

10-1-1970

## ¿Qué Tal! October 1, 1970

Mexican American Graduate Studies, San Jose State College

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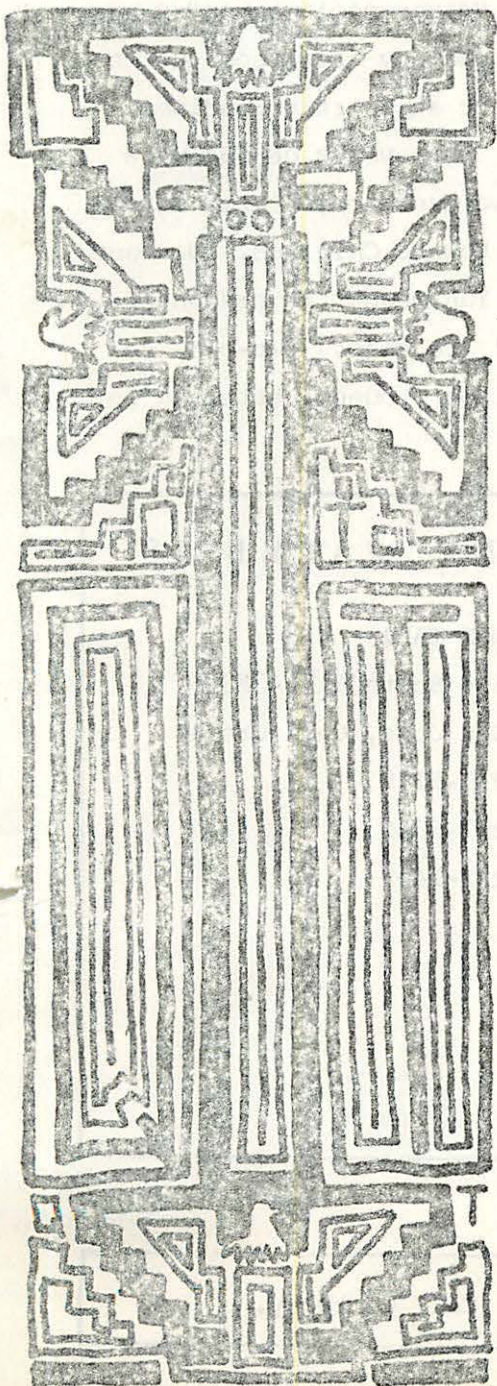
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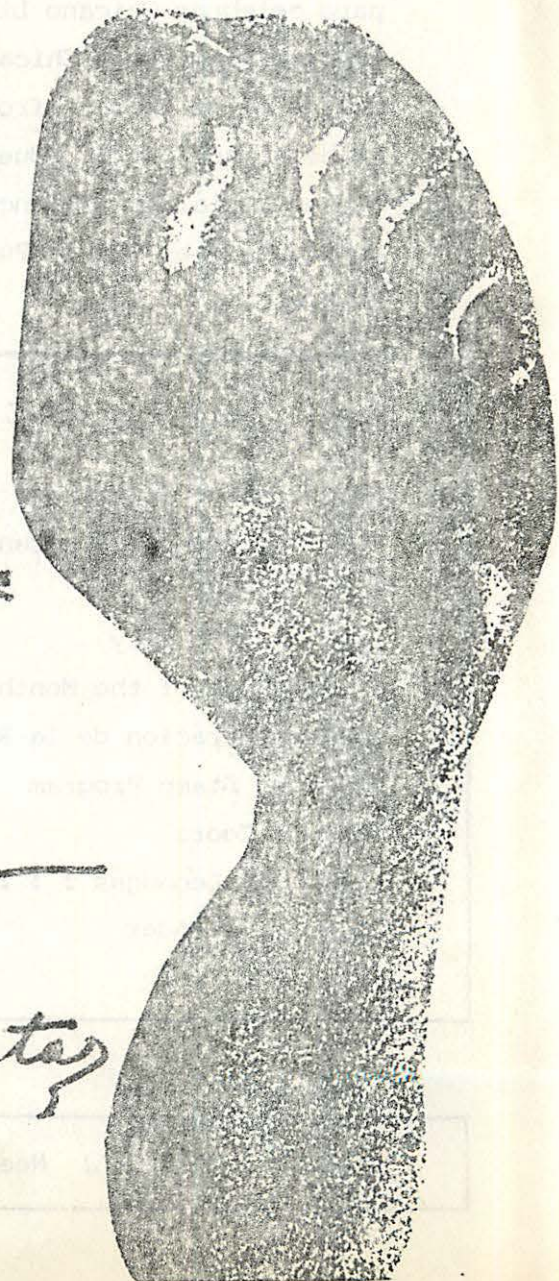
# ¡QUÉ TAL!

#2 OCTOBER 1, 1970



ES  
MEJOR  
MORIR de  
PIE, que  
VIVIR de  
RODILLAS —

*Zapata*







# EL ABUELO

Siempre nos aguitamos when we hear about the right wing. Los conservativos, que son racists y fascist pigs. Pero son asi tambien la left? Simon, ese, simon! Soy viejo, flojo y borracho, pero si sé la politica. I have read Chicano History and what do I find? Muchas veces I hear of gente selling out la Raza for their own personal interests. We must be careful of the left. They can pull as many alocadas as the right. We dig on carnales working with la Raza, white, Black, Brown, o lo que sea. Pero ese pedo de "manee-poolay-shon" y que "follow me", a la madre! We can do it. Tenemos con que - y hasta con que enseñarles! Hace unas semanas that the Raza got together at Spartan Stadium, para celebrar Chicano Liberation Day (September 16). Unos vatos de YSA were there giving young Chicanos their literature. When we questioned them, dijo uno de ellos "We are from YSA and we are sympathetic toward Chicanos. We want to help them out". "Bueno, este . . . . what does YSA mean"? le pregunte. "Young Socialist Alliance", contesto. "Ya Se Acabo"! le dije. O-o-o-h, se aguitó todo el vato! Pues no le tuvo respeto a la plebe y bueno, este, me lo quebre!

