

4-1970

## Cry of Color, April 1970

San Jose State University, School of Journalism and Mass Communications

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### Recommended Citation

San Jose State University, School of Journalism and Mass Communications, "Cry of Color, April 1970" (1970). *Cry of Color*. 1.

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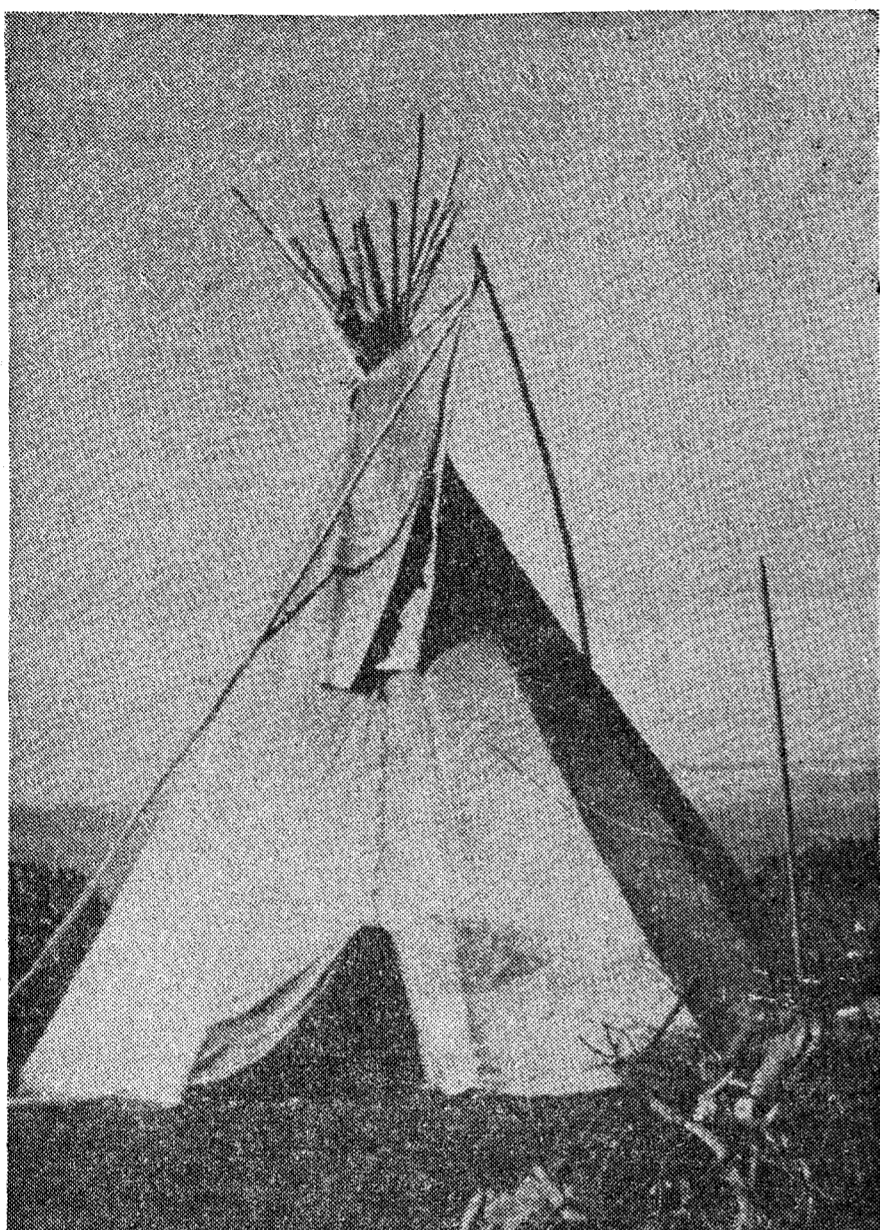
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# CRY OF COLOR

vol. 1, no. 1

third world supplement

April 1970



THIS PEYOTE TENT, a common sight on a California or New York reservation, now holds a place of honor on the island of Alcatraz. The Indians of All Tribes are making Alcatraz into a home, and this tepee is part of their culture.

## Native Americans Unify To Successfully Occupy Rock

By SUSAN BARNES

"Tomorrow is breathing my shadow's heart and a tribe is an island, and a tribe is an island and silhouettes are the katchina dancers of my beautiful people."

Since November 20, 1969, Alcatraz Island, Ellis Island, and Fort Lawton have been key points which American Indians aspired to occupy. The only successful occupation is that of Alcatraz.

Why now is the American Indian reaching from out of the past to reacquire lands which were once his? Why would the American Indian aspire to occupy the famed "Rock" in San Francisco Bay?

The genocide and land stealing by the White man, which is inherent to the modern Indian's way of life, has manifested itself in some of the most staggering alcoholic, suicide, and crime rates in the United States. The American Indian has taken sight of these figures and facts, and has set out to unify his race.

Contrary to popular belief, the American Indian has not existed as an "Indian national" until recent times. The American Indian thinks of himself as Seneca, Sioux, Pima, Cherokee, Cheyenne, Comanche or any number of distinct tribes still managing to survive the rigors of reservation life, or ghetto life in the city.

Alcatraz Island may well be the first step in the unification of the American Indian. The "Indians of All Tribes, Inc." occupying Alcatraz Island function as an autonomous group — "Pan Indians." (A treaty made in 1855 with the Sioux nations entitles them to make claim to any abandoned federal property. Alcatraz has been unoccupied since 1963).

Battles for other kinds of ideals are being waged by the oppressed. One of these battles is to save the self-image of the Indian. In Lake County, Indians are lodging a fight against the existing commercial power structure.

A traditional Indian stereotype, similar to the one used in the Frito-Lay "Frito Bandito" advertisements, is used in Lake County Fair advertising. The board of directors, using the stereotyped ad remarks, "that the possibility that the Indians could look at the positive use of this symbol to be more a part of the community, rather than the negative side..." Indians already know how to buy their share of rights in the Anglo community.

The Lake County suit retorts that "use of this degrading symbol and name also causes deep humiliation and emotional disturbance to Indian People. It particularly destroys the image of Indian children."

Issues such as Alcatraz and Lake County are the first steps in the unification of the American Indian. When the enemy has been identified, the victory becomes accessible to the people.

## Black, Brown, EOP: Come Together Now

By SKIP BAILEY

Black and Chicano students must realize that EOP funds are slowly but surely becoming a thing of the past. This could prove to be an advantage. It creates a situation that could bring Chicanos and Blacks together, in one force, to combat the oppressor and solve the problems that stand before us.

EOP and the "lightweight" gift it provided was nothing more than a bone the system tossed in the middle of two starving masses, the Black and the Chicano. When one is starving almost anything will serve the purpose as food, and so quite naturally the two starving masses took out after the bone. And just as the system planned, the two forces bumped heads at the middle. (Note: Now a starving person is all right but when you get him mad... baby, LOOKOUT).

When the Black EOP people started enjoying success, the cry was... "Feed more into the Brown EOP so they can also have a taste of honey." "No good," cried the Black EOP, but the money still went. Other Blacks cried "We pay more out in room and board then they do, because this their community and all they have to do is stay at home and commute everyday." This argument was a sound one since most of the Black EOP come from Oakland, S.F., L.A. or other parts of the state. But all of it is still a game we are being forced to play, a game that makes us see only dollar bills and not the will for the masses to stay together.

