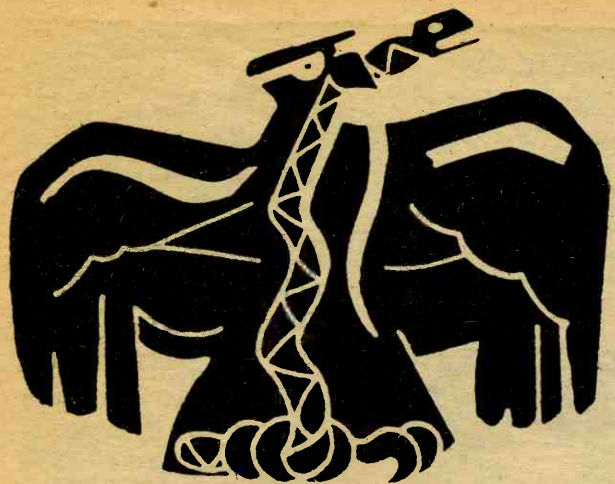


P.O. BOX 31004
LOS ANGELES, CALIF. 90031
225-5981

Bulk Rate
U.S. Postage
PAID
Los Angeles, CA.
Permit No. 26956



LA PLAZA

Los Angeles March 28, 1969 Vol. II No. 5



cueciorca

*E
184
PM6
PR29
W.C.



Chavez:

"The average American lives to be 70. The average migrant dies at 49."

We must respect all human life, in the cities and in the fields and in Vietnam. Nonviolence is the only weapon that is compassionate and recognizes each man's value. We want to preserve that value in our enemies--or in our adversaries. . . We want to protect the victim from being a victim. We want to protect the executioner from being the executioner.

DON'T BUY GRAPES

The Association of Mexican American Educators (AMAE) had their annual convention in San Diego the weekend of March 16-17. The plush and luxurious corridors of the Hotel Le Baron hosted over a thousand Mexican-Americans and their Anglo friends, of the teaching profession.

The convention was interrupted and ended abruptly and with much noise on Saturday night. The banquet speaker was Vesey, assemblyman from Imperial County, but he couldn't finish his speech and many of the guests couldn't finish their desserts either. A group of Chicanos who came late, Chicano time, began banging on the tables and asking questions of the assemblyman.

Many of the guests were upset because they thought the questions were out of place. The questions asked of Vesey were about his stand on the farm workers. Vesey is a well known anti boycott, pro-grower, insensitive, gentleman of the legislature.

The rumors that followed the termination of the convention accused MAPA, UMAS, LUCHA, LA JUNTA, the BROWN BERETS, and even some priest for the disturbances which included overturning a table and sprinkling of some guests with tequila. Inquiries about the guilty ones by the staff of LA RAZA hasn't turned up any members of those organizations or any priest that would take credit for reminding Vesey that he is UNWELCOME among Chicanos.

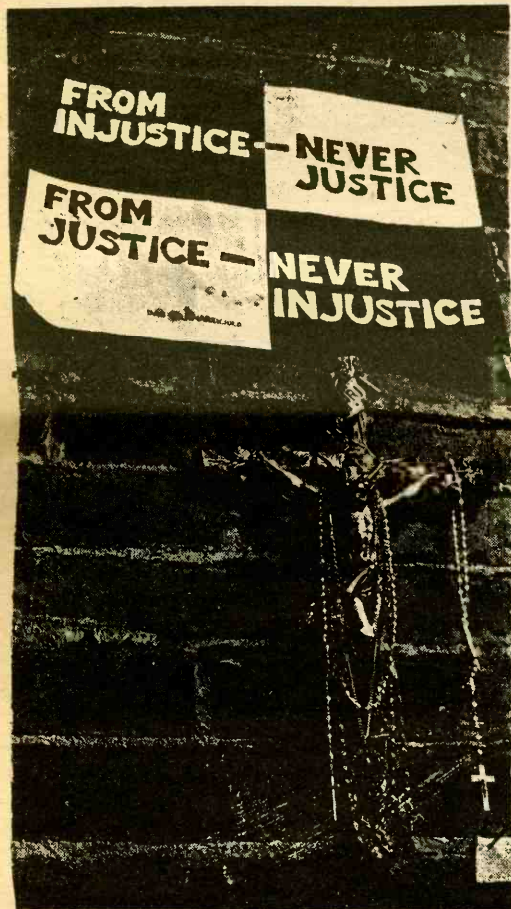
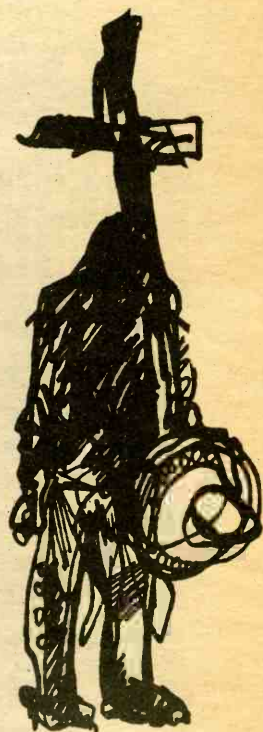
Before the banquet fiasco AMAE had made history in the Chicano Movement. A resolution was passed by which chapters of AMAE from throughout the Southwest promised that they would raise \$25,000.00 before June for the defense of the East Los Angeles 13. If AMAE delivers, it will be the first Mexican-American organization to make a sizable contribution to the Chicano Legal Defense organization. Not even the Mexican American Legal Defense Fund (MALD) has promised to do so. Arriba AMAE!

Meanwhile District Attorney Younger suffered a setback in his attempt to intimidate the Chicano Movement. The second Appellate Court granted the request of the lawyers for the Chicano Legal Defense for a temporary injunction against Younger until the Court hears arguments from both the Defense and the D.A. as to the legality of the Conspiracy Indictment. The Appellate Court, on April 18, will hear those arguments, as well as the arguments from the defense about the refusal from the D.A. to disclose all of the information they have. Mainly confidential reports from their paid DEDOS.

Also, Judge Raymond Choate, Department 113 of the Superior Court, changed the trial date from April 1, Fools Day, to June 23.

Principal Dyer of Roosevelt High School has been posing as a self-righteous benevolent despot for some time. Two weeks ago, after a speak-out and a sit-in by students, one student was arrested and five were suspended, all of them from H.S. UMAS and Brown Beret Student Organization (BBSO). Dyer claimed that students had violated their word and associated with OUTSIDE organizations, namely UMAS Central and Brown Berets.

What Dyer didn't say is that he IS an outside organization: ABSENTEE SLUMLORD. Dyer owns some "houses" in the eastside. He charges \$75.00 rent for small one bedroom houses and has refused to fix windows and leaking roofs. Is he going to be suspended, or do we have to kick him out?



LA RAZA



Los Angeles



Mrs. Alicia Escalante

Dear Madam:

After reading the article on Welfare written by Ruben Salazar in the Los Angeles Times, dated Feb. 28, 1969, I felt you should know the thoughts of an overburdened taxpayer.

The article stated that you think Mr. Ellis P. Murphy, Director of the County Public Social Services Dept. is insensitive to the needs of the poor. Such thinking is absurd because Mr. Murphy is for a guaranteed annual income which would eventually destroy our American way of life, our free enterprise system and our constitutional government. Such an income means the shiftless and lazy would live off someone else's money.

A writer has said: "A guaranteed income, which is in essence a frankly socialist solution for the alleviation of poverty, is morally indefensible because it amounts to a forced redistribution of personal income. There is no moral justification for taking money which an individual has earned, in order to force him to share that money with someone who does not work. This is plunder."

The article also tells about a man with seven children who was hurt on his job and after he was able to return to work he did not because he was suing the company. In the first place if he had not been so greedy to get a large sum of money instead of going back to his job he would now be able to provide for his family. In the second place a man on a low income has no moral right to have more children than he can support. Lest you think it is none of my business how many children he should have had I will use two illustrations. Recently I heard of a woman on welfare with ten children and expecting her eleventh child. And not so long ago the widow of Robt. Kennedy gave birth to her eleventh child. If Mrs. Kennedy wanted to be a brood sow for a man that is her business because the father could provide for his children until they were old enough to provide for themselves. But the man and the woman on welfare is my business because I am forced against my will to be taxed to help support their children while they wallow in sex.

You should be helping to get rid of poverty by spending your time telling poor people about birth control and sterilization instead of telling them how to plunder the taxpayers. The middle class people and the rich usually have enough intelligence to have only a few children but the poor who can not support them have hoards of brats.

Another item in the newspaper article stated that your Welfare Rights Organization whose office at 2221 E. 1st St. is furnished by the American Civil Liberties Union. A California Senate Fact Finding Committee report stated: "The ACLU may be definitely classified as a Communist front or transmission belt organization." Communism is a conspiracy that works continually to destroy our free enterprise system and our constitutional form of government. The question that comes to my mind is: Are you working with them through the Welfare Rights Organization to help them accomplish their purpose?