## THE MESSAGES ARE:

In Search of Solutions  
The Committee on Mexican-American Affairs  
E.M.P.L.E.O.  
Legal Aid Society  
La Conejita of the Month  
La Confederacion de la Raza Unida  
The Food Stamp Program  
Boycott Coors  
Chale con Lechugas ! ! !  
Chicano Calendar

## THE PAPER IS:

QUE TAL!  
504 South 16th - #3  
San Jose, California  
297-5119  
287-6065  
272-1499

ATENCIÓN: QUE TAL! Needs artists and illustrators. Call us today.



# Educación

## IN SEARCH OF SOLUTIONS



"The one issue which unites all Mexican-American activists is education. The Mexican-American is late getting into this battle. But he realizes that unless he gets in quickly and forcefully he will spend another half-century fighting for survival from a position of linguistic and cultural isolation". So said Armando Rodriguez, Chief of the office of Education Mexican-American Affairs Unit. Education is no doubt the Raza's gravest and most urgent problem. In California, which has one of the highest system of learning, not only in the nation, but in the world, Chicanos lag behind whites and Blacks in scholastic achievement. The dropout rate is more than twice the rate of the national average, and estimates of the average number of school years completed by Chicanos (7.1) are below figures of Anglo children (12.1) and Black pupils (9.0). Another frightening statistic is that 50% of the Spanish-speaking students in California drop-out of school before they reach the eighth grade. Is this problem due to the Chicanos "cultural chauvinism"? Some "experts" in education have rationalized Chicanos failures in school by saying that our culture keeps us from fully expressing our mental capacities. Others have blamed it on the family, who discourage their children from staying in school and obtaining a degree, simply because they have to work and bring home the money. Still others, the most piggish, have dismissed the issue as a sociological phenomenon, and are convinced that they're just plain stupid! What these "educators" fail to realize is that the problems of Chicanos relate specifically to American life, not Mexican life. We are a people whose historical, cultural, and linguistic characteristics set us apart from the gachacho world as profoundly as the Black's skin color sets him apart. The ed-



educational system in this country is based on a white middle-middle class cultural pattern which is inconclusive and irrelevant to Chicanos. Now what? What's to be done? The most important proposal to date is the creation of a bi-cultural and bi-lingual educational program. Efforts are being made to approach this goal. Under Title I a program known as English as a Second Language (ESL) has been promoted in California. Manuel Ceja, consultant in program development in the State Office of Compensatory Education, sees ESL as the first step which districts take in recognizing "that there is a problem and that other subjects should be taught bi-lingually too". The effort here is to educate the total Chicano, not just part of him. Only bi-lingual teachers can correct this situation, by treating spanish as the Chicano students asset, while at the same time teaching him English. Still other more audacious experiments are being conducted. Frank Serrano, a pre-school teacher at the Malabar Street School in East LA has arranged to have "one parent for every child each day". From the first day of school to the close of the semester, Serrano had from 4 to 14 mothers working with him daily in his class of 18 pre-school children. Says Serrano "You're the only one who can bring the security and affection of your home into the classroom, and this will help your child tremendously". "Parent participation in the school makes education important to the child. This means that he will probably continue in school as far as he can".

Another extremely complicated problem is the relegation of young Chicanos to special or mentally retarded classes because many teachers erroneously equate linguistic disadvantages to intellectual ability. As a result, in California alone, Chicanos account for 40% of the so called "mentally retarded". The percentages of Mexican-American children classified with inferior IQ's is 2½ times the percentage of Mexican-Americans in the population. But, according to the findings of the special advisory committee to the California State Board of Education, Mexican-American children classified as mentally retarded after IQ tests in English, have done remarkably better when retested in spanish. After retesting Chicanos in spanish the group average rose 13 points. From 70 to 83. One Chicano improved his score by 28 points!" The report of the committee asserts that Mexican-American students are placed in remedial or special classes solely on their inability to function in what to them is a foreign language".<sup>2</sup> Yes Chicanos are in desperate need of education. But a responsive and relevant education - which exists to educate them, not to exclude them.

|         |         |           |
|---------|---------|-----------|
| STUDENT | Teacher | community |
|---------|---------|-----------|

THE COMMITTEE ON MEXICAN-AMERICAN AFFAIRS

Whenever governmental agencies decide that "It's time to help the Chicanos", they call in "experts" and "consultants". Many times these "experts" are qualified only because they happen to be Brown or because their name is Ramirez, Rodriguez, or Gonzales.

When the Chicano Movement began to be felt at San Jose State the school called in experts and consultants of this type.