Now with EOP money fading fast, the people can perhaps be closer together instead of a mass of bickering dollar bill seekers. Of course money is needed, and it will come hopefully in an equal amount that will not make people to "hassle each other."

## Stereotypes in Advertising Help Racism

By MAURO CHAVEZ

Many Anglos are upset and surprised when Chicanos scream over a "little advertisement" which depicts them as lazy, fat-bellied, backstabbing, greasy sombreroed Mexicans who have nothing better to do than to sit under a cactus tree and soak in the sun.

If he isn't doing that, he is out raping little old ladies (white ones at that) or stealing Fritos from your middle-class suburban kitchen shelves.

We have to admit such mischief requires the Good to become the Bad to take care of the Ugly. We scream and you wonder why.

White American society, the fountain of racism, cannot understand that the Frito Bandito is not after their corn chips, he is after their minds — their minds in exchange for a profit. And if it means pouring gasoline on those bigoted White societal flames that try to illuminate and make known its superiority throughout the world,

then it matters little to Mr. Advertising, because you're as much a product of his as we are.

Have you ever considered the functions of advertising? Tomas Martinez,

method is that it tries to exploit existing biased attitudes. Martinez says, "The instrumental worth is measured in terms of how well the product sells due to the advertising."

and would rather sit on his ass and smoke L&M cigarettes, connotes for the viewing audience a gesture of inferiority — no Yankee "get up and go," no "pulling yourself up by your bootstraps," no "prophet of freedom."

Such a gesture glorifies the values of one group and degrades those of another. But you know better, don't you? After all, you're all college students. You're too smart to fall into commercial plots that seek to destroy the virtues of "rugged individualism." B.S.! There is more individualism in a pile of ants.

C. Wright Mills wrote "only the blind cannot see that whoever controls the cultural apparatus (in this sense, the people who head the mass media) — whatever class, power group, faction or political combine — controls the destiny of the United States and everyone in it."

"Irrational" you call us? There are many levels of "rationality" — even the one shown below.



a Chicano sociology professor at Stanford University, affirmed that advertising serves at least two functions: instrumental and symbolic.

Incidentally, advertising exists to sell a product. The significance of this

It is symbolic in that it further sustains and justifies the already prejudicial and cultural stereotypical inclinations of the Anglo. For example, the symbolic behavior of "Pedro" who "no longer wants to fight the revolution"

## Ya Basta!

By ADRIAN VARGAS

For those students and faculty members who doubt the right of Third World people to educate this institution of "higher learning:"

If you are completely disgusted and disenchanted that a California State College could allow "Chicano hoodlums," "Black gangsters" and other Third World people to "propagandise" the student body, you serve as an example of the attitude that ethnic minorities have had to encounter and deal with since our presence in the U.S. of A. (United States of Anglos)

If you consider yourself a moderate individual, and believe that a minimal amount of racism might exist, but consider it none of your business because it's not your problem, and you also think that the Chicano's and Third World students' idea to use the SPARTAN DAILY to educate this campus is an encroachment on the freedom of the press, we urge you to read closely between the lines. This whole literary project is devoted to you.

If you sympathize whole heartedly with minorities' grievances and demands, but feel that we have pointed the finger at the wrong people, and that we have not gone through the proper bureaucratic channels, keep the following in mind: The main reason why we (Third World People) have

not had the opportunity to discuss racism in all its forms, frankly and openly with the Anglo establishment (i.e. through its journals, academia, and on platforms) is because the United States' interpretation of racism has been dominated by White-Anglo-Saxon-Protestant liberals whose basic view of life is depicted by their inability or unwillingness to connect events, economics, and politics in order to arrive at an awareness of all the ramifications of racism as it has traditionally thrived in this country.

When viewing the Black man's plight in this country, liberals will admit racist aspects of slavery in the South, discrimination, intimidation and segregation after emancipation; they might even go as far as dwelling on the idea of institutionalized racism directed towards Blacks, but they will not correlate the Black situation to Chicanos, Filipinos, Indians, Japanese, Chinese, Arabs and other Third World People. The system now finds that it is profitable to love the Black brother to DEATH. At the same time, the system finds it profitable to keep stereotyping other third world people.

The above mentioned attitudes may appear too general to some, but to a minority of people they are forebodingly real and very noticeable. We have been yelling "Ya Basta" for longer than one might think. Yet, here we are trying to educate the Anglo-American once again. Until the Anglo-American —melting pot and all—realizes that he is not someone special in this world—just a bleached sample of Homosapiens—racism, injustice and exploitation will continue as the foremost norms of this society.

### A VERY SPECIAL PERSON

One day I took a good long look at myself, and realized I didn't want to look like my best friend anymore.

All of a sudden I wanted to be different. A very special person; I wanted to be me, an Oriental.

And from that moment, I knew that the way I laughed, looked, and thought was my own. Something that no one else could imitate... me.

Have I striven toward my own path? I think so—I've become myself, natural and real.

Diane Yamada

### WE MUST

What we have witnessed here— Is the creation of minds, Created to denounce man's ignorance And stupidity. We all say we know nothing But in reality we know more Than facts themselves. Come on people! Let us create something Older than reality itself; Let us create happiness...

Joey Gaytan

Broken spears lie in the roads; we have torn our hair in our grief. The houses are roofless now, and their walls are red with blood...

—ELEGY for TENOCHTITLAN

name of advertisers	context and/or content of ad	racist message
Granny Goose	* fat Mexican totting ammunition	Mexicans = overweight; carry deadly weapons
Frito-Lay	†* "Frito-Bandito"	Mexicans = sneaky thieves
A. J. Reynolds Camel cigarettes	* Mexican bandito * "typical" Mexican village, all sleeping or bored	Mexicans = bandits, lazy do-nothings
General Motors	† White rustic man holding three Mexicans at gunpoint	Mexicans = should be and can be arrested by superior white men
Lark (Liggett & Myers)	† Mexican house painter covered with paint	Mexicans = sloppy workers, undependable
Philco-Ford	†* Mexican sleeping next to TV set	Mexicans = always sleeping
Frigidaire	* Mexican bandits interested in freezer	Mexicans = themselves seeking Anglo artifacts
Arrid	* Mexican bandito sprays underarm; voice says, "If it works for him, it will work for you."	Mexicans = stink the most

† = newspaper or magazine ad \* = TV commercial

Source: "El Grito" periodical, summer 1969, by Tomas Martinez

## Asian Month in Full Swing; Several Events Scheduled

By VICTOR JANG

The East has soooool (or Seoul)! Excuse the pun but the East does have soul of its own sort.

By the time this supplement comes out Asian Month commemorating will have been one week into it. The following is a comprehensive schedule for what is happening the rest of the month:

April 11—Indian Night-Fashion Show, Native Foods, Folk Dances, special guest: Indian Consulate General, Morris Dailey, 8 p.m.

April 13-18—Filipino Art Show: College Union art gallery Library and Home ec department: displays of handicrafts.

April 14—"The Forgotten Minority" Loma Prieta, College Union: 2:00-5:00 p.m. Larry Ithong, representative Farm Workers Union, Anita Bayaca, former teacher, San Joaquin Delta College and initiator of Filipino studies. Jose De Los Reyes, Cultural Attache to the Philippines, San Francisco. Roman Gabriel, Quarterback Los Angeles Rams.