The article also states you have five children and you are on welfare. Why? If you have time to work to advise the poor people how to plunder the taxpayers you have time to work and support your own children. Another welfare woman could take care of your children while you work.

You stated "The Welfare Rights Organization is doing the job Mr. Murphy and his social workers are paid to do and don't." The truth is that organization has no authority to do that and it should mind its own business and every member go to work. If they think it is fun to give one's money to someone on welfare they should share their money with you so you can get off welfare.

The Welfare Rights Organization's name should be changed to The Welfare Plunder Organization.

Yours truly,

Dora M. Shane
536 Eastmont Avenue
Los Angeles, Calif. 90022

Alicia Escalante is chairman of the East Los Angeles Welfare Rights Organization. She spends long hours of every day with welfare recipients and social workers trying to solve the many problems that arise from the welfare system. Too often she finds herself fighting for simple essential things for recipients that are already theirs by law but due to administrative tangles, indifference and/or callousness never reach the recipient. It is clear as Alicia talks and as she works among her people that her fight is not only for recipients rights against a monolithic, inhuman system, but her struggle is also for basic human rights and dignity of la raza. "I grew up in the barrio. I know that my fight is here with Chicanos on welfare--especially the women. You don't know the many problems for women on welfare. Too many people believe the lies about people on welfare. They don't know what it is about. I'm not afraid to fight and they can't stop me."

THE BATTLE FOR WELFARE RIGHTS

welfare xmas demonstration

Problems for clients are especially acute at Christmas time. On December 23rd the East L.A. Welfare Rights Organization (ELAWRO) along with many social worker union members from Metro East and Belvedere picketed outside the district offices concerning an increase in aid. Mr. Gustafson, Metro East Director, at the next district staff meeting made a bitter attack on the ELAWRO as well as the social workers involved in the demonstration. His patronizing, noblesse oblige attitude reminds us of how Marie Antoinette said, "Let them eat cake!" when Parisians cried for bread. Mr. Gustafson may know what happened to her. If he had the character he would pressure the system to raise grants and allow special needs so clients could buy their children toys--as well as clothes--themselves.

Many social workers also feel the need for change in the DPSS. The social workers union invited Alicia to speak at their meeting. Upon arrival at the district building she found the social workers huddled outside in the rain. Gustafson had kicked them out of the building saying they couldn't have Alicia speak. Alicia went straight into the building with 43 social workers following her and at the meeting room confronted Gustafson who tried to keep her out. She told him she didn't care whose orders he was following, "It's my building as much as yours." She turned on the lights and went in. This large blustering man did not know what to do in face of the determination of 5'1" petite Alicia. By this time, with TV and reporters present Alicia spoke to the social workers and left when she was finished. However, the following day the 43 social workers received notices of suspension.

This began a series of confrontations with Director Murphy. At one point Murphy tried to keep community people out of a meeting with 8 squad cars and social workers in their offices through intimidation.

chicano community aroused

Many members of the Chicano community were aroused and formed a Welfare Issues Committee including organizations such as EICC Brown Berets, La Junta, LUCHA and many individuals. With the help of SALUD, an or-

ganization of Mexican American social workers, and ELAWRO the committee worked out 43 demands to be presented to Murphy.

Murphy walked out on one of the meetings with the Welfare Issues Committee and the committee immediately launched a candlelight vigil at Murphy's home for two nights with over a hundred people participating including some of his neighbors.

community protects its own

Finally Alicia and the committee went to the Board of Supervisors. When Alicia requested that Debbs arrange special meetings and that social workers be present at any meetings held, Debbs became furious and abusive. Sy Villa, a committee member, came to Alicia's defense. Debbs then sent cops to make Alicia sit down. At this point all community members present surrounded Alicia and escorted her from the room out of reach of the Placas. She never sat down but refused to leave the building until meetings had been arranged.

The following meetings with Murphy got nowhere. He seemed unable to deal with the community openly and honestly. He passed the buck and played "look how much we've done" games without answering any of the well documented accusations. Finally the community in turn walked out on Murphy. The problem then passed on to Debbs.

open hearings

Superintendent Debbs went to Washington D.C., and returned with a resolution to have public hearings concerning Welfare problems. The resolution passed in the first five minutes of the next Board of Supervisors meeting. The question remains, Will they really present the actual problems of welfare recipients as well as social workers, or will they do smear propaganda which gives rise to the kind of letters on this page? And if they do present welfare problems as they exist in the barrio, will anything be done about them? Or will it be another pacifier? For Alicia, the ELAWRO and the Chicano community that supports their struggle, the day of pacifiers is gone. The day of LA RAZA NUEVA QUE VIVA LA RAZA is here.



FOR WELFARE RIGHTS INFORMATION

CALL
261-0566

UNA NUEVA GENERACION

Por circunstancias de la vida, varias de las publicaciones que estan afiliadas a "Chicano Press Association" han caido en mis manos, en algunas ocasiones no me he molestado en leerlas por la pobreza de su lenguaje, en otras ocasiones, he visto la amargura que expresan al exponer los problemas de mi raza, otras veces me he reido por la critica tan sincera pero infantil que hacen de las autoridades que violan diariamente la constitucion de este pais, al no otorgarle al ciudadano de raza mexicana los derechos que por ley le corresponde. Sin embargo, en todos los casos admiro y respeto la valentia y buenos deseos que abrigan las plumas que escriben en sus publicaciones. En una u otra forma todos estos escritores tienen un denominador en comun que es el mejoramiento y superacion de una colectividad que es determinante factor socio economico en la vida de los Estados Unidos.

Por lo anterior, hoy, me permito enviarles esta carta con mis puntos muy personales de vista y con la cuplica de que le den cabida en sus catorce publicaciones a las cuales me estoy permitiendo enviarles sendas copias.



la raza mexicana

Antiguamente se caracterizaban las razas por su etnologia en grandes grupos como Blancos, Asiaticos, Negros, Piel Roja, etc . . . , mismos grupos que presentan características fisiológicas similares. En la actualidad, los antropólogos, sociólogos y otros hombres de ciencia, unifican su criterio para definir una "raza" a un conglomerado social que tiene determinadas características ideológicas, de tradición, culturales y que son un producto distinto a otros grupos por su ancestría e influencia del medio ambiente.

En este continente pues, los MEXICANOS somos una raza producto de las culturas de los Aztecas, los Mayas, los Tlaxcaltecas, los Otomies, los Mexicas (de aquí se deriva la palabra Mexico y Mexicano) amén de otras, con la mezcla de sangre de los españoles. Al no habernos mezclado profusamente con influencias de otras culturas, surge una raza "per-se" que es la mexicana y que difiere de las demás por tener como valuartes su propia herencia, su música, su comida, su hermetismo, su cortesía, su respeto a los demás y muy de tomarse en cuenta su propio ingenio, bien sea para el trabajo, para la inventiva y porque no, este ingenio también se usa para el chiste y la broma picarezca.

En el mundo entero se nos conoce ya como MEXICANOS y definitivamente, al fin, hemos conquistado un lugar como RAZA del cual debemos sentirnos muy orgullosos de ser hijos de ese conglomerado social como se sienten los Irlandeses, los Alemanes, los Japoneses y muchos otros.

sentirse mexicano primero

Ya no podemos seguir jugando al gato y al ratón, es decir, o nos definimos con nuestra propia ideología y a la conquista de un mundo mejor para nuestros hijos o adoptamos francamente la idea de que somos ciudadanos "norteamericanos" y nos olvidamos de los nuestros. El contacto en el trabajo, en la vida diaria con nuestros jefes, con nuestros clientes, con nuestros vecinos, nos amolda a actuar en una forma conveniente para vivir en armonía y es solo cuando estamos entre los nuestros que exponemos los problemas y las injusticias a las que estamos sujetos. Sin embargo, aprendamos de los demás, este es un mundo de competencia y no cabe duda que los que están preparados tienen a su alcance el triunfo. Los polacos, los italianos, los griegos, tienen los mismos problemas, la única para obtener resultados positivos.

En consecuencia, para competir como mexicanos, hay que buscar la solución dentro de nosotros mismos y por favor, dejar de compararnos con los portorriqueños, los negros, los cubanos, etc. . . que sin duda ellos tienen sus problemas y tal vez mayores que los nuestros. Recuerdo una paradoja que dice "Cinco mil gallitos estaban llorando porque estaban solitos" lo que se aplica a que, "diez millones de mexicanitos estamos llorando porque estamos solitos." Tenemos tanto que construir para nosotros mismos, que no sería malo por un buen rato, olvidarnos de los otros y resolver los nuestros.

Y como resolver nuestros problemas? . . . Me parece que no es fácil pero la forma más lógica sería el conocerlos, después enumerarlos, ordenarlos por su importancia, exponerlos e invitar a la ciudadanía a hacer algo; para NOSOTROS, resolverlos en la medida de nuestros recursos y capacidad, presentándolos YA ANALIZADOS y apoyados por la comunidad a los representantes ante el Congreso.