Yet, here on the campus, there were students that were very aware of the steps the school should take in order to fulfill the Raza's needs. Also, the students knew who the real community workers and leaders were. With this in mind, chicano students formed the committee on Mexican-American Affairs. The purpose of the committee was to be on an "advisory and negotiating agents for students, for faculty, and for representatives from the community." The committee met with Dr. Robert Clark who was then president of San Jose State College. Dr. Clark recognized them as his advisors on Mexican-American Affairs. And so, the committee was officially born on January of 1968.

It was the Committee on Mexican-American Affairs which negotiated for Mexican-American department at San Jose State. The need for a Mexican-American department was put forth by students and community leaders. It was the job of the committee to convince the state of its necessity. The Mexican-American department was officially approved in April of '69. From April until September of 1969, it was this committee which chose the faculty and curriculum for the department.

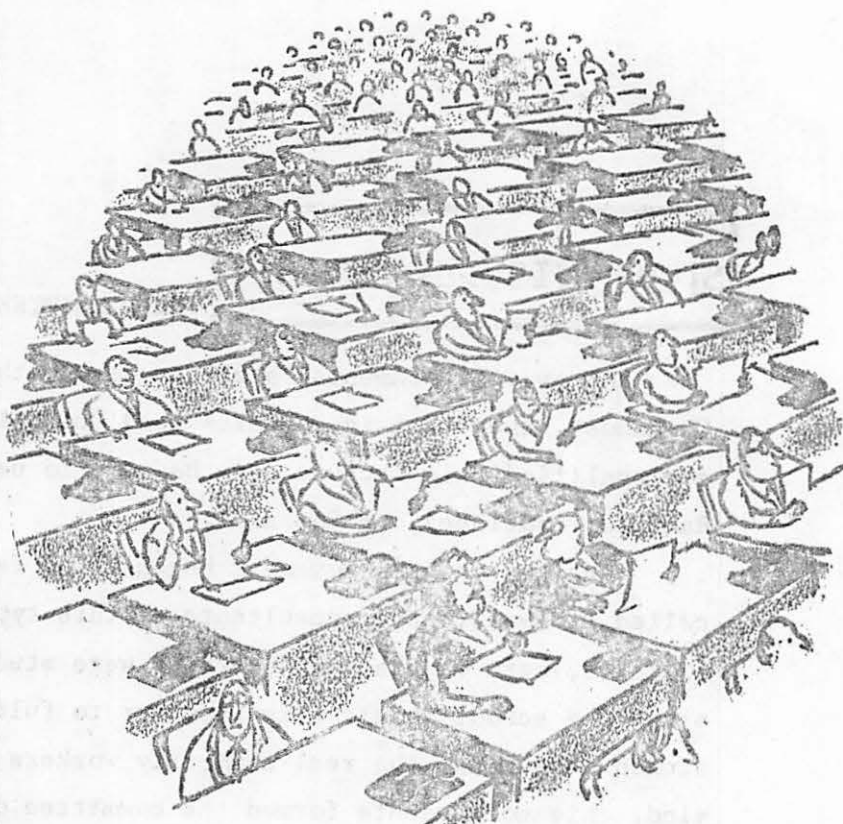
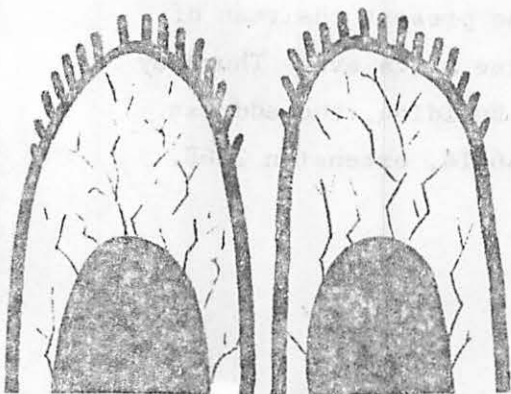
Any chicano can be a member of this committee whether he be student, teacher, or just a person from the community. In this way the committee can maximize its sensitivity to the communities needs. The committee meets monthly with Dr. John Bunzel, President of San Jose State College. The future course of the committee will be determined by YOU. The present chairman of the committee is Ramon Martinez, student. The committee meets every Thursday at 3:30 p.m. in the Mexican-American Graduate Studies Building, the address is 156 South 9th Street. The telephone number is 294-6414, extension 2468.

# CHISTES

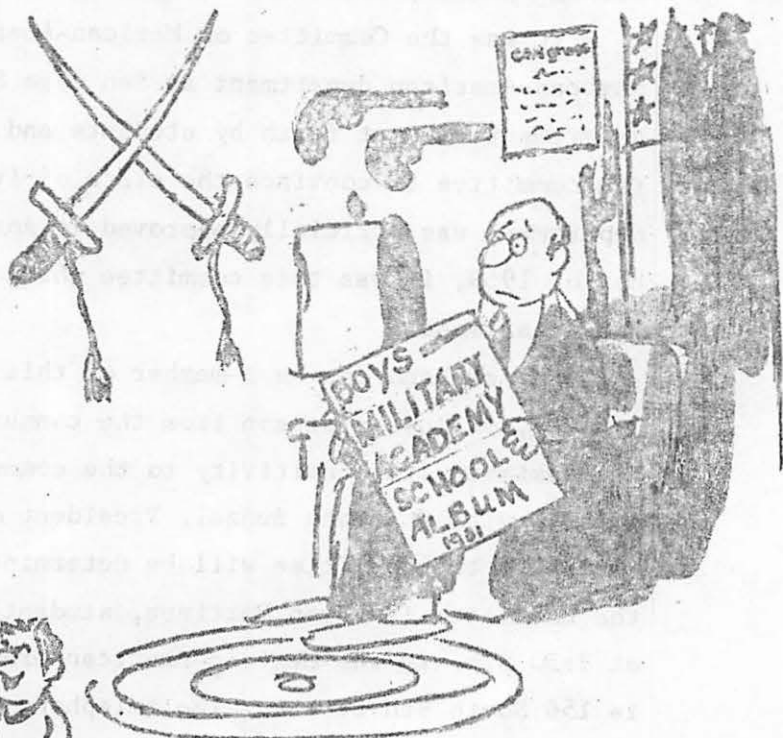


For the last time, Corky, I am Chicano.  
Can I help it if my last name is Plunkett?