April 15—Escrima Exhibit on (Art of Self-Defense). Native Dance Demonstration, 12 noon 7th Street.

April 16—Filipino Films. Centennial Hall 227: 7:30-10 p.m.

April 17—Frank Celado and Nick Dolara of The International Hotel, San Francisco. College Union, Almaden room: 2 p.m.

April 18—"Evening In The Philippines" Part I: native fashions Part II: Mutya Ng Silangan dance troupe Part III: Dance to the Intrigues, Loma Prieta, College Union, 10 p.m. to 1 a.m.

April 20—Professor Liu of Chinese Art Gallery, S.F. Demonstration and slide documentary movie on Chinese painting, Umunhum Room.

April 22—Documentary of Chinese Art, and scenery of Taiwan and Hong Kong, Umunhum Room.

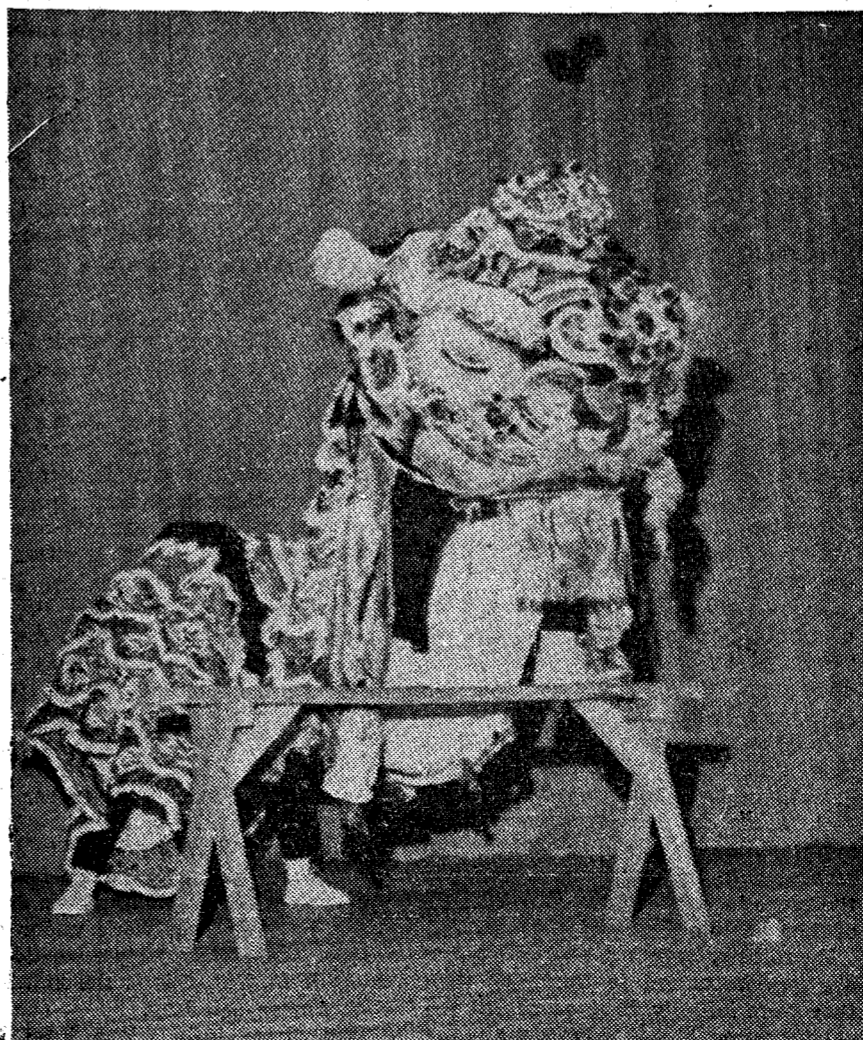
April 23—Chinese Movie, English subtitles, Ballroom College Union.

April 25—China Night, Lion Dance, traditional Peking Opera, Gung Fu, guitar, Thai dancers, Korean dancers, traditional Chinese Dance.

April 29—Displays of Ikebana (flower arrangement) Calligraphy, Origami, Movie, College Union.

April 30—Japanese Tea Ceremony, Judo, Aikido, Movie, College Union. May 1—Demonstration of Karate, Movie, College Union. May 2—Japan Night, Movie, Japanese Folk Songs Bujo, Japanese classical dance, Koto, Kembo, San In Bayashi, Japanese classical instrumental trio. Reception and dance afterward.

With the exception of the rock dances all the events are free.



THE LION DANCE, the Chinese ceremony to celebrate the end of the harvest, will be featured for China Night at SJS, one of a series of events lined up for Asian Month. Celebrations by the Filipino, Japanese, Indian, Korean and Thai students will be held.

# A Modest Proposal On Tuition and EOP Or One Up-manship On Ronnie Reagan

I'd like to open this article with a remark about our Easter egg from Sacramento — the adoption of state college tuition by the Board of Trustees. It's as if Chancellor Dumke, Trustee Swim, and especially "Sir Ronald of Hollywood" were fining our generation for being what we are.

Now, there is to be a very tangible consolidation of students being shoved with a heavier financial burden. The resolution calls for the \$100 undergraduate fees and the \$150 graduate fees to "go towards the operation of the college." But if we consider the effective meaning of this, we find these fees are gathered by the Board of Trustees and used for their administration policy. And if we recall the policy of Reagan's trustees in the past, it is blatantly clear that priorities are generally remote from the needs of the (us) students.

But it is my opinion that there is a seismic slippage of historical forces going on. The mass of students who could have remained passive and actually uncommitted in the past can no longer do so! The issue can no longer be considered "external." An apathy-rocking problem has arrived which must shake up some sort of responsive action, and this should include not only students from lower income backgrounds but also those from the middle and upper classes (i.e., those who may have lessened or severed the financial umbilical cord from home.) The mass of

students are by no means wealthy. All students should be concerned. The problem is particularly desperate for racial/economic marginal groups. It is understandable that discontent is souring to anger and separatism. In particular, the E.O.P. is seriously starved for working funds. Blacks and Browns are undergoing severe strain to stretch their crust-of-bread appropriations from the government. It is evident the E.O.P. is pressed for some solution.

As honestly as I can understand it, the situation is very simple: Blacks and Browns need large amounts of money that they have little power to provide for themselves. In general, Whites have more money — thousands of students "becoming aware of ecological wastes" spent their dollars to buy a new automobile; and we should all remember the questionable outcome of that. But even White students can be poor. For this reason, it might at first seem ironic for the poor Blacks and Browns to obtain financial help from the poor Whites. But a very small amount, say \$1 each, would be easy for almost every individual student to spare. Thousands of students spend more than a dollar each day in the cafeterias, drive-ins and cigarette machines of San Jose.

I think that such a move would demonstrate some sort of student responsibility and independence. Too often, students are regarded as minority participants in the decisions that affect them. With this in mind, compare on the one hand, the imposition of involuntary tuition going to the state and on the other hand, a self-accepted \$1 advance going to the most needy.

Moreover, it is important that if the older generation fails, then students help provide for themselves. And non-minority students usually have more grasp on sources of money (e.g., parents and better job opportunity) than minority students. Moreover, some sort of inter-student financial assistance would be a concrete act of future goodwill between all students. Therefore, one appropriate proposal is a one dollar donation with next semester's fees to help provide equal opportunity in our college for the most needy members — minority folks from our own generation. It's as conservative as George Washington.