Y como hacer para conocer los problemas más inminentes? . . . Si hay catorce o más publicaciones que persiguen el mismo fin, hacer un cuestionario en conjunto e invitar a los mexicanos a contestarlo a una oficina central para después proponer las soluciones viables y recabar el voto de la ciudadanía en las peticiones ante el congreso.

los problemas nuestros

A pesar de que la situación mejoró para el mexicano después de la segunda guerra mundial, los problemas por los que luchamos siguen siendo los mismos; mejor vivienda popular, salarios equitativos a nuestra capacidad, empleos remunerados equitativamente según la tabulación de salarios, educación adecuada para las generaciones jóvenes y mucho más. Nuestra apatía y falta de agrupación social APOLITICA Y ARELIGIOSA nos mantiene en la situación caótica en que nos encontramos. El camino es difícil pero solo nosotros UNIDOS y sin comparación con otros grupos podemos allanar el sendero que nos lleve a una vida mejor.

Constantemente hay mexicanos que destacan en el campo de la ciencia, de las letras, del arte en este país, es ahí donde debemos de buscar nuestros guías ideológicos y exigir los derechos que corresponden al mexicano y no pedir solo por el hecho de pedir o de que a otros les dan más que a nosotros.

En los niños de hoy es en quienes debemos de poner nuestros ojos y guiarlos con un criterio firme, sano y definido que dentro de quince años más, serán los mexicanos que dignamente guíen a sus compatriotas en este país.



una vida mejor

Anoche sonaba, y por eso me permito enviarles esta, que eramos unidos e independientes. Unidos en los fines colectivos que perseguíamos. Independientes en nuestros hogares donde siempre mantenemos nuestra independencia y solo abrimos las puertas a los que son nuestros amigos o a quienes de corazón nos comprenden. Independientes en forjar la ideología de nuestros hijos, inculcar el amor de familia, compartir con la camaradería de nuestra buena música y sentido del humor, participar de nuestras penas y reír de los sinsabores pequeños de la vida.

Sonaba también que como una gran familia compartíamos nuestros problemas comunes y entre trabajo, risas y lágrimas colaborábamos para darles una vida mejor a nuestros hijos.

Compatriotas, hoy que estoy despierto, solo me queda poner los pies en el suelo y compartir mis inquietudes con ustedes en busca de una vida mejor. Si tienes inquietudes, hámelas saber, tratare de darles forma y transmitir las a tus compañeros de raza, me haras sentir que estoy haciendo algo por los demás que hubiera querido hicieren por mí.

MEXICANO, te envío mi respeto y cariñoso saludo.

Juan de Arby



VIVA LA CAUSA, CARNAL!

Placa Murders Chicano in Riverside

A 17-year-old junior at Nort Vista high school, Jesse Salcedo, was shot to death by patrolman James D. Williston on Saturday February 22, 1969. According to Williston, the boy attacked him and tried to steal his car after being stopped for supposedly following the patrol car. UMAS-UCR was immediately notified of the incident and offered its complete support for the Salcedo family.

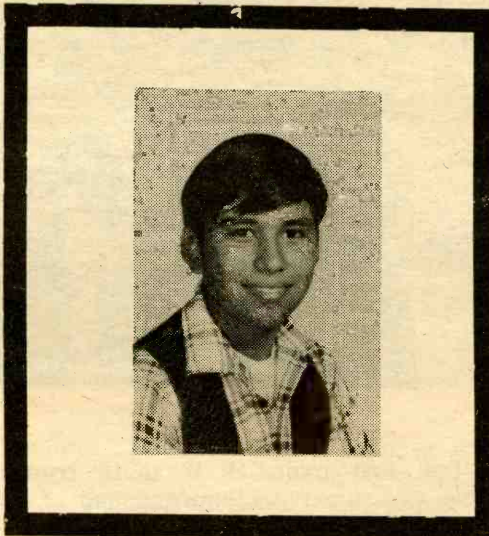
A coroner's inquest into the fatal shooting of the youth to be held on Friday, February 28, 1969 at Mason-Powell Mortuary was postponed until Monday, March 3, 1969 at department 4 superior court. County Coroner James D. Bird decided to postpone the inquest because the facilities at the mortuary were "inadequate" for the 250 angry spectators.

In an interview Mr. Jesse Salcedo, the boy's father, told this reporter "I like to justice done for a change. He (officer Williston) had no right to kill my son." Mrs. Salcedo stated that early last week she called the Press-Enterprise in an attempt to get the family's side of the story recognized but was refused cooperation. "The reporter (Lyn McQuern)," she said, "told me he wouldn't come to our house because Mr. Salcedo might kill him."

Dr. Eugene Cota-Robles chairman of the Citizens Committee for Justice, called a meeting at the Villegas Park gym in Casa Blanca on Friday night, February 28 in order to decide on the measures the Committee would take in support of the Salcedo family. UMAS-UCR, Peace and Freedom Party, Black Congress, and MAPA are only a few of the organizations that were represented at the meeting.

The three main procedures that were agreed upon at that time were:

1. A peaceful demonstration; a march which was held Saturday from Villegas Park in Casa Blanca to Riverside police department and then to the Press-Enterprise office.
2. A grievance letter written to the editor of the Press-Enterprise refuting the article printed on February 24, 1969 concerning the incident.
3. A fund raising committee to raise funds so that lawyers can be made available to the Salcedo family.



During the demonstration a number of spokesmen presented the Press-Enterprise with the letter and demanded that it be printed.

The letter reads as follows:
Dear Editor:

We would like to condemn the effort of the Riverside Daily Press for the reporting of Jesse Salcedo's death. We would like to point out a few discrepancies or points to ponder.

The articles that were printed proceeded to convict him before being adjudicated in court. As an example in the article written by Lynn McQuern, he stated that the boy was probably 'high' on marijuana when fatally shot Saturday night.

In the first part of the inquest it was established by a medical doctor that there was no evidence of alcohol in the body nor were there any signs of barbituates. This is a dangerous assumption on the part of the reporter, as it tends to prejudice the minds of the readers.

Mr. McQuern continued the article by saying, "after attacking a Riverside policeman." Again there is no evidence that the boy did in fact 'attack' the officer as Jesse cannot state his version of the incident.

To continue the statement by McQuern, "Jesse told them he had taken the drug, police said today." However, the parents of the boy were told by the officers at the hospital that he was unconscious and was not talking, yet the police released statements damaging to the character of Jesse. These are only a few things to think about regarding this case.

Please, in the name of justice, do not be easily led by this type of reporting. . .

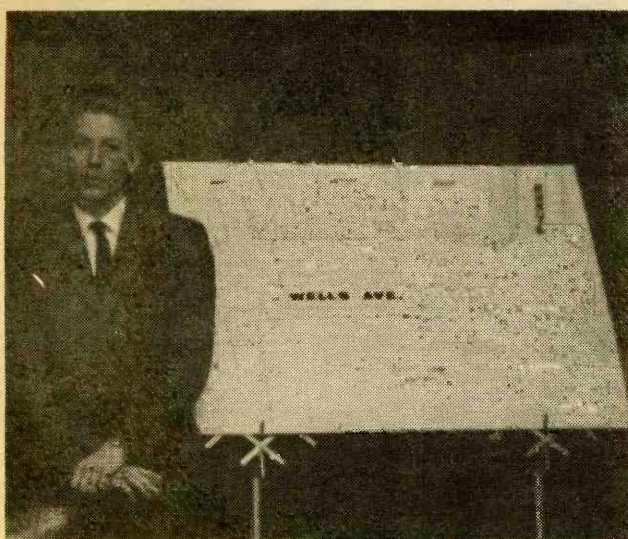
Copies of the letter were sent to Attorney Ernest Lopez, City Manager John Wentz, Police Chief L.T. Kinhead, City Councilman Norton Younglove, and Congressman John Tunney.

UMAS-UCR president Henry Perez said "This is the fourth such incident in the Riverside Area within the last two years. The Mexican-American community refuses to be passive while their sons are being killed."



Department 4 of Superior Court was much smaller than the mortuary with a seating capacity of 70 people. Of course "crowd control" was easier, there was no room for the community. Meanwhile, the D.A. and police intelligence did a superb job of infiltrating the Chicano community with provocateurs that asked Mejicanos and their organizations not to show up for the inquest. Those that had the guts to show up were observed from roof tops and by gabacho plain-clothesmen who moved among the crowd. In a city where there is very little Anglo support for a murdered Chicano, the plainclothesmen were very obvious in the crowd.

The postponement gave the D.A. a chance to come out with another "expert" when the evidence of drugs in the bile samples proved negative according to Dr. Modglin. The "new expert" had examined, upon request, "analytical" samples--after the funeral and one week after the murder--and stated he could detect 0.2 (zero point two) micrograms per one hundred ML (millimeters), that is, levels of LSD, in Jesse Salcedo. However, the witness did not go on to testify for the jury what medical implications or conclusion could be drawn from this analysis. This testimony along with an array of juvenile witnesses of an alleged "pot" party confused, influenced and made such an impression on the jury that the actual shooting became inconsequential. The circus performance of the coroner's inquest was enough to tax any half intelligent individual. The jury after almost two hours of deliberation returned a verdict of "justifiable homicide," 8 voted for the verdict, and 4 against.



