

12-1-1970

¿Qué Tal! December 1, 1970

Mexican American Graduate Studies, San Jose State College

Follow this and additional works at: https://scholarworks.sjsu.edu/que_tal



Part of the [Chicana/o Studies Commons](#), [Ethnic Studies Commons](#), [Latina/o Studies Commons](#), and the [Politics and Social Change Commons](#)

Recommended Citation

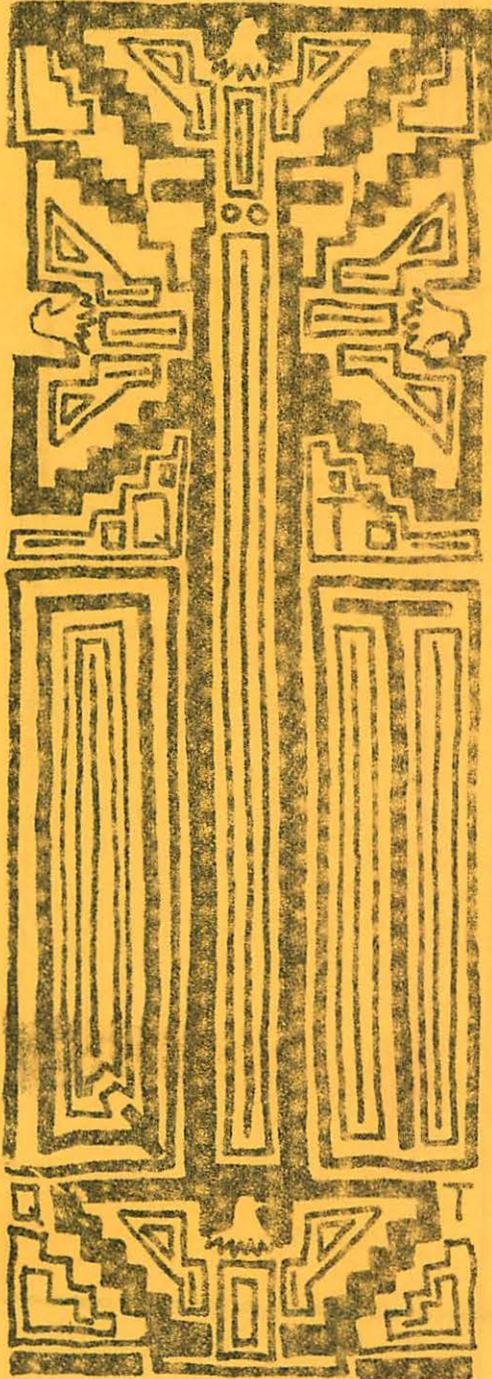
Mexican American Graduate Studies, San Jose State College, "¿Qué Tal! December 1, 1970" (1970). *¿Qué Tal!*. 4.

https://scholarworks.sjsu.edu/que_tal/4

This Magazine is brought to you for free and open access by the Chicana and Chicano Studies at SJSU ScholarWorks. It has been accepted for inclusion in ¿Qué Tal! by an authorized administrator of SJSU ScholarWorks. For more information, please contact scholarworks@sjsu.edu.

¡QUE TAL!

NO. 4 DECEMBER 1, 1970



TESIETESIETESIETESIETES

RAZA
RAZA
RAZA
RAZA

THANKS FOR GIVING



SIETESIETES

RAZARAZA

RAZARAZA
RAZA

TESIETES

RAZARAZA

RAZARAZAR
RAZA

Chicano Library Resource Center
Wahlquist Library
San Jose State University
San Jose, CA. 95192