Another proposal is a few days of festivities and fund raising for the E.O.P. Get together and party and maybe do a little bit. It is essential for students to realize how together they now are in the conditions of our present reality.

Bob Martinez  
COO244

Most recently, an advertisement appeared in the Feb. 25, 1970 edition of the San Jose State Spartan Daily Newspaper that illustrated the prejudiced thinking not only of this particular newspaper, but of all American newspapers in general. In this particular advertisement it showed the reclining figure (supposedly Mexican) of a man asleep and leaning against a cactus with a sombrero pulled over his face and a serape thrown over the shoulder. The copy was worded to insinuate that all Mexicans ever do is sleep and that if he (the Mexican in the picture) would ever wake up, that he should get on his donkey and ride down to the Spartan Bookstore for fantastic values on Mexican merchandise that was being featured there.

These distortions of Mexican life have gone on for much too long. In the first place Anglos and the Press in particular always think of a Mexican in a stereotyped way. That is as a lazy, sleepy good for nothing always leaning against something and taking a siesta. Were these bigoted idiots to look closer, they would find that the Mexican is a hard worker. They never look behind the scene. I wonder how many Anglos know that prior to taking a siesta the Mexican had been working for approximately six to seven hours, doing backbreaking work under conditions that many people would shy away from. Yet, this is the individual that Anglos call lazy.

Had these insinuations been true what would the Mexicans have used for money? Certainly the Anglos wouldn't have been all that generous to give their merchandise away.



# Yankees Go Home

By ZELMA WILLIAMS

Many people in the United States are puzzled by the negative attitude of Latin Americans toward the U.S. A frequently heard phrase is: "Americans are feeding these people, and see how they repay us."

To understand this negative attitude, perhaps we should examine this phrase. "In the first place the discovery of America, at least the one we go by, took place in El Salvador."

Yet the majority of Anglos in the U.S. believe the Americans are the ones who came over on the Mayflower. They call themselves the Americans and designate other terms for other Americans, such as the American-Indian.

Most Anglos do not consider people from other American countries American. For instance, Americans from Mexico are called Mexicans, from Nicaragua, Nicaraguans, Argentinians and so forth.

In the same vein, although Texas belonged to Mexico before the Anglo conquest, the Mexican population in Texas are called "Mexicans" while the Anglos are the "Texans." These people are often asked by the Anglos if they speak "American."

Latin Americans are resentful of the fact that they have been robbed of their birthright to be recognized as Americans. Also, to this day they are embittered by the way their land was so ruthlessly taken from them.

The Anglos never let them forget it. Even more infuriating, perhaps because they can relate to these at the present time, are the myths created about them. Such as being shiftless, lazy, an inferior race.

To many Latin American countries, the myth that the U.S. is feeding them, when in reality the money goes to the dictator, whom they have set up to insure access to the land's natural resources.

The people of these countries are kept under a peonage system with a handful of rich as the ruling class, while the dictator owns most of the country and ships the country's best products to the U.S.

Let's look at the Somoza regime in Nicaragua who got in power by committing a Judas act and killing the country's "anti-yankee" control hero, Sandino. It's a fact, that although Folgers Coffee is grown in Nicaragua, the average Nicaraguan citizen is unable to buy Folgers simply because it's too expensive.

He must buy an inferior brand of his own coffee.

Up until 1950, Nicaraguans consumed the land's yellow bananas, and fed a type of red banana to the pigs. However, as the demand for yellow bananas increased in the U.S., their supply decreased.

Now the people consume the red bananas once fed to the pigs, or else, they consume the left over yellow bananas unfit for U.S. consumption.

It is true that the U.S. builds industries in these countries; it is also true that Anglos are imported for the top positions while the menial jobs are left to the peons, and they are exploited by low wages and long working hours.

There people live under very poor conditions without freedom of the press, freedom of speech, and of course their mail is censored.

The people have attempted to revolt against this system and each time their attempts have been met with U.S. intervention disguised behind the big brother act, the Monroe Doctrine. It is during these interventions that the cry "Yankee Go Home!" is most clearly heard.

fruits of their labors, it was god's will). "Assimilation through education policy" was adapted to coincide with the Indian land policy. By De-educating the Indian to the White view of living, it was hoped that the land-grab could appease the Indian through promises of allotments of land.

In a statement by a special subcommittee on Indian Education in 1969, the findings began: "It is a pity that so many Americans today think of the Indian as a romantic or comic figure in American history without contemporary significance. In fact, the Indian plays much the same role in our American society that the Jews played in Germany. Like the miner's canary, the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians even more than our treatment of other minorities, reflects the rise and fall in our democratic faith."

## Editorial

### Get To Know Us

Not long ago, Chicano students confronted the Spartan Daily about an advertisement which depicted a stereotyped Mexican. The ad, openly racist, was a mistake, according to the Advertising Department.

A student had picked out the ad, and it slipped by without advisors or other students ever seeing it. An apology from the Advertising Department was accepted — but what was to keep such an insult from appearing again? Chicano students shockingly realized that after three years of trying to change attitudes on this

campus, they had not succeeded in removing such obvious racism. There was no guarantee that such a "mistake" would not occur again.

So that brings us to this paper. We thought that maybe if you could understand some of our feelings, thoughts and beliefs, we will be able to prevent other racism through ignorance. Our main purpose is to "educate," but we also want you to know us, our philosophies, our cultures. Here are the talents and the work of all minorities, because we all have something to say and we're all involved in trying to change attitudes and to promote understanding of different races and cultures.

As we open ourselves up to you, observe what we have to offer, our minds — our thoughts — for we have no material things. Most Third World people have always been poor in material possessions, but we've always been able to enjoy life in spite of it. Each minority claims a culture, and each culture has definite beauty. For instance, many Indian tribes believe that land belongs to all the people. No one can possess the earth because it belongs to nature, just like no one can own the sun or stars.

So stop a minute and read this paper so that you may know us better. All this work and effort is for you!

**Staff**  
 EDITOR ..... Victoria Hernandez  
 ASSISTANT EDITORS ..... Victor Jang, Skip Bailey, Susan Barnes  
 STAFF ..... Juan Anfu, Evelyn Fierro, Juan Olivarez, Joe Wu, Henry Delgadillo

### Governor's Pen Is Cutting Life Of Vital Program

By ROSAMARIA GOMEZ  
 We, the Chicano students at San Jose State College, do hereby declare the San Jose College E.O.P. a disaster area.

Why? Because E.O.P. has become the victim of an unwarranted budget cut. We are protesting this cut for the simple reason that our futures have become a political football and no one's life should be so jeopardized.

For two years the E.O.P. has been a successful program for minority students, as can be proved by the Governor's Kitano report, and now we face a systematic phase-out of the educational system. Without E.O.P. funds, the Chicano will not be able to pay the tuition fees at the Universities of California, nor will we have financial backing at the State College level. Soon there will be no room for everyone at the Junior Colleges. Systematic phase-out is one term that applies to this process — de facto segregation is another.

Our position is that we will not allow this to happen to the Chicanos who had hoped to follow us. We still protest and ask for a fair judgement. We have pleaded with the government, now we bring our case to the people.

Education should not be an opportunity but an inalienable right!!!