(Scene of the murder)



March 28, 1969



THE "JUSTIFIABLE" HOMICIDE OF JESUS SALCEDO



Throughout the Southwest the schools ignore our educational needs and our talents are wasted. Our youth drop-out, and are taken into the service to become the sacrificial lambs in an unjust war. And while this is the third generation of Chicanos being sacrificed we still become the victims of "justifiable homicide" at home and are denied justice.

The Mexican American citizens of Riverside are keenly aware of this for the murder of Jesus "Jesse" Salcedo is the fourth one in two years. They know that the Anglo system finds homicide justifiable when it is Mexicans that are killed. They are also more aware that efforts to fight this have always failed. In short, the fact that Chicanos are in many ways colonial subjects is clear to Chicanos of Riverside.

There are many, many things that the murder of Jesus Salcedo symbolizes to Chicanos, things related to the Anglo press, Anglo police and Anglo "justice."

The first paragraph of an article written by a reporter of the Riverside Press-Enterprise reads:

"A 17-year-old boy was probably "high" on marijuana when he was fatally shot Saturday night after attacking a Riverside policeman and stealing a police car."

Anyone reading this article knows that in effect it states that Jesus deserved what he got first because he was probably high on pot and secondly because he had probably jumped the police officer.

This kind of reporting makes it clear to oppressed Chicanos that when newspapers and their Anglo subscribers talk about the drug menace they really mean the "Mexican menace." It is no coincidence that the Press-Enterprise recently started a series of articles on the drug menace. We know however that arousing the community's fears about drugs, allows the police the perverse freedom to stop and search any Mexican. His character is destroyed before he has been stopped. So much so that police do not grant him any rights and can execute them on the spot, an act that his Anglo superiors later call "justifiable homicide."

It has long been known that drug traffic is tolerated by gutless police departments who fear going after the "big boys." Drugs help maintain the establishment that the police protects; they help by giving police good reasons for keeping the Chicano population oppressed; they help by giving police good reasons for busting our potential leaders. Police departments operate on power principles rather than on humanistic ones, therefore they are really in favor of wide spread use of drugs. It feeds their urge to grow and to use their authority, for widespread use of drugs justifies bigger departments and

more "law and order." What is ironic is that there is a more widespread use of drugs among Anglos. One of the differences is that they can afford to go to their Anglo doctors to get legal access to any kind of drug they might want. Another is that they are not automatically held suspect.

Another situation that the Salcedo case makes clear to Chicanos is that the press, radios and television also protect the Anglo establishment. The drama and tragedy of the sliding hills caused by the rains were covered 24 hours a day, but the drama and tragedy of the death of an unarmed 17 year-old Chicano caused by the bullets of a Riverside policeman is not news. And neither is the effort on the part of hundreds of Chicanos to prove by their symbolic march from Casa Blanca to Riverside one week after the shooting that his death was caused by the violence and racism of our system of government. We know, however, that when the media refuses to recognize these things we are indeed in deep trouble, for it means that the system is not allowing mejicanos the reality of their experiences. This kind of escapism has always resulted in more violence in the long run.

Police paranoia is rampant, it is part and parcel of racism and discrimination. It is triggered off when Mexican youth are seen enjoying themselves; it explodes when Mexican youth let it be known that they know their rights; it shows its ugliness when police see Mexican youth standing on corners as their fathers did before them, as Mexican men have always done as a part of their normal social interactions--or its modern version of weekend car cruising. Police paranoia is fed an encouraged by the approval of a racist Anglo society, a society that has always exploited Mexicans and murdered them when they've fought against brutality. This is what happened to Jesus Salcedo the night of February 22.

It is but a small comfort to his parents and to those who knew and loved him to know that history will remember him. He was a young man who died trying to preserve and defend his manliness. He is as much of a hero as anyone who died in the battlefield. And the liberation movement in Riverside started in his name will prove that he did not die in vain.



Por todo el sureste de los estados unidos los planteles educativos ignoran nuestra necesidad y es mas nuestros talentos resultando en desperdicio. Nuestra juventud se sale de la escuela (drop-out). (Nuestra juventud sale de pansaso antes de terminar sus estudios minimos) pero si se los llevan al servicio militar como corderos para ser sacrificados en una guerra injusta. Como si fuese suficiente en esta tercera generacion de Chicanos sacrificados todavia no dejamos de ser "victimas" de HOMICIDIO JUSTIFICABLE" en nuestros hogares o simplemente negandosenos lo que se llama justicia.

El Mejico-Americano de Riverside lo sabe--por que el tragico asesinato de Jesus "Jesse", si Jesus Salcedo es la cuarta victima en los ultimos dos anos. Ellos saben que bajo el sistema anglo sajón homicidio es justificado cuando se trata de un hermano Mejicano. Tambien saben lo que es pelear este obstaculo y siempre fallar. Para mas bien entender, la verdad es que el Mejicano en Riverside en muchos sentidos lo utilizan como sujeto colonial, pero estos Chicanos ahora lo ven muy claro.

Hay muchos, pero muchos detalles y significados que dejo el asesinato de Jesus Salcedo, reportajes relatados a la prensa anglo sajona, policia anglo sajona y todavia "justicia" anglo sajona.



El primer parrafo de un reporte escrito por un periodista de Riverside en el periodico llamado "Press-Enterprise" dice lo siguiente: "Un muchacho de Riverside de 17 anos quien probablemente estaba "high" entoxicado de marijuana cuando fue fatalmente balaseado el sabado por la noche despues de atacar a un policia de Riverside y quien se rovo el carro de patrulla."

Quien lea este articulo resultara en creer que Jesus merecio la consecuencia por estar probablemente entoxicado de marijuana y ademas porque probablemente ataco al policia.

Este tipo de reportaje esta predestinado a oprimir al Mejicano (Chicano) y cuando los periodicos y sus suscriptores anglo sajones hablen de la amenaza de drogas, lo que en realidad quieren decir es la "Amenasa Mejicana." No es coincidencia que el periodico Press-Enterprise recientemente comenzo a publicar una serie de articulos discutiendo la amenaza de drogas. Una cosa si sabemos, que temORIZANDO la comunidad acerca de las drogas, les da el derecho para para u investigar a cualquier mejicano con complete libertad. Nuestro caracter y cultura lla esta destruida (y discriminada) mucho antes de ser interferido u parado. A tal punto hos predestinan que la policia no dara derechos civiles y mas executara al momento, por lo cual ese acto ese acto despues nuestros superiores, los anglo sajones, le llaman "homicidio justificado."

Por mucho tiempo se ha sabido que el trafico de drogas se tolera por el departamento de policia por la covardia y el miedo que le tienen a los "jefes grandes" ("caseques" Con esta escusa protejen al establecimiento que es parte de ellos, y al mismo tiempo oprimen al hermano Mejicano, Chicano; si ellos ayudan teniendo a nuestras comunidades desorientadas y desorganizadas; y tambien es una ayuda para que la policia tenga buenas razones para interferir u echar fuera a nuestros mejores lideres. La policia opera y se guia por el PODER (el que tiene mas saliba come mas pinole), no al principio de la humanidad; por esa simple razon en realidad favorecen difundir la distribucion de drogas.

Es una razon mas para crecer y llevar acabo su meta de autoridad y poder, mientras alla distribucion enorme de drogas habra justificacion para departamentos mas grandes mas "ley y orden" (mas dinero e impuestos). La ironia de todo esto es que la distribucion mas grande de drogas esta entre ellos mismos, los anglo sajones. La unica diferencia es que ellos tienen con que (\$), consultan sus doctores y legalmente obtienen cualquier tipo de droga que quieran. La otra razon significante es que automaticamente no son sospechados.

Otra situacion del caso de Salcedo le dice bien claro al Mejicano, Chicano que la prensa, la radio y la television tambien proteje el establecimiento anglo sajón. El drama y la tragedia de los redumbres de lomas y casas por la lluvia fueron reportadas 24 horas al dia, pero el triste drama de la tragedia de la muerte de un pobre joven Mejicano, Chicano de 17 anos de edad causada por una bala del policia de Riverside no pudo llegar al oido de las noticias. Ni siquiera los esfuerzos de cientos de ciudadanos Mejicanos, Chicanos pudieron probar el simbolismo de la muerte cuando hicieron la peregrinacion de la Casa Blanca a Riverside, una semana despues del asesinato cuasado por la violencia y racismo en el sistema de este gobierno. Por lo tanto nos damos cuenta que cuando la prensa se rehusa a reconocer que estas cosas indican disturbio, esto tambien indica que el sistema no deja el mejicano-ejecutar la realidad de sus sentimientos y experiencias. Este tipo de escape todo el tiempo resultara en mas violencia.