¡La Cruda!



Let's BLOW OUT!

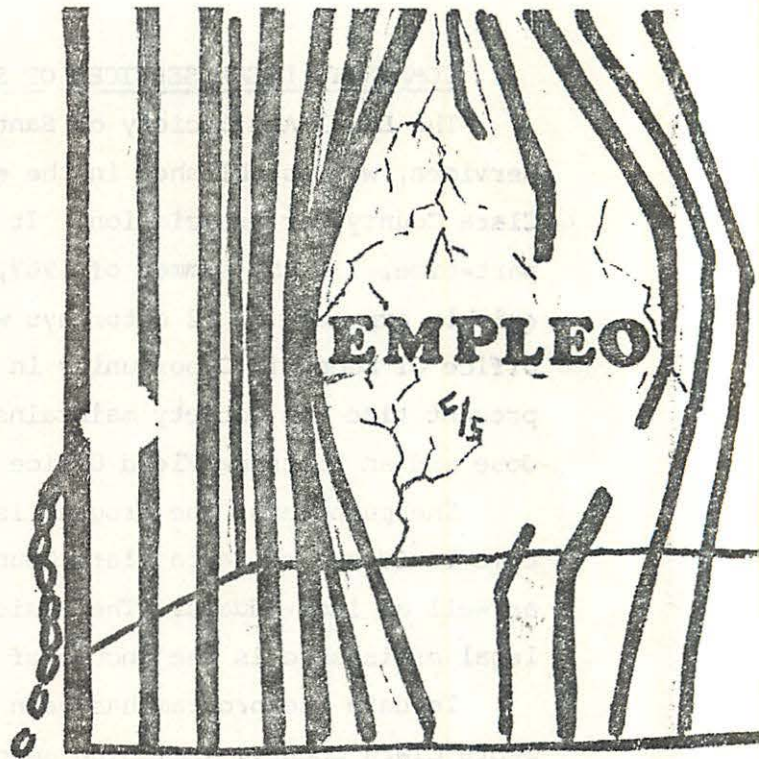


¡Chale!



# LA RAZA Y

# LA LEY



In San Quentin chicano inmates saw a need for unity, just as we see a need for unity amongst ourselves in the schools and in the community.

The same problems that our people here have in common, are many of the same problems which our carnales have in the prisons. Such as housing, jobs, education oriented toward the chicano, and involvement and awareness of community development. The chicanos of E.M.P.L.E.O. are attempting to deal with these problems that many chicano convicts and ex-convicts are up against when its time for their parole.

E.M.P.L.E.O., what does it mean? It means "El Mexicano Preparado, Listo, Educado y Organizado." It also means, as mentioned before, the necessity for chicano inmates to take action concerning problems such as housing and jobs for men being released or paroled, as well as chicano oriented education and communication with the chicano community.

To help make the program of E.M.P.L.E.O. effective, we must work together, we must be able to find out what our hermanos of E.M.P.L.E.O. need, and how we could help. The least that can be done is to send them a letter or card. Write to them, let them know that we care. That we are concerned about the goals of E.M.P.L.E.O., and that we want to help. I say its the least we can do but in actuality its probably the most meaningful thing we can do.

I'm sure that many questions you may have have gone unanswered, or possibly you're not sure about what E.M.P.L.E.O. is. However, if you are interested in knowing how you can obtain more information about the organization, you may contact Lela Chavez, 298-5948. You may also write to E.M.P.L.E.O. at San Quentin addressed as follows: E.M.P.L.E.O., San Quentin State Prison, San Quentin, California 94964.



## COMMUNITY LEGAL SERVICES OF SANTA CLARA COUNTY

The Legal Aid Society of Santa Clara County, now known as Community Legal Services, was established in the early sixties under the auspices of the Santa Clara County Bar Association. It consisted of one volunteer attorney working part-time. In the summer of 1967, the scope of the Legal Services Program was quickly expanded to 12 attorneys when the Legal Aid Society was funded by the Office of Economic Opportunity in conjunction with Santa Clara County. At the present time the society maintains offices at 235 East Santa Clara Street, San Jose and an Eastside Field Office at 1656 East Santa Clara Street, San Jose.

The purpose of the program is to provide free legal assistance to low income residents of Santa Clara County. This includes assisting organized groups as well as individuals. The basic criteria used to establish eligibility for the legal assistance is the income of the person or persons seeking help.

To date the program has been involved in numerous important lawsuits in Santa Clara County, including among others are the following: (1) The suit to overturn the consolidation election in Alviso which was recently overturned by the California Supreme Court; (2) A suit against the City on behalf of the Confederacion de la Raza Unida to compel Chicano representation and influence regarding the "Fiesta de la Rosas"; (3) An action to force the City of San Jose and the Redevelopment Agency to adopt an affirmative action program for the hiring of more minority workers on city-sponsored and federally-funded construction projects.