By BUFFY SAINTE MARIE

Hear how the bargain was made for the west  
 With her shivering children, in zero degrees

"Blankets for your land" so the treaties attest;  
 Now blankets for land is a bargain indeed—

But the blankets were those Uncle Sam had collected  
 From small pox-diseased dying soldiers that day,  
 And the tribes were wiped out and the history censored!

100 years of your statesmen have felt it's better this way;  
 Yet a few of the conquered have somehow survived

Their blood runs the redder through genes have been pale,  
 From the Grand Canyon's caverns to Craven's sad hills

The wounded, the losers, the robbed sing their tale,  
 From Los Angeles County to upstate New York

The white nation fattens while others grow lean.  
 Oh, the tricked and evicted, they know what I mean:  
 My country, 'tis of thy people you're dying!

### Kitano Report Summary

**EDITOR'S NOTE:** The following is the summary of the Kitano Report on the Educational Opportunity Program, released to the Joint Legislative Committee on Higher Education and the Coordinating Committee for Higher Education.

Despite recent attempts to increase enrollment of minority and/or low income students in all three levels of higher education, the Black and Chicano students remain grossly underrepresented in California's higher education institutions: they comprise 18.3 per cent of the population of California, but only 11 per cent of the community college enrollment; 3.8 per cent of the university enrollment, and 5.8 per cent of state college enrollment.

Of those minority students who are educationally eligible for a four-year college, only about one-fourth actually enroll. Of those who are educationally eligible for the university, less than one-third actually enroll.

screened for intellectual and academic ability. They represent high-potential students, often able to meet regular admission standards, and do not constitute "bad academic risks" on campuses.

In general, EOP students are as successful as non-EOP students as measured by both grade-point levels and rates of retention in their respective schools.

EOP students are badly in need of increased, stable, financial aid programs, realistically geared to meet their needs. Because they come from impoverished families they have no resources to fall back upon, and are therefore in constant jeopardy because of inadequate financial support.

Recruiting, tutoring and counseling are less important to the EOP than they were initially. EOP pioneered the gateway into higher education; many minority students are now motivated to attend providing adequate financial aid and informed group support can be maintained.



"Jail Reagan, Not Us," reads the sign displayed by a Chicana student at the rally against Governor Reagan on March 13 in front of the San Jose Police Department. Many Third World students demonstrated to show their disapproval of the proposed E.O.P. cuts.

## Poetry Corner

### HIGHWAYMEN OF THE SEVENTIES

As I gaze toward the westward movement  
To which I belong,  
I know I've learned the hidden secrets of men  
And women who have brought me to my point  
Of leaving.  
All of this and more they offer to satisfy their  
Lust for love and hate from which they run from.  
Alas! Another plastic tool of travel stops and  
Invites me to join it in its journey of the  
Wandering soul.  
We speak of places of the past and dream  
Of places of the future.  
To him I am handicapped and lost  
But deep in his head he envies my spirit  
So free.  
He speaks to me of his accomplished deeds,  
But pride keeps him from mentioning his failures.  
Now he has the chance to speak ideas within  
His own, which aren't accepted in his unreal  
World.  
It continues to amaze me how these beings want  
To be their own but fear the idea of Standing alone.  
Maybe when it all comes to an end  
They will realize what personal freedom is.  
As we travel mile after mile, town after town,  
He calls out his destination.  
So with this I withdraw from his memory.  
As we part, I say to him, "Have a nice day."  
He replies with a welcome, "Thanks." But in his mind he knows he can't have  
A good day, when he is self imprisoned.  
Now I stand alone in body, but not in soul  
For what I do is in the hearts of the many,  
And we shall continue to do the same  
And they shall condemn us as the  
Highwaymen of the Seventies

Joey Gaytan

### MY FRIEND LEE RODGERS

As a road is traveled, no man can see its end—  
So, a wise man prepares for the worst and readily accepts from the best.  
Learn from history. The past, if you allow it to,  
will help you remember where the pitfalls are,  
and one can avoid them the next time around.  
To be truthful, one must be true to himself.  
To be true to himself, one must be true to others.  
To be true to others, one must be true to himself.  
So you see infinite truthfulness is the key to life, which is universal understanding.

Lee J. Rodgers  
Diane Yamada

### IF I WERE TO CONFORM

If I were to conform,  
I would call my best friend a nigger.  
I would get my car and join the hunt.  
I would sit alone and glorify myself,  
I would call our world the right world.  
Even though I know it is on the wrong side looking right.  
I would join my brother in the killing of our cousins to the East.

—Joey Gaytan

## United States Teaches Self-Hate and Inferiority

**Editor's note: The following article was taken from the Asian-American Political Alliance newspaper in Berkeley.**

Historically the racist power structure in America has denied the humanity of non-white people. We can see that Afro-Americans have been killed, and exploited. We can see that Chicanos are suppressed from birth to death, and provide the human resources necessary to sustain the fascist and inhuman appetite of American white supreme pig. In regards to Oriental-Americans, this denial of humanity presently takes only more subtle and implicit forms.

The oriental living within the confines of the United States boundaries (whether immigrant or citizen whose birthplace is on American soil) are in effect told by formal education, the mass media and most forms of social organization to hate himself. He is taught that the European way of viewing the world is the universally correct one, and that Eastern thought is "exotic," "wierd," and "slothful." He has also been led to believe that his language is no more than odd sounding, meaningless gibberish, instead of being melodious and expressive. But worst of all, he is taught to hate the color of his skin and the shape of his features. In short, he is, on this level, taught to view even the basic aspect of his physical being as despicable and undesirable.

But who is to say that all of the things, in American culture that lead Orientals to hate themselves, are hateful or despicable in a cosmic, all-encompassing sense? The view of the world (i.e. standards of truth, beauty, morality) that most people in the United States are predisposed to, is that which is seen through the White European perspective. But whereas Orientals would be, if not called to faces still perceived as sly, short-statured, slant-eyed heathens . . . might not whites be viewed from the Oriental perspective as big hipped, tight lipped, hairy, sallow faced, long nosed narcissists?

Consider the other forms of behavior of many White Americans. So much of the American Oriental population has adopted it as their way of life the brash materialistic acquisitiveness, the suspicion towards anything artistic and not practical, the emphasis on so-

lutions of forceful repression — can these be said to be universally valid traits?

This is not to say that one would be anti-white. In fact, the above is pointing out that in the state of nature it is not valid in terms of human existence to be ethnocentric and deny the humanity of others. However, the nature of social organization in the United States has divided all of its people into the nationalities of their historic origins so that it is impossible to be a human being in America.

Therefore, until the nature of true all-world humanity can even be known in a society whose institutions perpetuate a false hierarchical scale of values upon human groups (racism), there needs to be Yellow Power for Yellow people, and Soul Power to all beautiful Third World brothers and sisters. (Soul Power to Whites too . . . when or if they can dig!).

by Revolutionary Historian

## BSU, The Sinking Ship, Blacks Seem Unconcerned

By SKIP BAILEY

Believe it or not there is a Black Students Union at San Jose State. The reason this fact has been so hard to grasp is the poor attendance at the meetings whenever one is called by the Central Committee. Some brothers on this campus are fanning the flame, trying to get something going and keep it going.