"ALL THAT IS NECESSARY FOR THE FORCES OF EVIL TO WIN IN THE WORLD IS FOR ENOUGH GOOD MEN TO DO NOTHING."
—EDMOND BURKE

ESIETESIETESIETESIETES



EL ABUELO

La otro noche I got pedo-again. I broke down and bought a little pisto and got drunk with this dude who turns out to be a freshman. Man! We looked very depressed. The Directory looked like shit. Mecha was on the shelf and cannot be lifted by the so called heavys. La cosa is in bad shape, ese. I'm getting turned off by the moviemiento of San Jose State because no one is together and makes most freshman turned off. A la Madre! This freshman dude was telling it like it is. I passed him the Red Mountain and watched the chicks go by the dorms. We were under the tree pistiando. He told me more. Man was I depressed. He told me what it was like. He said that when he came to San Jose he didn't even have a welcome to San Jose. The Upper Class man don't even give hell about the freshman. The Chicanos over here are very Choosey and also very particular on friends. Should that be like that? Well to me it is. Well I'm going to take another trago, and wipe my mouth and pass the Red Mountain to my carnal. I told him "Ese, we are all Chicanos not freshman or anything", but I guess we have forgotten la idea del welcome. A LA MADRE!!!

THE MESSAGES ARE:

THE PAPER IS

TABLE OF CONTENTS

QUE TAL!

Los Siete

504 South 6th - #3

Teatro de la Gente

San Jose, California

Froben Lozada

297-5119

Chicano Art Association

287-6065

L.U.C.H.A.

272-1499

What Can You Do?

Chicano Journalism Society

Business Department Recruits Minorities

Student Affirmative Action Committee

Community Alert Patrol

Chicano Calendar

Chicano Poetry

Dear New Chicano Students:

To begin let us extend our sincerest welcome to you on your arrival to San Jose State College. We hope that you find success in your learning experience, both in and out of the classroom. We hope you will like it here.

To make your college experience a little less alienated, a lot more human and real, a group of Chicanos have moved to the old cafeteria. (It is next to the New Student Union.) Basically, it is a central place for Chicanos to go during classbreaks, have coffee, talk, get to know each other, meet for appointments, or to organize.

Traditionally at State there has always been such a place, but during the summer the whole place was remodeled. Well, a new table has been established and primarily it is for the old and new students to meet each other. It requires breaking the ice, but it can be done. It just takes a hello, and some "CHICANISMO".

In addition to the table there is "El Cachito" on Santa Clara Street, it is between tenth and eleventh, where Chicanos hang out.

The Committee on Mexican American Affairs, a group composed of all Chicanos has approached President Dunzel about the old cafeteria and soon we will have Mexican food and Mexican dishes, and the place will stay open as long as we are there. These things may seem trivial, but to be able to bring our culture to school is of utmost importance.

So again----WELCOME to San Jo. Together we will form a mighty student group in California.

JUNTOS*CHICANO POWER

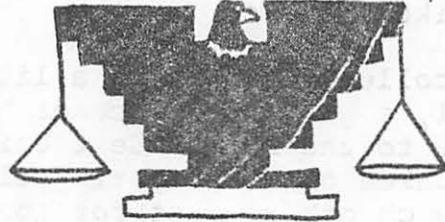
Committee for a Chicano table

Chicano Library Resource Center
Wahlquist Library
San Jose State University
San Jose, CA 95192

LA RAZA Y

LA LEY

LOS SIETE



Patrolman Paul Mc Goran kept a hoard of heroin and marijuana at home saying he used it to frame persons he suspected were criminals one of his ex-wives testified on October 8, 1970 at the Los Siete murder trial.

At times choking back tears, 43 year-old Thelma Mc Goran made a number of damning accusations about her former husband's professional and personal conduct. Her charges included:

- * That he referred to latinos as "wetbacks and spiks."
- * That he at one time owned a slum hotel on Ferry street where he put up a burglar friend of his.
- * That Mc Goran stocked his home with stolen items he somehow got from burglars he was ostensibly trying to catch.
- * That he helped this same burglar get a gun permit by telling other policemen he was a good guy.
- * That in 1967 he beat a man "to a pulp" after the man accidentally slammed a door in her face.
- * That on several other occasions she witnessed Mc Goran roughing up persons with whom he had disputes or felt were criminals.
- * That in 1968 in the midst of an argument he pushed her out of a moving pickup truck.
- * That he then forced her to write a letter to the police department clearing him of charges she brought against him after the truck incident.