La persecucion policiaca es desenfrenada, y es parte por parte el racismo y descrimination. Este mecanismo de persecucion es usado cuando el joven mejicano se divierte y esta contento; explota cuando la juventud Mejicana grita o dice que el conoce lo que son sus rechos civiles; es mas evidente y feo cuando la policia ve la juventud Mejicana que se para en las esquinas igual que sus antepasados, el hombre Mejicano todo el tiempo la ha hecho como parte de nuestra estructura social y parte de nuestra cultura (en Mejico cuando se ven las esquinas vacias en los pueblos ya aldeas)--otra version moderna de esta tradicion antigua, es el pasearse en automovil durante el fin de semana sin ningun destino solamente para distraerse. La persecucion policiaca es estimulada y fermentada y aun aprobada por el racismo de la sociedad anglo sajona, una sociedad que todo el tiempo y siempre explota al Mejicano y lo asesina cuando pelea (como cuando la batalla de los ninos heroes en el castillo de Chapultepec) contra esa brutalidad. Esto fue lo ocurrido la noche del 22 de febrero, la noche que murio injustamente Jesus Salcedo.

Todo esto es solamente un consuelo muy pequeno para los padres de Jesus y para todos sus amigos y conocidos que algun dia se recordara en la historia. El fue un joven, hombre quien murio tratando de defender el derecho de ser hombre y su hombria. El es igual que un horoe quien ha muerto en las batallas de guerra. Y el movimiento de liberacion en Riverside sera conmemorada en su nombre y en el futuro demostrara que no murio en vano ni por nada.



March 28, 1969



March 28, 1969

LA RAZA Inquiry into the Murder of Jesse Salcedo



James D. Williston testified at the coroner's inquest to the effect that at approximately 10:30 p.m., February 22, 1969, he was followed by a blue and green 1964 Chevrolet (in his police report he does not specify the color) with all four beams on. He proceeded to make what might be termed evasive turns for a number of blocks (approximately 7/8 of a mile) traveling at 20 miles per hour.

1

Why didn't he call in for help from other police units? How could he tell if the color of the car was blue and green, at night, on dimly lighted, narrow, residential streets, as he was driving? Color blends after dark, only a few colors are distinguishable, mostly black and white. Try it sometime.

If the car behind him had his high beams on as Williston testified, how could he tell the number of "subjects" in the car. It could have been a little old lady trying to get his attention for help. It could have been four thugs attempting to harm him. It could have been a car full of girls jiving him. It could have been any number of combinations of people following him. You just can't tell at 10:30 on a winter's night. If the weather was not clear, visibility is even poorer (no one bothered to ask about the weather that Saturday evening). Try it yourself. Try it earlier, about 7:30 p.m., then 10:30 p.m. as this reporter went through the experiment.

2

Williston reported to his superiors and testified to the effect that after a fight with the subject, having been hit or kicked in the mouth and having struggled and beaten Jesse in a scramble for his revolver laying in the street, he then proceeded to place the revolver in the gun holster. He then states the police car was peeling off, and he then pulled his gun and shot in rapid succession at the car and not at the subject. There is even a tape recording of the shooting incident by a neighbor near the scene as he was taping a television show that was accepted as evidence at the inquest.

...REST OF PARAGRAPH CENSORED

3
4
5
6
7

CENSORED

(The information gathered in paragraphs 3-7 cannot be revealed to the public, at this time, and for the sake of justice has been turned over to the attorneys for Jesse's parents.

The Riverside Police Department and the District or City Attorney has the same hard core evidence at their disposal, to convict Williston for murder. Unless they are totally incompetent or believe it is better to protect a killer than to lose "some sort of reputation.")

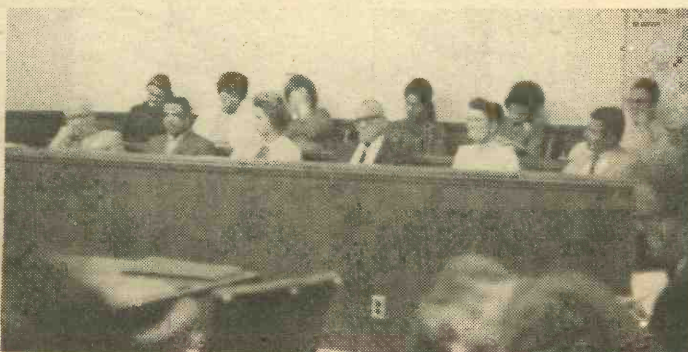
DIAGRAM CENSORED



Placa Williston

8

A responsible young boy, 17 years of age, in charge of his father's restaurant monies, without a police or juvenile record, sleepy, swings at a blond, blue-eyed gabacho cop, 27 years of age with 3 years experience, a member of an ultra-conservative police force, without provocation? (Riverside county has earned a place in this nation's history having been known for its Nazi sympathy and start of that movement prior and during World War II. Also, noted for its voting record of ultra-conservatism.) What prompted Jesse to fight for his life and make every effort to get home with his last dying breath? To tell his parents what really happened to him? A beating before he hit back? Insults? Racist re-



Cop James D. Williston's biggest mistake and those that support him was to fabricate a story of a fight with a young boy, having to shoot him because he was "probably" high on something, and had stolen his police unit. He did not have to go through the trouble of creating something that was impossible.

It is further contended that there were a number of Anglo witnesses that have perjured themselves at the coroner's inquest. It is possible they might have been intimidated to support Williston's story, but they should have asked protection from their own "law and order" force.

In conclusion, there are too many inconsistencies and not enough evidence to support Williston's story (and the 8 to 4 verdict of justifiable homicide by the coroner's inquest) on what really happened on that fatal night of February 22, 1969 in his encounter with Jesse Salcedo, Jr. In this partial report to the public, we have just dealt with a few of the inconsistencies at the time of the murder. We could inquire into almost every witness' testimony and find more. For example, one "expert" testimony as opposed to another. However, we believe that this examination will and should take place in a court room. It is this reporter's contention that Williston's testimony was indeed a story, a complete fabrication to cover his haphazard racist murder of a young Chicano whose only crime was associating with a fast Anglo teenage crowd--a crowd of a different ethnic background.



We have received reports that at least one of the dissenting members of the coroner's inquest jury (one of the four that voted against justifiable homicide) has had his livelihood and life threatened for his brave stand. The boy's parents, the Salcedo family, have been harassed a number of times and live in fear. The local police up to this writing have not rendered assistance or protection. Many of the witnesses, known to the police department have been intimidated and have switched their story a number of times. Other witnesses, we understand, are afraid to speak up in public of what they know.

The general community of Riverside, California, three weeks after the murder, lives in apprehension and many are suspicious of their neighbors, especially if they happen to be Chicanos. Mexican American children are being told by their Anglo teachers that Jesse deserved to be shot by the police officer because he smoked pot and not to discuss the incident anymore. Understandably, under the circumstances, there is a general distrust of the police, and within the department a demoralizing view of their superiors. One lieutenant in the department is long remembered for killing a Chicano, a number of years ago, while the prisoner was in custody and in a jailhouse cell.

Anyone with an instinctive desire for justice should send donations to the Citizen's Committee for Justice, Box 189, Riverside, Calif. The battle to defend the honor of Jesus Salcedo is being led by the Committee. The organization is led by Dr. Eugene Cota-Robles, who is a professor of Microbiology at the University of California at Riverside. Dr. Cota-Robles was recently appointed as special assistant to UCR Chancellor. His leadership and a very active UMAS membership at UCR and Riverside County high schools has given the movement a great deal of success.

La Raza vs. PLACAS in Venice



The Chicanos of Venice moved last Thursday to bring their grievances respecting inferior and inadequate education to public notice.

On Wednesday, the Blacks of Venice High School had staged a protest and the school was closed at 1:00 p.m. by the principal, Robert Bosanko. 39 students were suspended and a Thursday morning meeting between community school officials are revealed to be as insensitive and incompetent as those of the eastside. (The principal thinks it is a great thing that in his school, where the largest minority is the Chicano, that there was recently a 100% increase in Chicano teachers, i.e., from 1 to 2. Again, we see the ugly head of tokenism.)

The school open again, the Chicanos staged their peaceful picket line in front of the school at noon, Thursday. A large police force marched from the school parking lot to order the Chicanos to move across the street, which order was immediately and peacefully obeyed. The line reformed and began again to march.

Suddenly, the LAPD descended in force--on foot and in police cars--and began to make arrests, carefully selecting (undoubtedly by pre-arrangement) the young Chicano leaders and subjecting them to brutal treatment and ugly verbal abuse in the full sight of school officials, students and community persons present. It was vicious and savage scene as what must have been the rawest of rookies vented their spleens on Chicano backs and skulls. (It was three of their fellow Venice officers who were fired last week for, while off-duty

and apparently drunk, throwing raw eggs at hippies to satisfy their jollies.) The police illegally entered the near-by Teen Post, apparently arrested two young men quite innocently sitting in the Teen Post, and ordered it closed--which order was not obeyed on instructions from high Teen Post officials who were most indignant about this police-state tactic.