Recent areas of special interest have included the problems of exclusionary zoning and the limiting of low income housing projects to the already existing and congested low income areas of the County, the inappropriation of Federal funds for education, and the problem of "tracking" in education.

In addition to the daily case work and research, we sponsor advice clinics on Tuesday and Thursday nights at the Eastside Field Office and Wednesday nights at MACSA. These sessions run from 7:00 o'clock to 9:30 p.m. and persons with a legal question or problem can call the Eastside Field Office for an appointment. Most individual clients are seen first on such an advice basis--from there it may blossom into further action, including a lawsuit.

An example is the case of a recent client who came one Thursday night with a complaint as to Car City, now known as Car Town, Inc. An attorney quickly saw that the used car lot had apparently violated the Federal Truth in Lending Act, and legal action is now being prepared.

For any further information you may visit or call the Community Legal Services at: 1656 East Santa Clara Street, San Jose, California 95116  
Telephone: 298-1315

# LAS CONEJITAS:

## NORMA y ABBY

Stories about the Chicana in El Movimiento are very common in many movement magazines. But many times we have fallen into what can best be described as the "Playboy Complex". What has happened many times is that we are paying lots of attention to the 'cuerpo' and not very much attention to the dedication which many Chicanas have to their Raza. Our manly instincts have driven us to easily accept the idea that a pretty Chicana is someone we can be proud of. But what we have sometimes forgotten is that beauty is not always accompanied by character. Many times the women who have appeared in our publications have merely been faces that were at the right place at the right time. What Que Tal! wants to do is give credit to women who are always where the WORK is at.

The Conejitas for the month of October are Norma Cervantes and Abby Delgado. Both Norma and Abby sophmores at San Jose State. Norma is an Art major who came to State from James Lick. Abby is a Sociology major and graduated from Lincoln. During the last year both Norma and Abby were very active in the Chicano Movement. They worked all year in the Breakfast Program which served hot meals every morning to chicanitos in the barrio. That program was run by Al Sanchez and his wife. They also spent many hours on the picket lines at Lucky's helping the Huelga. Their five months of effort resulted in over 100 Lucky Stores taking grapes off their shelves. Along with other Chicanas, they helped put on a cultural program last December. Below is the text of an interview which we had with them. They speak about themselves, students and the Movement.

Que Tal: Both of you were really active last year. What do you think keeps most people from really getting active?

Norma : People have lots of reasons. One guy told me that lost of times you get involved in something and when the work gets hard, the



leaders split and leave you with the load of work.

Que Tal: What did you tell him?

Norma : I told him it was too bad that he had a bad experience. But that was no reason to give up or blame the whole Chicano movement for it. I told him that he was copping out.

Que Tal: What do you mean by "copping out"?

Abby : I can answer that. What he did was blame the whole movement for the bad experience he had. He was more concerned with the conflict he had with an individual than he was with the CAUSA that he was working for. He was using his bad experience as an excuse.

Que Tal: There are lots of people who don't get involved because they have other priorities such as school, work or personal problems. Sometimes they feel guilty about it and get defensive. To what extent do you think they should get involved?

Abby : Get involved to whatever extent you can. Any help you can give, a little from one person, a little from another, that's what keeps the movement going. Sometimes, a lot of people get down on others for getting involved. That only turns people off.

Que Tal: What would you tell student leaders who are trying to get people to help in projects?

Norma : ASK people to help. It's no use "getting on their case". They will only get turned off if you try to force them to work. People are not going to let you tell them what to do.

Que Tal: If someone wants to get involved, how should they begin?

Abby : Find something your interested in, then go to the source. Meet people at the MECHA meetings or in other ways and find out what's going on. You don't have to approach a "heavy", just hunt for Brown faces, ask around and sooner or later you'll find something that interests you - keep your eyes open.

Que Tal: What are you two planning for this year? What do you want to do with your time?

Abby : I think we want to get involved with the HUELGA again. We'll see  
Norma what's going on at MECHA. We'll go wherever we feel we're needed.

Que Tal: Do you think the campus will be very active this year?

Abby : It depends on the students. It will be as active as they make it.

Que Tal: It's beginning to sound like you two never stop working. What do you do to relax?

Abby : Rally's are fun.

Norma : We do our part of the partying too! Let's hope we see some of the party people where the work is at too.



# LA COMUNIDAD

## CONFEDERACION DE LA RAZA UNIDA

In May of 1968, there was a Chicano blow-out over the "Fiesta de Las Rosas." The reason that Chicanos protested the Fiesta was that they considered cultural exploitation of La Raza for commercial purposes. However, a very important thing that resulted from was that it gave birth to an organization known as La Confederacion de La Raza Unida.

The "Fiesta de Las Rosas" brought many Chicano community workers from different organizations together to work on a common problem. This problem served the purpose of pointing out to them, the need for an organization which would be a coalition of all the different Chicano organizations, for the purpose of attacking problems which are common to the "entire" Chicano population.

As a result of these different groups coming together, La Confederacion was formed, and one of its first actions was to file a law suit against the city of San Jose, to compel Chicano representation and influence regarding the "Fiesta de Las Rosas".

La Confederacion has since grown to include 56 different Chicano organizations. It holds executive board meetings about every two weeks, and it holds general meetings open to all members of the Chicano community, about every six weeks.