Despite all, however, the buxom blonde waitress insisted to the wide-eyed jurors she is still in love with Mc Goran.

It was police officer Joseph Brodник, the slain officer, she said, who introduced her to Mc Goran. She lived with him for a year before their marriage in December, 1967.

Before his death she said, Brodnik used to berate Mc Goran for his treatment of suspects, particularly anyone of color or with long hair. She once asked Mc Goran if he were "sadistic," she said, and, in reply, "he just laughed."

Mrs. Mc Goran told a tale of a marriage that lasted two years, but in which she shared her husband's company for only four months.

She said he rarely gave her money to live on and that she often had to hear the humiliation of applying for welfare funds for food. On occasions when he would come home, she said, he would lock himself in another room.

Mc Goran was a policeman who said and did some very strange things. She told the jury in a soft-spoken voice. She remembers him once saying that if he hadn't become a police officer he's have taken up the trade of a burglar. And she recalled seeing him practice breaking into autos "using my car."

On Saturday, November 7, 1970 Los Siete were found all not guilty in the murder of Brodnik. The attorney for Los Siete, Garry, stated after the verdict "Mc Goran should be put on trail for perjury and attempting to commit murder of these six beautiful persons."

Rodolfo Martinez, questioned after the verdict stated "the only victory was a symbolic one since it gave a rallying point to La Raza. We haven't got a fair trial." "We intend to continue our work. We're going to get involved again in helping people." He said he and his compatriots would return to school and work in the community.

Asked whether he thought the verdict vindicated the American system of justice Martinez said, "No, a great injustice has been done to us, our family and our people."

Almost totally forgotten is the fact that the Six Latinos spent 18 months in jail and are still in jail on burglary and auto theft charges.

It appears apparent that the jury believed that Mc Goran pulled the trigger. Will the District Attorney now pursue murder charges and perjury charges against Mc Goran? The District Attorney states that the case against Mc Goran if any hasn't been looked into yet. La Raza know the answer and knew immediately after the trial what the answer is.

TEATRO DE LA GENTE



If you were at the Chicano Liberation Day, September the 16th, you will remember that new theatre group that performed. It was the Teatro De La Gente. You probably liked their catchy name and their little acts. Fact is: The name was thought up at the last minute and it was the very first time the group performed as Teatro de la Gente.

The theatre group is made up of SJS students, some of which were members of Teatro Urbano. (Teatro Urbano was also started by Chicano SJS students in 1967.) Teatro de la Gente was formed for the convenience of both student and non-student members of Teatro Urbano. The student members could not afford time to concentrate on formal theatre structure, being students with studies y todo. Thus, these students started the new theatre group, which still wants to get the message across to the people, but through less formalized ways.

Group effort, group responsibility, and group performance seem to be the ways that this Teatro works. Ideas for acts are thrown out among the members at a group meeting where everybody can work on them. There is no one leader, everyone is assigned to work at the task that he feels that he can best handle. Although there are 15 members now, there is still room for anyone wishing to join. As one member said, "Everybody's got talent."

The Teatro de la Gente's purpose is not simply to entertain. It is to inform and educate the community. They want to be a tool or catalytic agent to help organize the community. They feel that their effectiveness depends on such things as changing acts frequently, having an open attitude that can accept drama in the form of satire, comedy, as well as musicals, and most of all have the courage to criticize the community and students. An example of the latter part of that sentence: the group will not pat some people's back for talking "heavily" about the Movement, but do nothing to help it.

Most of the members are thinking in terms of permanence. They do not feel that this adventure is a one semester or one year thing. As long as new people come in to replace those who leave, they feel that Teatro de la Gente will be around.

If you are interested in drama or simply in La Causa and wish to participate, join the Teatro. But whatever you do, be sure to catch one of their performances. They perform at various colleges around, sometimes at MECHA meetings, and will perform at the Chicano Symposium at San Jose State in December. The Teatro de la Gente is the Off-Broadway theatre of the Chicano Movement.