When the police can be so blatant as cruelly to assault young Chicanos in full public view for the "offense" of peaceful public demonstration, this must be vigorously protested. The police cannot escape the charge that it was they who turned an exercise of peaceful protest into an ugly scene. They are to blame. Where was the Office of Urban Affairs? Where were the police Community Relations people? What protection does the community have?

The six adults arrested on the typical charges trumped up by the LAPD in an attempt to cover their evil deeds and brutalities were brother Chicanos Candido Bravo, Robert Hernandez, Ralph Melgoza, Carlo Beltran, Manuel Zepeda and Jim Aguilar.

The community is now organizing itself to fight back, though the issue is now not only the schools but, also, police practices. At a Thursday evening meeting of parents, students and La Raza leaders from throughout Los Angeles, held at the Teen Post, plans were discussed for counter moves. The "Venice Six" may, in time, prove to be as the L.A. 13 a catalyst for community organization as La Raza in Venice gets on the march for justice for the Chicano.

SAN FER CHICANO WORKSHOP

The Chicano Workshop is part of an overall movement. It is basically a community (raza community) run and operated organization. An organization that will take on the customs and heritage of Old Mexico, New Mexico and El Indio by and through the different tribes of Cholos and their customs; an organization of Chicanos teaching Chicanos. But it will take a certain amount of apostles to rap (preach) at times on an empty stomach; it will take vatos and Chicanos to motivate more raza and spread the alambre and do all the things necessary to start an organization.

The ones that start will have to teach others to do the things they can do; rap on other organizations; promote, organize and speak to people of their own level who can not be reached by outsiders. As a leader shows and teaches his thing to others, he can move on to his next step, to learn another position and role that he again can teach his people. To be sure that it works, there can be no slave, no matter, no follower nor leader, no servant nor boss. Only a raza of people working together for the same cause.

The Cause is to free the Cholo from the effect of an almost complete separacion de Mexico, which has reached the extent that the Cholo has become an alien on his own land in these great and wealthy states where the Cholo lives. After all, how long do people have to live with their own ways before they can be considered a culture. A big hole has to be made on our mascara y posicion en este sociedad.

There is no doubt in my mind that organizations can be formed and improved by gente that are willing to be true believers. True believers are leaders because of what they do, what they can teach, and what they are willing to teach to all that are willing to work together in order to live together in the future. You will know how much you are willing to work by understanding what kind of gente you want to work with, and little do we know that we can do it.

We all live in a generation that has a decision to make. Will education be for all the people or will we lose the struggle that has begun on our campuses? Our people have had a small taste of education (the fruit of knowledge). It cannot be taken back now. It will be the next generation that will suffer. It will be their blood that will flow and you shall suffer with them unless the decision can be made now to educate all people. Think about it! There is no reason for a people to stay illiterate, or even partly so, and if we can get it ourselves it will also be there for the next generation to live with it in peace and equality. Los Angeles

A Chicano workshop must be able to reach every Chicano of every style and age group, as well as the popular support of your community and other organizations in order to change the schools to fit the needs of the people and the decisions of today.

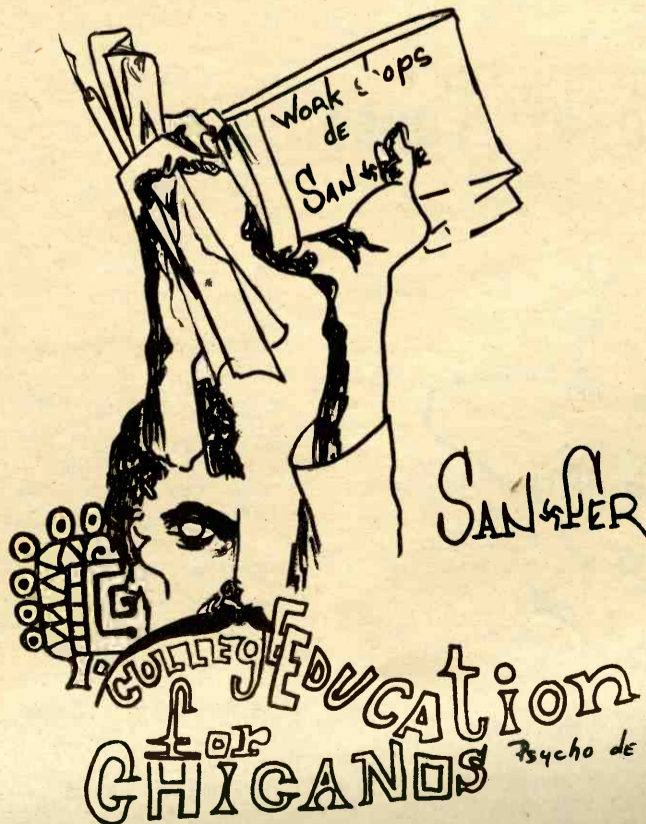
A few hard core Vatos, some of our more fortunate middle class Chicanos and older community members are willing to give it a try and so are many other barrios just like San Fer.

We must be strong and together, we cannot afford una separacion de generaciones. Nor can we afford to fight each other. There can be no dissension among us! We can't argue over ideology, rather over method. If you argue over ideology you have conflict and dissension; if you argue over method you'll find answers with each others help.

We are working to establish ourselves with an identity. A way of deciding for ourselves as a raza how we will be looked upon and how we will provide for ourselves to live. Y sabes que un caballo no pudiera aprovecharse en luchas ni en escapar corriendo no se cuidaba su cola. And Raza you better take care of your brown behind.

Once you have had a full stomach and know how satisfying it is; Once you have a satisfied mind in knowing you have an education, a secure future, and a people to belong to, you will never accept life in the way of before. You will want it for all Razas and first your own.

Those are the dubious facts. How will we live together tomorrow?



Packard Bell's 1st
*Factory suggested sale prices. (†)
International Sale.
Los Angeles Times
 February 9, 1969
 (Prices in foreign currency are approximate.)
37,928
pesetas.

Public Relations Director
 Packard Bell Electronics
 12333 West Olympic Boulevard
 Los Angeles, California

Dear Sir:

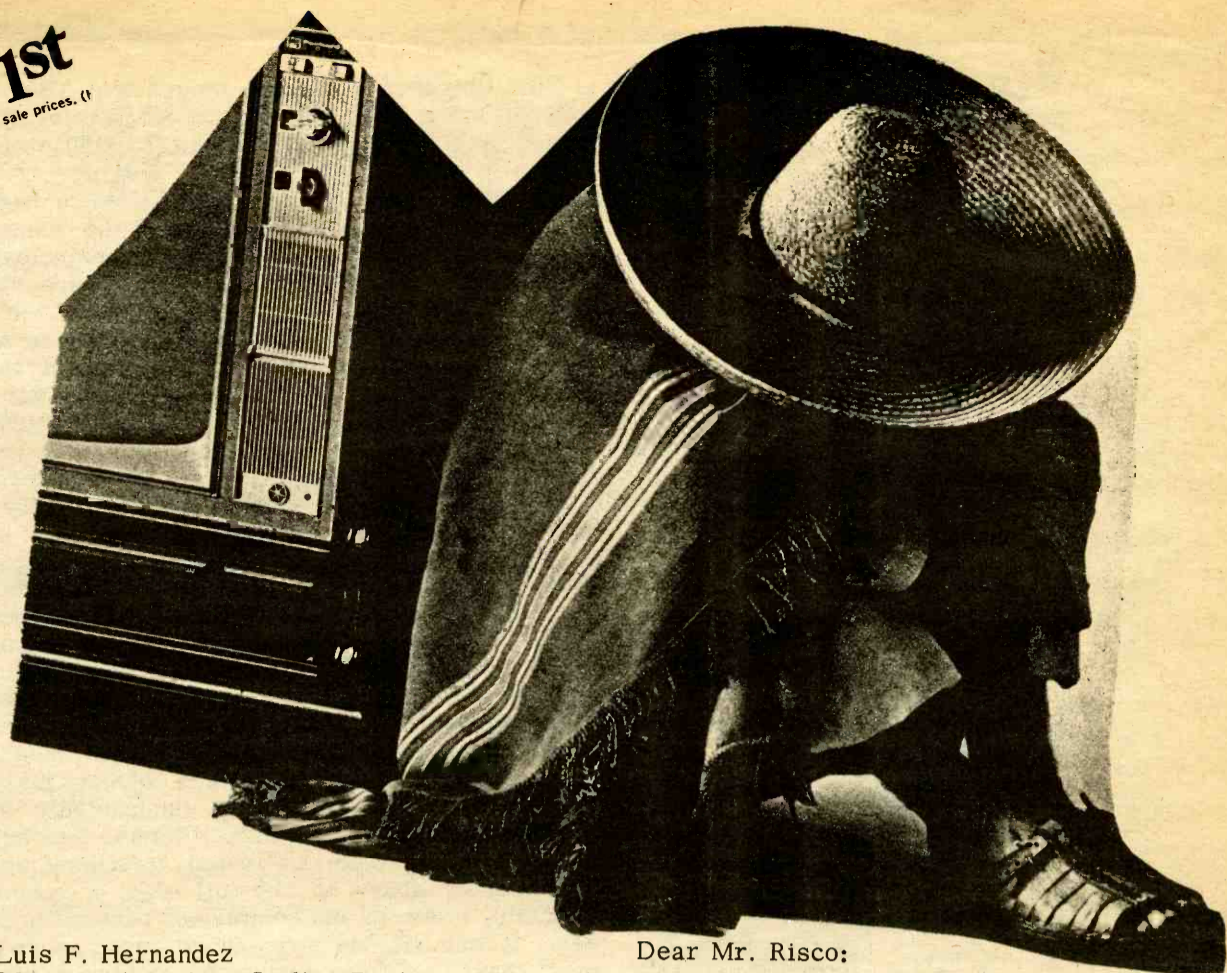
On Sunday, February 9, 1969 there appeared on Page 12, Home section of the Los Angeles Times a full-page advertisement for television sets of supposed Spanish or Mexican design. The ad shows a character in "Mexican" dress in that stereotype position accredited to these people. As part of a group of teachers and consultants who are working very hard at creating programs that will hopefully develop a more positive self image in our Mexican American youngsters, I find the photograph most insensitive and irresponsible. As a Mexican American I find it offensive. These comments are also leveled at your T.V. commercials.

