of the white controlled system news media has been to view, define, and present the “race” problem in San Diego, and also the nation in simplistic terms of being a black and white issue, with “Latinos” recently being recognized. Unfortunately and lamentably, the article certified the practice, by excluding or ignoring the majority of the other ethnic groups.
4. The article’s conclusions on race relations were skewed and distorted, because of the questionable, “comprehensive survey and telephone poll,” which San Diego Magazine commissioned. According to the article, the survey interviewed 808 residents (who were they?) out of 1.28 million (.000631%) residents, and based on that data, the pollsters arrived at their simplistic, unrealistic, and outrageously unbelievable conclusions.

Realistically, did anyone really expect a different response or conclusion from Anglos, (who are the majority and control the social, political, economic and news media institutions), other than “race relations are good?” Or a different response/conclusions from the so-called minorities (if they were interviewed) that, “race relations are bad on the one hand, but getting better on the other,” when they control nothing?

I would venture to guess, and bet that if the same poll were taken and the same questions posed to Anglos, and so-called minorities in the days of,

- **Slavery,**
- **During the U.S. government policy of committing genocide (remember the only good Indian is a dead Indian), against the Native Americans,**
- **The Japanese interment,**
- **Or the Mexican deportations, etc.**

That the responses and conclusions from both groups would have been the same!

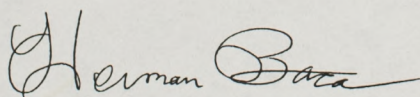
Aside from the above the worst part of the series is that San Diego Magazine missed a golden, if not historical opportunity to elaborate on this major issue. A well written article could have addressed and contributed to the beginning of serious dialogues, and an understanding of the changing dynamics of race and diversity not only in San Diego, but also California, the United States and even along the U.S./Mexico border.

In reflecting on the above, I now have to ask the political questions, why were we even invited, and if San Diego Magazine has a “political agenda” for publishing these 3 series?

Whatever the reasons, I am nonetheless going to forward you my opinions. So maybe, the other participants (from the other 2 panels) will not be treated as you treated the first panel, and to point out the mistakes (of the first series) since there are two remaining series to be published.

In closing, I am going to recommend (for what it’s worth) the following to you; in 1970 and 1979 Harold Keen wrote 2 articles on a similar complex issue (the Chicano community in San Diego) for San Diego Magazine. Those 2 articles written by Mr. Keen were professional, sensible, well researched, and the interviews and quotes were based on primary sources. I allude to, and am bringing up these 2 articles to your attention, so that you as editor can compare the difference on the writings, and to demonstrate that your article “diversity and division,” is no Harold Keen chronicle!

Sincerely,



Herman Baca, President