Alone
Sitting in a pool of confusion,
Wondering where I am going.
Thinking about where I have been.

What am I?
An American? I think so,
A Chicano? I hope so!

By: Angie Carrillo

* * * *

Lights are low, three candles glowing
Music playing eyes are glaring

You and me man and women
Wanting, giving, loving showing

Time has come for life's sweet bliss
These moments are something never to miss

Oh come my beautiful creature
And lead the way

For you my sweet cannot stay

Today is today tomorrow is tomorrow
Now is joy tomorrow sweet sorrow

You give me you and I'll give you me
What more can we ask, then we.

By: Anita Rodriguez

...in a pool of ...
...and I am ...
...and I am ...

...as ...
...I ...
...I ...

...and ...

...and ...
...and ...

...and ...
...and ...

...and ...
...and ...

...and ...
...and ...

...and ...

...and ...
...and ...

...and ...
...and ...

...and ...

Educacion

Froben Lozada: Chicano Scholar in Residence



Three years ago the scholar in residence was Alan Watts. Teacher, writer, and philosopher of a "consciousness expansion movement", most commonly referred to as Zen Buddhism. Watts was not only recognized throughout the world as one of the most articulate and erudite promulgators of this Oriental philosophy, but was confidently and proudly confirmed as a "true scholar". Watts never failed in drawing a large audience everytime he came to speak at San Jose State College. People who came late and couldn't find seats ended up sitting on the floor. On several occasions floor space had also been taken, and students began sitting on top of the stage along side the lecturer.

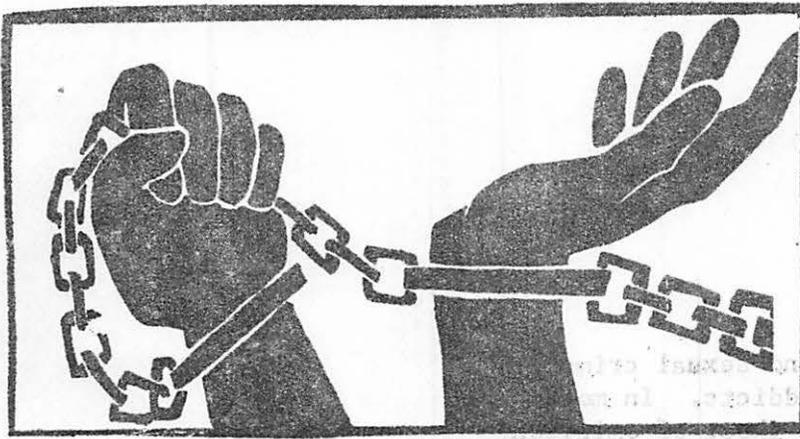
The bulk of his audience consisted primarily of white-middleclass-guilt ridden-bored-alienated-liberal minded-"sophisticated" students in search of "answers". Long-hairs, beatniks, liberals, radicals. Anybody who hungered for a "spiritual experience" or a "cosmic consciousness". Students who had heard rum the night before would walk around the campus talking how "the imaginative cannot grasp simple nothingness with sensory deprivations. . . ." Far Out! But the "true scholar" seemed miles away from fully acknowledging the intellectual needs of the Chicano, Black, and other minority students on this campus. Topics on racism and political repression were almost entirely excluded from his lecture.

Watts was so preoccupied with describing cosmic fantasies that he rarely ever discussed the injustices of the American system and the ugliness of ghetto life. So, for the year 1969-1970, the program board hired a Black scholar in residence, Dick Gregory, the witty social satyrst turned politician, to talk about the problems of racism in America. But Gregory's perspective was one-dimensional, BLACK. Which was understandable. "When is he going to talk about Brown people" said one Chicano to the person sitting right next to him, this other individual could only respond with a shrug. Gregory hardly ever did talk

about Chicanos. He was a Blackman and it was only natural that he talk specifically on how this system was persecuting his people.