I strongly believe you have done yourselves a great disservice for you have indicated to the Mexican American community, as have other business concerns, that you are unaware of their struggles and problems; yet you wish them to be consumers of your products.

This letter is not to be interpreted as a criticism of your products. It is simply an indication that you should consider another advertisement program.

Sincerely,

Luis F. Hernandez, Consultant
 Mexican American Studies Project



Luis F. Hernandez
 Mexican American Studies Project

Dear Mr. Hernandez:

We appreciate receiving your letter regarding our International Sale advertising, so that we may give you an explanation of our intended objectives.

When this advertising campaign was created, we were interested in adding a touch of satire or humor to the usual "sale" to make our special event a little more interesting. This is apparent in all of the people we used to caricature the different countries, such as the George Washington type for American Colonial.

I hope you see that the use of such caricatures and the statements of the prices in foreign exchange rates were an attempt at good humor and not intended to offend anyone.

Sincerely,

W. T. Reedy
 Director of Merchandising Services

Dear Mr. Risco:

Enclosed is a torn page from the Home Magazine of the Los Angeles Times. This advertisement appeared in the February 9, 1969 issue of the magazine. I have also enclosed a copy of the letter I wrote and a copy of Packard Bell's reply.

I have followed this advertisement campaign quite closely. They have been consistently, whether on TV or in the newspapers, offensive about the Chicano. If you have seen it on TV you will have noticed that the young lady representing Scandinavia is everything but a caricature. As a matter of fact the whole thing isn't funny or amusing, especially as it reflects on us-la RAZA.

It has been possible for Ford, Granny Goose and others to change their advertisement programs - perhaps with enough pressure we could get Packard Bell to do the same. I wonder how many potential Packard Bell buyers live in the barrios?

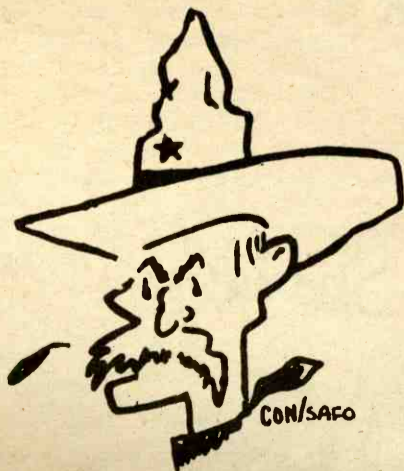
Sincerely,

Luis F. Hernandez, Consultant
 Mexican American Studies Project

MAYO

VS.

The State of Texas



**PTUI! NEXT THING YOU
 KNOW, THESE MEXKANS
 WILL WANT TO GOVERN
 THEMSELVES. UNGRATEFUL
 WRETCHES!**

Chicanos from the Rio Grande Valley, Texas, and the whole Suoste are invited to attend a mass rally in Del Rio Sunday, March 30. The announcement was made by Jermin Calderon, Director of the local Community Action Agency to protest "the plight of the Mexican American in a police state," and by Jose Angel Gutierrez and Ignacio Perez of the Mexican-American Youth Organization, MAYO, to "fight like never before to insure that our people will never again be abused . . . and insist on a public apology to LA RAZA (from Governor Preston Smith) for his attempt to intimidate us by using a double standard of Justice. . . one for the Gringo and one for La Raza."

Chicanos in Texas are fighting a power structure that has shown no sympathy for the people in over 150 years. At stake in Texas are the Minority Mobilization Project (MMP, an all Chicano VISTA) and the right to demonstrate.

Governor Preston Smith ordered the termination of the MMP and VISTA programs after the Board of Directors of the Community Action and Val Verde County Commissioners suspended Aurelio Montemayor, Carmen Benavides and Paul Sanchez. The accusation leveled against them was that they had been associated with members of the Mexican-American Youth Organization, apparently a serious crime in Val Verde County. Both Donato Rodriguez, executive Dir. of OEO for the County, and Fermin Calderon, chairman of the Board, have declared they will fight to retain the program. Helping on the issue are Texas Legislators, Carlos Truan, D. Corupus Christi; Lauro Cruz, D. Houston, and Santiesteban, D. El Paso. If the program is suspended some 16 Chicanos will lose their jobs.

MAYO responded by organizing a demonstration on Friday, March 14, at Del Rio, challenging a City Council Ordinance of Feb. 11, 1969, prohibiting demonstrations or parades without a 2 weeks permit, except for funerals. The demonstration was headed by a black hearse bearing a dead rabbit (or cat?). The hearse had signs reading BROWN POWER and DON'T BUY GRAPES. Chief of Police J.R. Coog called for a state of alert of the Department of Public Safety bringing Highway Patrolmen from Eagle Pass, Brackettville, Rocksprings, Sonora, and Ozona; license and weight inspectors, and even game wardens.

By the end of the day, 31 Chicanos had been arrested, 9 of them juveniles. They were from all over Texas. The adults were: from San Antonio: Dorio Aguilar, 34; Nacho Perez, 23; Alfredo Aleman, 20; Ray Ugalde, 18; Jose Saenz, 18; and Ed Lozano, 17. from Laredo: Ray Perez, 23 and Juan Roel Gamunz, 19. from Uralde: Amaro Cardona, 18; Oscar Castro, 18; Francisco Aranda, 18; and Gilberto Cuellar, 20.

from Del Rio: Juan Francisco Cuellar, 18; Jose Ybarra, 20; Ramiro Barragan, 18; Art Martinez, 19; Luis F. Gonzalez, 18; Mando Villarreal, 18; Ricardo G. Hernandez, 20; and Arturo Gallegos, 17. All were released on \$25.00 bail posted by Fermin Calderon.

Sunday, the 16th, over 500 Chicanos met at the American GI Forum Building to plan how to fight the Governor, and the County Commissioners. Mike Gonzales from Del Rio and Gerald Lopez from San Antonio, both attorneys for the Mexican American Legal Defense Fund (MALD) agreed to represent those arrested and to test the constitutionality of the city ordinance. If convicted, the Chicanos arrested face fines of \$200.00.

NO SE DEJEN CARNALES!

LETTERS FROM READERS

Dear Editor:

Bob Morales' article CHICANO: Word Symbol of Confusion or Cohesion? appearing in your January 1, 1969 issue is probably the best, most lucid and thought provoking statement ever made about the meaning of the word CHICANO. This article contains many keys that lead to the understanding of what it means to say one is CHICANO and how this creates Chicano consciousness and thought. To know that to be Chicano means the conscious choice to belong to la familia de la Raza Nueva not only give us a profound insight into Chicano consciousness but further suggests the creative possibility of a Chicano genius that directs and gives cultural content to the Chicano movement. If that is true then it should be said that it is born from the love, the uniqueness, the richness, the suffering and sacrifices of the Mexican and Latin people living in the Anglo, English speaking reality called the United States of America.

The conscious choice to be Chicano... to choose in shaping one's reality, consciousness and culture is a rare time in the history of the family of man.

Bob Morales' article has a liberating effect for it helps us enter into the mystery and consequently into the creative reality of La Raza Nueva.

What form it takes, the kinds of rapid and creative changes it will make in our society will depend on who will join us, love us, despise us, pay attention or ignore us. For this reason your newspaper and articles like Bob Morales' are invaluable.

Mr. Clifford L. Alexander Jr., Chairman
Equal Employment Opportunity Commission
Los Angeles Hearings
Room 8544 New Federal Office Bldg.
300 N. Los Angeles St.
Los Angeles, Calif.

Dear Mr. Alexander:

Today as I, an observer, sat listening to Mr. Browne of Lockheed drone out his testimony before your Commission I turned around and saw representatives from "La Raza" standing with their signs.