Any member of the community can bring their problems up before La Confederacion, as long as they are "Chicano" oriented.

La Confederacion has been funded primarily by the community, through "fund raisers" and donations. It has purposely refrained from asking the Federal Government for funds, thus being free from strings and eliminating the fear of withdrawal of funds.

The Confederacion takes on only issues that effect the entire Chicano community. Before the Confederacion can take on a project, it must have the



approval of the different participating organizations.

One very important issue which the Confederacion took on, was that of discriminatory hiring practices in local construction projects.

La Confederacion initiated a confrontation by organizing a picket line at the Community Theatre construction site, which resulted in 33 picketers being arrested. Because of this initial protest, negotiations between the contractors, unions, and the community (represented by La Confederacion) were initiated, which has resulted in an Affirmative Action Program. All the signatory contractors and signatory unions have agreed to a five year program to bring minority membership in construction unions up to 17-18%.

Due to this, a city ordinance has been passed requiring contractors to hire some Chicanos on any job which costs over \$50,000. Whenever a contractor submits a proposal on a construction project, he must also submit an affirmative action report, stating how many minority members he will employ on the project. Also, an assistant to the City Manager has been appointed, with the title of Contract Compliance Officer (a Chicano), whose job it is to review the affirmative action reports of the contractors, before any contract can be awarded.

The City has also set up an Affirmative Action Commission, made up of nine members (2-management, 2-union, 4-minority, and 1-neutral) to execute the affirmative action program. The Commission also has under it, an administrative and an operations committee which will decide jointly on such things as what will the requirements for minorities getting into the unions be.

The prospective minority members will have to go through a one year training program which will be set up by the operations and administrative committees.

This program if implemented with good faith and purpose should result in bringing up minority membership in all of the skilled building trades unions within the next five years or sooner. This has been a big victory for La Confederacion de La Raza Unida, as well as for the entire Chicano community.

The office of La Confederacion de la Raza Unida is located at 461 South Almaden Avenue, San Jose, California. Telephone: 293-7549.

# FOOD STAMP PROGRAM

## The Food Stamp Act of 1964

"... in order to promote the general welfare, that the Nation's abundance of food should be utilized cooperatively by the States, the Federal Government, and local governmental units to the maximum extent practicable to safeguard the health and well-being of the Nation's population and raise levels of nutrition among low income households."

## WHO IS ELIGIBLE FOR FOOD STAMPS?

### Households receiving Welfare

Most families receiving welfare payments are automatically eligible if they prepare their own meals and live in a county which has a food stamp program.

### Families who have low incomes such as

- Families with no jobs
- Families with part-time work
- Families that do not earn much money
- Many people on Social Security or with small pensions
- Many college students with small incomes
- These categories apply if:

- (1) The household does not have over a certain amount of money on hand or in the bank, or in stocks, bonds, etc.:  
If single, no more than \$1,000. Two or more in the family, no more than \$1,500.
- (2) The total adjusted net household income does not exceed the following amounts:

| <u>Number in Household</u> | <u>Net Income</u> |
|----------------------------|-------------------|
| 1                          | \$169             |
| 2                          | 205               |
| 3                          | 237               |
| 4                          | 292               |
| 5                          | 348               |
| 6                          | 404               |
| 7                          | 451               |
| 8                          | 497               |
| 9                          | 538               |



### HOW MANY FOOD STAMPS DO YOU GET?

The welfare office tells the family how much to pay for stamps and how many stamps the family gets. The number of stamps depends on how many people are in the family and how much income the family has each month.

The amount of money that you must spend for Food Stamps must then be taken to any branch of the First National Bank. The bank sells the food stamps.

### HOW DO YOU USE THE FOOD STAMPS?

Anyone in the family can take the food stamp book to a local food store and use the stamps just like money to buy food. However, coupons cannot be used to buy liquor, tobacco, or nonfood items such as soap, dog food, or vitamins.

Most stores in the county accept food stamps. They will have a sign in the window that says they accept food stamps.

The stores then redeem the stamps at local banks and receive the full amount of money for them.

### INFORMATION NEEDED TO ESTABLISH ELIGIBILITY

You must have the following information, with the necessary documentation about yourself and all members of your household:

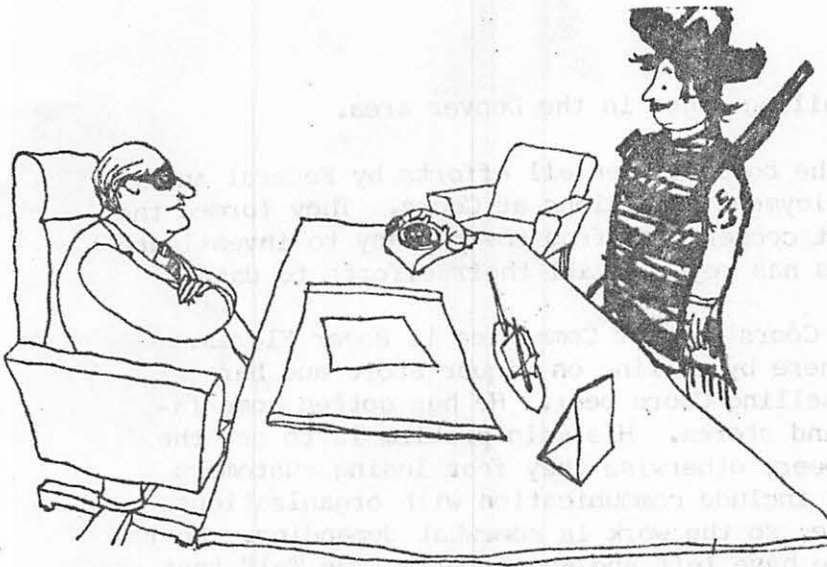
- Rent receipts
- Letters addressed to your present address
- Wage statements from the employer of each employed member of the household.
- Social Security award letters or other papers to verify income.
- Bank books, check statements, receipts, or other items to show bank balances and other liquid assets.
- Other receipts to show monthly expenses such as medical costs, transportation expenses, child care, and court ordered payments, etc.