The Raza on campus concluded that if the injustice of this racist repressive society had to be more thoroughly discussed, especially in Chicano perspective, a brown man as scholar in residence was mandatory. Someone who could affectively and deductively articulate what Chicanos have consciously and unconsciously felt for over 200 years. After Chicanos had debated tirelessly with a predominately white collegiate program board, the agreement was made to have Froben Lozada, chairman of Chicano studies at Merritt College, as scholar in residence for the academic year 1970-1971. At first skeptical Whites and Blacks on the board refused to accept Lozada because he "wasn't well known" and that they "had never heard of him." These people absurdly quibbled about Lozada's "qualifications" (he has a BA and MA in foreign languages) as a scholar. After a considerable hassle Lozada was voted in as Chicano scholar in residence at San Jose State.

Lozada's lectures (numbering about seven) will cover a wide variety of topics: from "The Animals in Our Society" (his first lecture), describing the quintessence of institutionalized racism and how it victimizes Chicanos, to further studies on Chicano history, sociology, art, and literature. His lectures will also deal heavily on American imperialist policies in Latin American, Africa and Asia. So far Lozada's audience has been small; unfortunately very few people have made an effort to hear him speak. It seems that most students are still obsessed about much-revered renown speakers such as Alan Watts or Dick Gregory and less on the invaluable message this Chicano cares to contribute. Que Tal strongly urges people to come and hear Froben Lozada, Chicano scholar in residence.



LUCHA

DRUGS - - - THE PROBLEM

CHICANO - - THE VICTIM

LUCHA - - - WORKING FOR A SOLUTION

The late President Kennedy once stated that "There is no area in which there is so much mystery, so much misunderstanding and so many differences of opinion as in the area of narcotics."

THE PUNITIVE APPROACH

If we continue with an uncivilized form of sentencing, punishment, parole violation, and insensitive prison administration, we cannot even hope to diminish our tragic narcotics problem.

We don't say to the victims of polio, "Walk, damn it! Or we will send you to prison for fifteen years to life!!!" That would be ridiculous. Yet exactly this kind of ignorance, this kind of meaningless behavior is imposed on the narcotics victim by the present laws.

It is time for a change, to make our legal system more meaningful and more responsible. The addict and his social world are changeable--if the present laws are modified to permit agents of change to work effectively.

A CHICANO PROBLEM

Right about now many of you Chicanos are sitting out there saying, "So what, what's that got to do with me?" Who do you think the people serving time for drugs are? Whites? Blacks? Hell no! They're Chicanos! The vast majority of people serving time for drug offenses in California are your "Brothers" and "Sisters". Of narcotic offenders in Folsom State Prison serving sentences of 10 or 15 years to life, minimum sentence, 65% are of Mexican-American descent. This greatly exceeds the representation in the total population in the state. So when you talk about narcotic addicts, you're talking primarily about Chicanos.

THE ADDICT

There are pamphlets and books going around, written by such organizations as the Narcotic Education Foundation of Los Angeles, California, who have for years been saying, "that a man that smokes marijuana or injects narcotics into himself is: a) a potential sex pervert, or child molester, b) extremely violent, c) will pick up a gun and rob you, etc., etc."

However, an authoritative report, "Drug Addiction: Crime or Disease?", made by a joint committee of the American Medical Association and the American Bar Association, explains:

"crimes of violence are rarely, and sexual crimes are almost never, committed by addicts. In most instances, the addict's sins are those of omission rather than commission; they are ineffective people, individuals whose great desire is to withdraw from the world and its troubles into a land of dreams."

Who are these people? These drug addicts? They are victims! He starts out first as a victim of poverty and the impotence of poverty situations, than of addiction to drugs, he then becomes subject to further victimization under the present legal system. Rarely is he defined by the present law as sick, or in need of help. Rather he is a criminal, and subject to severe and recurrent penalties for his "crimes."

These people have been arrested--sometimes on numerous occasions--for being victims of drugs; and have generally served sentences of five years to life on the first offense, ten years to life on the second, and fifteen to life on the third.