Suddenly I found myself standing with them holding a hastily made sign saying "Quit the NUMBERS GAME". I stood with them about a half an hour although I knew that their presence and mine would be treated as just another incident--nothing much to worry about. I left because some one brought in a sign reading "Black and White Discrimination against Chicanos", which while I understand the Chicano's feelings, I know it isn't true. Blacks have nothing to discriminate with.

Since 1965 I have been attending hearings, conferences and various meetings on the subject of minority employment and I always hear the same thing--HOW MANY WE EMPLOY--I have never heard anything about--HOW MANY WE KEEP! In the Los Angeles area the August riots were hardly over before this numbers game began. I have worked in the employment business since 1960 and I know what the numbers game is all about. I have lost count of the employers who have asked me what is the least number they can get by with or better yet how can they get around it entirely.

I also know that it does little good for large companies to spend millions of advertising dollars expressing their equal opportunity job policy while they do nothing to correct the area where the largest degree of discrimination rests. That, of course, is on the lower supervisory levels. I am also aware of the role many labor unions play in the numbers game. I stood up with the Chicanos because I suddenly knew that I could not continue to sit there listening to the same old story knowing full well there is very little legislation giving your Commission any enforcement guts so that you might give something more than just "lip service."

Sincerely yours,

Jean M. Buckner
Los Angeles



CHICANO PRESS

ASSOCIATION

CARTA EDITORIAL
P.O. Box 54624
Terminal Annex
Los Angeles, Calif.
90054

EL MALCRIADO
P.O. Box 130
Delano, Calif.
93215

COMPASS
1209 Egypt St.
Houston, Texas
77009

EL GALLO
1265 Cherokee St.
Denver, Colo.
80204

EL PAPEL
P.O. Box 7167
Albuquerque, N.M.
87104

CHICANO STUDENT
MOVEMENT
P.O. Box 31322
Los Angeles, Calif.
90031

LADO
1306 N. Western Ave.
Chicago, Illinois
60622

BRONZE
142 Pickford Avenue
San Jose, California
95127

LA VOZ MEXICANA
P.O. Box 101
Wautoma, Wisc.
54982

EL PAISANO
UFWOC Box 155
Tolleson, Ariz.
85353

INFERNO
321 Frio City Road
San Antonio, Texas
78207

INSIDE EASTSIDE
P.O. Box 63273
Los Angeles, Calif.
90063



EL BARRIO COMMUNICATIONS PROJECT

P. O. Box 31004
Los Angeles 90031
(213) 225-5981

EDITORIAL GROUP

Eliezer Risco
Fred Lopez
Tomas Trimble
Moctezuma Esparza
Chale & Zeta
Ernie Gutierrez
Frank Sifuentes
Joe Razo
Ruth Robinson

STAFF

Kathy & Scott
Josefa Granados
Beni Luna
Frank Vega
Jerry Rosen



Name _____

Address _____

City _____ State _____ Zip _____

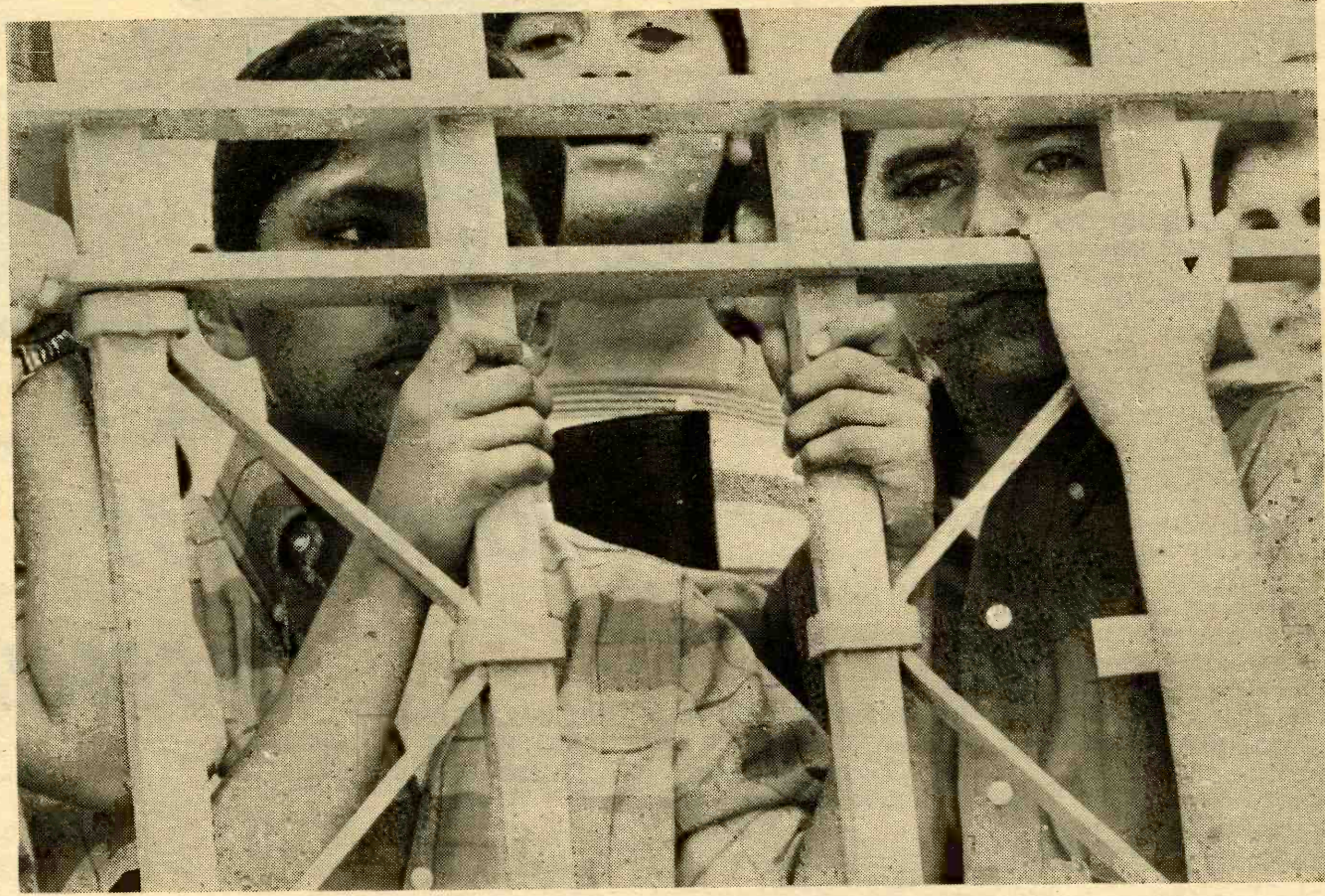
JUNTESE con LA RAZA JOIN LA RAZA

\$3.00
SUBSCRIBE NOW

P. O. Box 31004
Los Angeles 90031
(213) 225-5981

If these kids don't make it, neither do we.

V
O
T
E



A
P
R
I
1st

Photo: CSM/Chicano Student Movement

COMMUNITY CANDIDATES

VICTOR BARRERA



73

VICTOR T. BARRERA Attorney-Administrator	73 →	<input checked="" type="checkbox"/>
---	------	-------------------------------------

Born in Silver City, New Mexico, Ave. 30. Directing Attorney--Legal Aid. Directly responsible for \$750,000 skill center, Employment Service for Spanish speaking and nationally recognized Teen Summer Work Program. Holds Bachelor of Arts, Bachelor of Laws, and Master of Laws from USC. Married to school teacher.

PLEDGES: To guarantee a genuine second chance in the junior colleges. To provide a strong program of compensatory education for our youth. To do all possible to motivate our students to enter and graduate from the four year institutions.

JOE ORTEGA



155

JOE ORTEGA Attorney	155 →	<input checked="" type="checkbox"/>
------------------------	-------	-------------------------------------

Born in Los Angeles, California. Age 37, Attorney and counsel for Mexican-American Legal Defense and Educational Fund. Ex-Vice President of Lincoln Heights Forum. Submitted his report on education to Congressional Committee Hearings in L.A. 1963.

PLEDGES: "I personally am aware of the thousand injustices heaped upon my people. I have up to now fought to correct them and shall continue as a member of the Board of Trustees."

IRENE TOVAR



176

IRENE TOVAR Educational Program Developer	176 →	<input checked="" type="checkbox"/>
--	-------	-------------------------------------

Born in Los Angeles, California. Active in Community Affairs for 10 years. Pres. of Education Committee of Greater Los Angeles. In 1960 delivered paper (personally researched) "Dropout of Mexican American Youth". Pres. of L.A.C.A. Commissioner on Compensatory Education for the State of California.

PLEDGES: To continue to work for the bettering and conditioning of Mexican American Youth in projecting relevant programs, through transitional forms beneficial to Chicano Youth.

SPECIAL JUNIOR COLLEGE DISTRICT GOVERNING BOARD ELECTION