If you are a college student, they will need, in addition to the above, the following information and/or documentation regarding all members of your household:

- Name and address of parents, since they must write them to verify any support they may or could be giving.
- College Expenses: All necessary expenditures for tuition, books, supplies and lab fees.
- Income: They will need the type and amount of loans, scholarships, G.I. Bill and any other student benefits being received.

Some things you must remember are that:

- You cannot buy only as many stamps as you think you can afford. You must purchase the required amount of stamps based on your adjusted net income and household size.
- Stamp purchases are supposed to be made regularly as authorized. If you skip too many, you can be suspended from the program.
- Food Stamps will not affect your welfare grant or eligibility for aid. The value of the free stamps is not counted as income in any way, and you can withdraw from the program any time without affecting your grant or eligibility.



Yes, Mr. Gonzales! We encourage individuality among our associates, but aren't you going a little bit too far?

## SPECIAL REPORT---

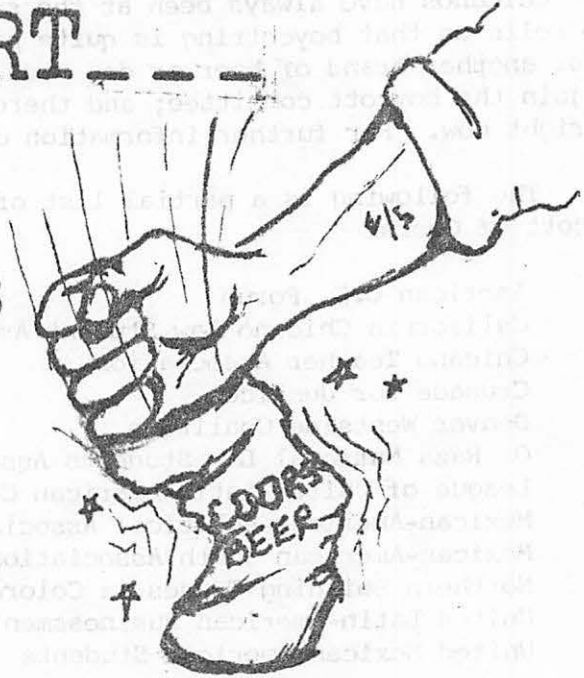
### BOYCOTT COORS

The second boycott, the Coors Boycott, has been in existence since 1969, yet very few people know what it is all about. The economic action against Coors, the \$62 million beer industry, was started by the American G. I. Forum after considering their apparent policies and actions against Chicanos.

Coors and its major subsidiaries are located in the Denver area in Colorado. Metropolitan Denver has a population of one million and Chicanos comprise almost ten per cent of that (100,000). Among those hundred-thousand, the unemployment rate is twice that of whites.

In 1967 the work force at Coors was 1,650 and less than two per cent were Spanish surnamed. Now the work force is 2,500 but the percentage of Chicanos is not known. Consequently, in 1969, the Equal Employment Opportunity Commission (EEOC) filed a complaint charging that Coors was engaging in unlawful employment practices regarding recruitment, hiring and promotion against Chicanos and Blacks. Coors maintains that it is an Equal Opportunity Employer but has consistently opposed all efforts by EEOC, American G.I. Forum, and Council of Civil Rights to gain access to its employment records. A Federal Court has ruled in Coors favor by refusing to call for the records.

At Coors subsidiaries, Golden Choice Dog Food and a porcelain plant, Chicanos make up less than three per cent of the workers. That same porcelain plant is conducting research which is funded by the Federal Government. Coors also does its own building and construction work but pays its construction workers





from 20% to 25% less than the prevailing wages in the Denver area.

The G.I. Forum started the boycott when all efforts by Federal and State agencies failed to change employment conditions at Coors. They formed the Coors Boycott Committee which sought cooperation from the company to investigate and negotiate the problem, but Coors has rejected all their efforts to date.

San Jose chairman for the Coors Boycott Committee is Roger Flores. His job is to organize the boycott here by calling on liquor store and bar owners and convincing them to stop selling Coors beer. He has gotten some favorable response from several bars and stores. His main problem is to get the bar owners to unitedly boycott the beer, otherwise they fear losing customers to each other. Roger's other duties include communication with organizations and people on behalf of the committee, so the work is somewhat demanding. Most of the other members of the committee have left and Roger tells "Que Tal" that unless he can find more people to join the committee, his school work may force him to quit the chairmanship. Meanwhile he is still continuing with his duties because "Chicanos have always been at the suffering end of the economic spectrum." He also tells us that boycotting is quite passive action by the people, just reach for another brand of beer or dog food. But if a person wants to do more, he can join the boycott committee; and there is where some people are really needed right now. For further information call Roger Flores at 293-5185.