Arnold "Ric" Ricard, culture committee head, Earl Braud, education chairman, and Steve McClendon, as well as Mike Torrance, are not really puzzled with the problem of only having 40 to 45 people out of 750 black students at the meetings. They are not puzzled because they are aware of what the problem is.

They are aware that many Black students come to college and start to do their own "thing" instead of taking care of business from a Black perspective. Many are staying away from the meetings in Room 142 of the Journalism Building, because of an earlier meeting which seemed to produce nothing

but arguments and more arguments. Some may be saying "no" to the BSU because of experiences they had with their high school BSU, or even the simple and misleading assumption that a roomfull of "Niggers" can never get anything done.

The working, functioning "DOWN BROTHERS" of the BSU are not puzzled but they are worried, worried because they are witnessing Black people who are from a community they must someday return to — a community that needs a college degree, that will not permit these graduates to join the Man's system, but to free the community from the oppressive binds and locks of that system.

The BSU should not be a mythical club but an organization that involves all Black people at SJS. They can, however, work with what they have, because they are proving they can. But what the BSU clearly states is that the decisions they make will benefit all the people, which means Blacks must view it as "our organization."

# Two-Headed Jaguar Threatens Emerging Chicanismo Through Conservative Ideas

By JORGE TERRAZAS ACEVEDO

For the Mexican and Chicano a jaguar is the strength and power of his past. Today, intuition, feeling, emotion and sensitivity are the evolving expressions which help determine the decisions to move Chicanismo forward. The Chicano is using his self-determination to re-establish priorities inherent in his thought and value culture regardless of the contradiction and in-

compatibility surrounding him in the majority system.

Unity of action in predetermined issues like the boycott of stores dealing in scab grapes against La Huelga, the support of momentum against Judge Gerald Chargin, and adding to the strength of the movement seeking justice and equality and freedom from the Catholic Church, helps to make Chicanismo strong and independent.

A constant surveillance of methodology and rationale as well as an open mind of criticism against all symbolic dogma is the contemporary jaguar-action of the movement.

The projection of the social work concept in coalition with a community person to deduce a people's university movement. . . The independent funding of the Brown Educational Opportunities Program to develop a national scholarship plan. . . These examples serve as models within a realistic perspective.

The jaguar becomes two-headed when criticism of Chicano against Chicano results from pent pressures and the established ritual of obliteration borrowed from the majority community. Violence and hostility are mirrors of today's character in this country which are refined in the boiling paradigms between and among Chicanos. Genocide results from the action of the system against those minority minds who dare to plot escape from the ghetto, and even worse, dare to aspire to hope and status equal to that position of the power elite.

Thus, the Chicano who faces the punitive action of the two headed jaguar from another Chicano, must also withstand the suppression from the system at the same time, and retain his sanity and equilibrium.

A reactionary conservative Mexican American comes into the room after having asked for an appointment and abuses the protocol of courtesy to gain entrance to an open door. This reactionary conservative treats one as if there were no lapse of time between the past and the present. He comes with a smile yet there is betrayal in his heart. The questions he asks are indicative of his illness:

Isn't it true that people who protest have no answers or solutions and only cause more resentment from the majority community?

Isn't it true that Brown EOP girls are pregnant by Brown EOP men?

Isn't it true that Brown men are dating Anglo girls exclusively?

And the parting shot . . . you can be an instrument of good here, and we'll take care of you, as long as you don't protest.

To watch and note this person, it is certain and positive that he is twisted and brainwashed.

Chicanos must beware of the two-headed jaguar in the form of the reactionary conservative Mexican American. We must get to know his casual motivation; operate the cancerous quivering element, and attempt to reconvert him into Chicanismo.

Unity in thought and value as well as in action determines our validity and the strength and power of Chicanismo.

We must strive to retain and preserve our language.

Chicano must defend Chicano before the facade of the majority culture. Only in this way can we preserve our dignity and our freedom. As a family and within the family the intransigent may be worked over.

As Chicanos we must take a position unalterably and without deviation for that position which we seek for the emancipated Chicana and for the macho, in relation to contemporary issues.

Captain Ernest Medina is being charged by the Federal Government as executioner in the My Lai massacre.

In that charge the Chicano movement stands indicted as wanton killer, inhuman, bestial, and barbarian. The Chicano must defend Captain Medina. He was taught to be a destroyer. It is the country and its moral illness of imperialism, militarism, and colonialism which stands to be indicted. Here is one position:

Reles Lopez Tijerina has received a two-year term for daring to raise his voice against the Federal Government. All Chicano inmates who are in correctional facilities like Tijerina are brothers who have acted in dissent against the System. Chicanos must stand and rise to protect those oppressed by the Courts, The Law serves the power elite. Here is another position:

Dr. Eldred Rutherford, Dr. David Mage, and Dr. Jack Kurzweil have been acting to serve the larger student community. Chicanos have been victims of political power plays long enough to know that we stand to lose if these men and other friends like them lose their positions. Our aspiration for self-government and self-determination must unite us with men who are committed to freedom of mind and will. One more position:

Male superiority and domination, is exploited by the Chicano for his convenience. Machismo is a concept which suits the Chicano in that dependence on materialism, and extension of adolescence, and a flight from sociopsychological reality makes a happy trip for many of us. The woman is abused as a sexual pawn without thought to implication and consequence. A confrontation occurs with the new Chicana seeking liberation and emancipation. An equal responsibility in the form of domestic finances, sharing time and energy with the family, sharing in the decisions of the family, and planning for the full creative evocation of the personalities within the family, these are some of the new dimensions in terms of true Chicanismo. The Chicano position today is that with the new Chicana by his side and with her support the movement doubles in power and fun and confidence.

Chicanismo itself is still being defined and molded in the heat and crucible of everyday life. Chicanismo involves Indianismo, Carnalismo, Guerrillismo, and the process of becoming and being. Chicanismo is in transition and there are some of us who are already looking ahead to a new position. Be assured that the life of the intellectual offers no security for only philosophical relativity is absolute.

Thirdworldism is a natural maturational focus for Chicanismo and for all those forces allied in the revolution. The Chicano must first kill the two-headed jaguar who attempts to divide and weaken, then unite with all Spanish-speaking groups, then unite with all other sisters and brothers in the movement.

The true enemies continue to be these: the power of the privileged few, the absolutes of religion, imperialism and militarism, the extension of prejudice and racism through the educational system, and the charity of the white liberal.

There is only one greater enemy for Chicanismo: the failure to stand and act in an historical moment of decision.

There are many jaguars with two heads.