The following is a partial list of organizations that have endorsed the boycott of Coors:

- American G.I. Forum
- California Chicano Law Student Association
- Chicano Teacher Association
- Crusade For Justice
- Denver Westside Coalition
- Oa Raza National Law Students Association
- League of United Latin-American Citizens
- Mexican-American Political Association
- Mexican-American Youth Association
- Northern Building Trades (a Colorado Union)
- United Latin-American Businessmen's Association
- United Mexican-American Students

Isadore Carrasco has been appointed as an executive officer to Bill Langan, Associated Student president at SJS. We talked to Isadore and he tells us that he will serve as an advisor to Langan and will assist Dennis Edmunson, the Personnel selection officer for that administration.

Those Chicano students that would like to serve in a committee or another appointive position should contact Isadore to avoid some of the big hassle at the A.S. offices. Isadore urges students who have the time to serve on the committees to call him at 241-6661. A Chicano point of view is definately needed in all of these committees and especially in the Langan administration. Time, though, is running short as some of the positions are beginning to be filled.



i Chaluga! i Chaluga!  
¡Chale con Lechuga!



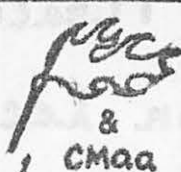





The international boycott of non-union lettuce officially began following a rally of farmworkers in Salinas last Wednesday, Sept. 23rd. After the rally, organizers left for boycott centers throughout the country. Action on the west coast began with the picketing of Safeway stores in San Francisco. In San Jose, volunteers, working out of the Consumer Boycott Center at 237 N. 1st Street, canvassed markets to see which stores are carrying union lettuce. Stores carrying non-union lettuce were told where they could buy union picked lettuce. The center will maintain a list of all stores which sell union lettuce and are helping the farmworkers.


The student Consumer Boycott Committee, which is now 1 year old, met on September 24, at Royce Hall. They had planned to talk to the Food Services Manager about having the Student Union Cafeteria and Dormitory cafeterias purchase only union lettuce. To their surprise, they found that individuals acting on their own had already negotiated with the Food Service Manager. He had already agreed to carry only lettuce which is marked with the black eagle union label. The Consumer Boycott Committee wishes to thank the individuals who took the initiative and helped the farmworkers in their struggle. The Consumer Boycott Committee will hold their next meeting on Monday October 5th at 7:00 p.m. in the formal lounge at Markham Hall.

The temporary spokesman is Jose Lopez. He can be contacted at Markham Hall Room 113, telephone number is 294-6019.


In addition to the lettuce boycott, the UFWOC is also organizing citrus workers in the Coachella Valley. The farmworkers are also organizing in Washington State. Recently, hop workers in Washington won the right to work under a union contract. Organizing has already begun with farmworkers who will pick the October crop. Our fellow MECHA students at the University of Washington in Seattle got themselves together and created a Chicano Community Center. They have been working with the Raza in the community as well as with the pickers in the fields.


# CHICANO CALENDAR OCTOBER 1970


|    |  |    |   |   |    |    |
|----|--|----|---|---|----|----|
|    |  |    |   | <br>1 CMAA  | 2  | 3  |
| 4  | <br>5 | 6  | <br>7  | <br>8 CMAA  | 9  | 10 |
| 11 | 12   | 13 | <br>14 | <br>15 CMAA | 16 |    |

 Mecha Meeting, October 1 and October 15 at Newman Center,  
located at 79 South 5th Street. Time: 7:30 p.m.

C.M.A.A. - Meeting of Committee of Mexican-American Affairs,  
October 1, 8, 15th at Mexican-American Studies, located at 156  
South 9th Street. Time: 3:30 p.m.

 Student Council Meeting, October 7, 14th at Student Council  
Chambers in the Student Union. Time: 3:30 p.m.

 Consumer Boycott Committee, October 5th at Markham Hall. Time:  
7:00 p.m. Telephone: 294-6019

 Jorje Suarez, concert pianist from Mexico, to perform in the  
College Union Ballroom. Admission: Students free  
General Public \$2.50





I'M MEXICAN-AMERICAN AND I MADE IT!!

#### NEXT ISSUE: A CHICANO DIRECTORY

The next issue of !Que Tal! will be devoted to the compilation of names, addresses, phone numbers, year in school, major and hometowns of Chicano students, teachers and staff at San Jose State. The deadline for turning in your name will be October 9, 1970, Friday. We will supply boxes for your convenience at Educational Opportunity Program (E.O.P.), Mexican-American Graduate Studies Department (MAGS) and in front of the information center at Student Union. Remember that you must submit your name and other data or else responsibility for getting in their name--to say I am Chicano and I wish to stand up and be counted. The advantages:

1. Better communications
2. We'll know how many Chicanos there really are once and for all
3. A sense of Familia

In an alienated and impersonal college community we must use all our resources to bring us closer together for we are part of a familia of carnales and carnalas. So join with us in promoting unity, for in being together we have power.

cut along dotted line

cut along dotted line

cut along dotted line

CHICANO POWER!

Last Name \_\_\_\_\_  
 First Name \_\_\_\_\_  
 Nickname \_\_\_\_\_  
 Present Address \_\_\_\_\_  
 Present Phone Number \_\_\_\_\_  
 Year in School \_\_\_\_\_  
 Major \_\_\_\_\_  
 Occupation \_\_\_\_\_  
 Hometown \_\_\_\_\_

deposit at EOP, MA STUDIES or INFORMATION DESK: STUDENT UNION