## Genetics

By JOSEPH NAJERA

The Lord once formed the sky, and likewise formed  
The earth, a place from whence to see it all.  
And when he looked upon his work and saw  
What had been done, he saw that it was good.  
(September 16, 1969)

Fumes and horns and spinning wheels  
abound on  
The city streets where flashing lights  
and sea  
Blue and rigid arms control the flowing.  
And sounds of pipes and melting tires  
constrict  
Harshly off the outer walls of neon  
And poster signs. A hunchback  
twisted, a tree  
Sacred to a few, a plaque inscribed,  
bring  
Some color to the streets where  
derelict  
Eyes and footsteps prod in aimless ruts  
and  
Electric air holds taut the people's  
pose.  
Busses strangle roads and lanes while  
weaving  
Throughout their routes. A fare  
that's fair provides  
Sights and scenes and faces new where-  
ever  
One wants to go. To downtown stores,  
to shops,  
Banks, and transfer points where one  
can relay,  
The city lines converge for outer  
parts.  
Bold September suns assail the bour-  
napped  
Contorted groves whose streaked  
facades of rose,  
Gold and steel collage against the  
weaning  
Of day. Sun's golden tint in night  
divides.  
Five-fifteen, the doors released by lever  
And hand, the gears entwined, to  
start for stops  
Roars a Number Five along its pathway.  
Behind the front, a pair of lonely  
hearts  
Thrust on through to ooze their folds  
into an  
Unfilled though narrow deck, en-  
closed themselves,  
Outside in, from feelings of being felt.  
Where  
And how their coach would inch its  
bulk into  
Mangled ganglia of fired swerves and  
Barrages cantored door to door, to  
front,  
Back, across the light, concerned these  
two in  
The least, as venomous effusion  
poured  
Rankly from their lips: "They're pigs!  
They're swine! Can  
And always lie. They ramsack purses,  
shelves  
Drawers and cars. No morals, creeds.  
They'd sell their  
Own mothers, wives and kids. There's  
nothing you  
Name or think too low for them . . ." A  
thousand  
And one details rang out. They, with  
a grunt,  
Reassuringly assailed their has been  
Affairs with men who played with  
women bored.  
Pistons purred as those around them  
heard their  
Adventures spun of satin men. The  
two  
Representative examples of a  
Good woman of good breed, oblivious,  
Blindly, to the silent massive wall there,  
Were bleating bleeding tales, some  
gross some blue,  
Tales the silent wall has heard in  
umbra  
And plethora—not true, but obvious.

## 'Grapes Off the Shelves'



PICKETERS AT LUCKY'S have been a common sight in San Jose for most of this semester. Students of all colors have joined Chicano students in many of the marches to Lucky's and in picketing in front of the store. Although sales have dropped, it may still take some work before Lucky's takes off its grapes.

## Concentration Camps For Americans In 70's? The McCarren Act Could Do It To You

By VICTOR JANG

Would you believe concentration camps for Americans?  
In 1941 Japanese-Americans, alleged to be aiding a foreign enemy, were evacuated from their homes en masse, deprived of their property and forced to live in pens without regard to their rights . . . or their innocence.  
Today, 30 years after the fact, some of those people who suffered the injustice of E-day are still working to repeal an act of Congress which still provides for concentration camps and the detention in them of anyone without trial, 30 years after it happened.  
The McCarren Act, passed in 1950, is still on the books. In cases of an "internal security emergency," that is invasion of the U.S., Declaration of war, or insurrection from within in aid of a foreign enemy, the act authorizes the "detention" of any person designated by the President without trial.  
Up until 1957 camps were actually maintained (though not used) in California, Arizona, Oklahoma, Pennsylvania, and Florida.  
Admittedly, certain legal niceties not afforded the Japanese are provided for:  
A hearing is required 48 hours after

arrest, even though the proof of one's innocence is the burden of the accused. A warrant, specifically naming the accused, must be served on arrest, and, as J. Walter Yeagley, Assistant Attorney General, points out, though something that could be termed, an "insurrection" is taking place, the McCarren Act cannot be invoked unless there is proof that it is fomented in aid of a foreign enemy.  
However, how many individuals in the Black liberation and the new left movements, have spoken out on Vietnam "in aid of a foreign enemy?"  
In 1968 the House of Un-American Activities in a report released on the guerilla war advocates in the U.S., implied that the McCarren Act authorized the detention of certain individuals and groups, from Stokely Carmichael to Tom Hayden from R.A.M. to the Progressive Labor Party.

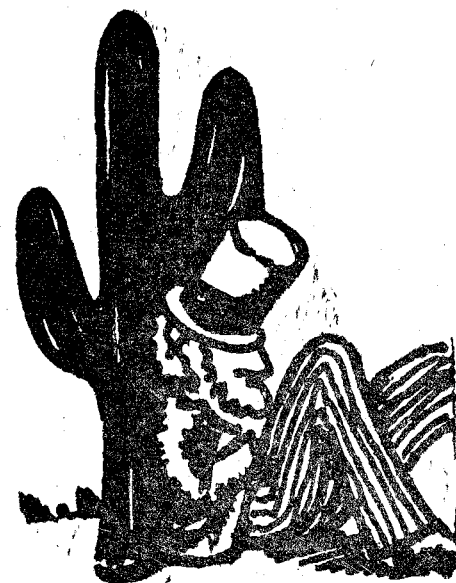
And since 1968, could this category include the Black Panther Party? Even the Reverend Ralph David Abernathy has been accused of being a Communist.

And in event of a major war with Communist China, would the Chinese get what the Japanese got?

In committee in Congress there is a bill to repeal the McCarren Act. Pushing the measure are the Japanese American Citizens League and other Asian-American groups, but more than Orientals are involved.

E-Day posters are up around the campus. On the poster is a picture of Death leading not only Orientals, but Blacks, Browns, and White radicals also.

The projection may seem far-fetched but remember, while the McCarren Act is on the books concentration camps for Americans are a possibility.



key to the future for hundreds of thousands of Mexican-American children.

After many years of neglect and apathy, speakers of non-English languages in the United States have recently become objects of more positive attention. Now these non-English

speakers are viewed as commanding a gift, a skill which has suddenly become a valuable asset to the country, and to themselves as individuals.

Bilingualism has been defined as demonstrated ability to communicate via two languages. This does not imply that the language skills are equally balanced in each language, nor that there is a mastery of the languages.

The main objective in the education of a bilingual child should be a command of both English as well as the native language. For, the bilingual child must not give up his own language or culture, instead he must be so educated that he will be able to communicate in English when the situation demands English and communicate in his own language when the situation calls for the use of his native tongue.

There are several basic advantages in bilingual instruction. (1) It will provide the non-English speaking child, when he enters school, security instead of insecurity. (2) This instruction is based on an understanding of the mother tongue and the second language.

If the Chicano is to succeed in education, society must come to accept bilingualism as a blessing and not as a "handicap" or, at least, not as some sort of special problem in education. The need to recognize the bilingual child as a positive force in our society is beyond question.

Evidence of concern and progress in this area is the passage by Congress of the bilingual Education Act (Title VII is intended to rectify the problems of the bilingual child throughout the country). Armando Rodriguez, author, states, "It authorizes funds and support for schools to develop programs in which both English and native language of the student can be used as teaching tools until a mastery of English has been achieved."

Grants under this title may be used for planning and developing bilingual education programs, for providing pre-service and in-service training, and for establishing and maintaining programs. Also Title XI has been added to the National Defense Education Act (NDEA) to provide institutes for persons who are engaged in or preparing to engage in special educational programs for bilingual students. This legislation could be the first step toward the desirable and attainable goal of a bilingual society.

These are significant starts. They are healthy indications of the significance of the rising involvement of LA RAZA itself in directing attention to educational issues.

The Chicano is about to see the drawing of a new era. The old misconceptions, stereotypes, distortions, and myths are being demolished by a people who are becoming more aware of its identity and its destiny.

Although the Chicano has suffered and lost much in the past 200 years he is not going to relinquish the struggle. He now intends to do what is necessary to triumph in his fight for educational equality. And he will do it — because, manana is too late!

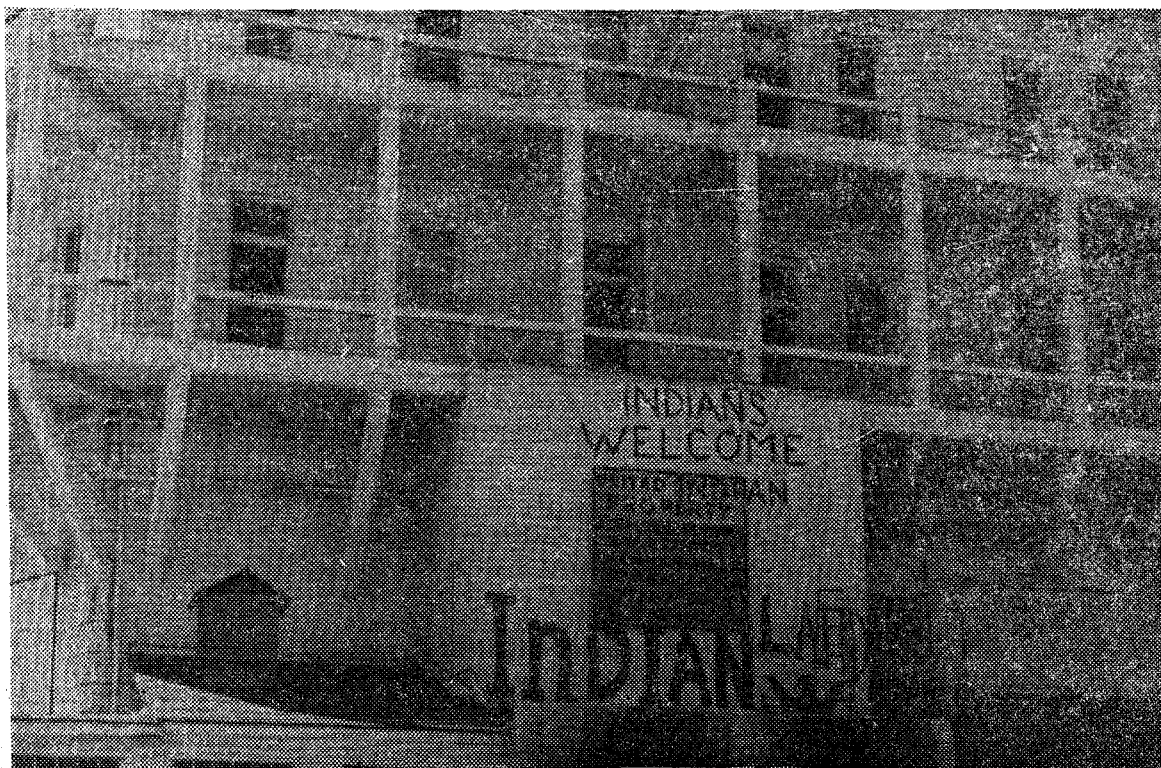
## Reflections

The saddest discovery on this earth is reality.

There is one thing in this world that people lack; and that is honesty, especially to oneself.

We have shoved our way towards the top in order to see the light but the truth blocks our way.

Jeanne Komure



## Not Brown, Not Black, But Still Hurt And Proud

EDITOR'S NOTE: The views expressed in this article do not necessarily represent the views of the whole third world.

By FRANK HABER

Whether it be cultural Jew, religious Jew, Zionist Jew or Israeli Jew; Judaism, the religion of the Jews, is not so much a religion as it is a way of life, a way of living life or a state of mind. Israel is a state of mind for those who live, have died or will die for her. Israel is also an insurance policy that guarantees a haven against the discrimination that has reached the level of mass genocide against millions of my people in this century. To ethnic polemicists, I offer that discrimination is no less agonizing or bearable just because one's skin color is lighter than black or brown; it is simply the ignorance of the bigot directed against the pride of a different people. Here is a piece of Jewish heritage that helps explain a state of mind, and why I am proud to be a Jew.

Near the Dead Sea in Israel, a flat-headed escarpment rises high from the valley floor. This towering bulk is called Masada.

Twenty-two hundred years ago, the Jews under Jonathon Maccabeaus built a fortress on its summit. A hundred years later, Herod the Great modified

the fortress into a pleasure palace, with granaries and cistern water wells. Then the Romans laid siege to Jerusalem and eventually destroyed the city. It was then that Masada was remembered. Eliezar Ben Yair with his Zealots and their families (all told they were about a thousand strong) journeyed into Zin, and then west to the deserted fortress to rebuild its walls. The Roman conquerers were outraged that so small and weak a band should defy the eagles and legions of Rome. The Roman general, Flavius Silva, led ten thousand men against them, surrounded the butte, and began to besiege the walls of the citadel. With odds of over ten to one, walled in, blockaded and surrounded, the thousand of Masada held out for over three years against the mighty legions of Rome. Masada is the symbol of Israel itself, which still holds today.

Using Jewish slaves, Flavius Silva then built a giant ramp of earth and stone up to the summit. After reaching the stone walls, the Romans retired, knowing they could capture the fortress the next morning without serious resistance. But they failed to perceive the great love the Jews hold for freedom and their religion, which has persevered since before the birth of Christ.

That night the defenders of Masada

laid all of the belongings and supplies in a hear and burned them all. Then with shards of pottery they drew lots to find ten men who would carry out the will of the small band. Then they all laid down on the ground, row upon row, families next to one another, teenage lover clasping hands to say the Shamah Yisroael together. The Jews of Masada had chosen death rather than give up their freedom and religion and submit to the Romans. Even today, the Jews of Israel will fight to the last man, woman and child rather than climb back into the Jewish ghettos of Europe and Islam.

Those who laid on the ground offered up their necks to the swords of those ten men who had been chosen by lots, and finally only ten Jews were left. And they drew lots, and one was chosen to dispatch the other nine to final peace. The final defender then walked up and down the rows, to insure the completeness of the fratricidal lottery. After he was assured, he said fire to the palace, and after a quiet prayer to the dark sky, he thrust his sword upon himself and fell dead next to his relatives. The defenders of Masada lived a heritage that has been reborn, and died with the intention that not one of them would ever be a subject to another people.

In the morning the Romans took up

their armor, laid down the bridges, crossed over and entered the fortress. On that April morning in the year 73 A.D. the Roman did battle with the stillness of death.

The sound of fire and the horror of death insensibly shocked Flavius Silva and the Roman legions who stood in the Masada fortress. The view of so many voluntary deaths, row upon row, caused Flavius Silva and his legions to admire and envy the faith and the courage of a people who would die rather than submit.

Over twenty years ago, when the Haganah was fighting Israel's war of national liberation, its members carried shards of pottery with Hebrew inscriptions.

No matter who or what you are, believing or disbelieving, every man must find one inch of soil on which he would stand and die for. He must say, "This far and no farther, so let it be here." Sooner or later, whether "establishment" man, silent majority, revolutionary, or thief, each man must take his own shard of self in his hands, write his name on it and toss it into the bowl, prepared to live or die when his lot is drawn. Clasp hands with the shards in each palm, the old oath of Haganah is the state of mind of the Jews and Israel today, "Masada will never fall again!"



TOP PICTURE depicts view seen by visitors nearing Alcatraz Island, commonly called the Rock. Bottom picture gives a general view of the island as it looks today. Indians living on the island hope to build their community here.