Punishment has long been considered of dubious value as a deterrent. The illustration most often used to demonstrate this fact is that of pickpockets in the England of some years ago who turned out in large numbers to pick the pockets of spectators at a hanging--of another pickpocket.

LUCHA

Because of the narcotics addict's plight, an organization has come into being. It calls itself LUCHA (League of United Citizens to Help Addicts). The members of LUCHA are doing legal research and studying the sentencing procedures of the courts in narcotics cases. They are researching and studying parole and probation practices, also the structure and function of the California Department of Corrections.

Their particular emphasis is upon the minority and under-privileged addict.

LUCHA hopes to convince the general public, through education and statistical proof, that the cruel and unusual punishment of narcotics is not, and has never been, successful in preventing the sources and flow of narcotics.

The People's Resolution towards penal reform the members of LUCHA have initiated and sponsor the "People's Resolution".

In the "People's Resolution", LUCHA provides data on narcotics addiction pointing out the almost total ineffectiveness of the present punishment-oriented laws.

The purpose is to create change in those laws--change that will solve, instead of perpetuating the narcotics problem; to improve the penal approach, the social attitude, and the methods of rehabilitation of narcotics addicts and to approach a solution to the problem of addiction.

This document, "The People's Resolution" represents the results of years of experience and research into the California system of treating the increasingly serious problem of heroin addiction.

It represents the experience of men and women who have themselves been the victims of addiction, who have been subjects of the present modes of treatment available in the state.

WORKING TOWARDS A SOLUTION

A few of the goals which LUCHA is striving for, as stated in the "People's Resolution" are:

1. To have narcotics addiction classified as a socio-medical disease.
2. Have it's jurisdiction transferred from underneath the Criminal Code to the Welfare and Institution Code.
3. To create a new department which is humane in the deepest sense of that word and dedicated without reservation to scientific objectivity in all treatment. A department which would provide statewide follow-up for educational development and job placement after release.

Under the present policies of the various California state courts, district attorneys, and the police, there is no room nor opportunities for rehabilitation. The excessiveness of sentencing, coupled with the denial of treatment, presently prevents the California Authority from being able to constructively consider each individual case on the merits. And until such time as total fairness has been restored to the application and enforcement of the California State Narcotic Laws,

the multiple narcotic offender shall continue to remain lost to a progressive society, which possesses the necessary tools to salvage many prisoners who are presently vegetating in California State Prisons for want of proper treatment.

The needed reform is simple in nature. People ought not to be punished for disease. Addiction to drugs should be treated in the same sense that venereal disease, cancer, and alcoholism are treated; and like them, it should be declared the concern of the professionals; doctors, psychologist, and sociologist.

We must substitute for the penalty approach; the treatment approach.

Chicanos, LUCHA needs your support! Check it out!

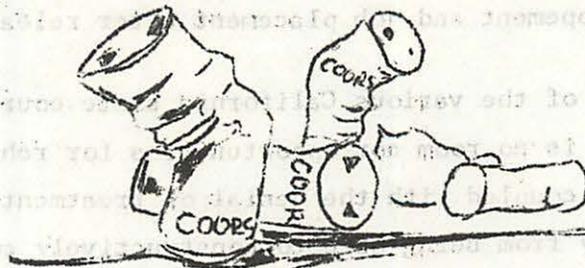
VIVA LA RAZA!

VIVA THE "LEAGUE OF UNITED CITIZENS TO HELP ADDICTS"

For further information contact:

League of United Citizens to Help Addicts
920 South Atlantic Avenue
Los Angeles, California

EVERY LITTLE BIT HURTS



Boycott COORS !!!

WHAT CAN YOU DO?

Thanksgiving traditionally represents food for most people however, many families do not experience this tradition because they are financially incapable of setting their table with food.

In this country of abundance people are actually living in poverty!

Here in San Jose we have many families that are victims of such an injustice. Much must be done and special holidays isn't the only time to react but, it is a start in the continuous struggle of the oppressed.

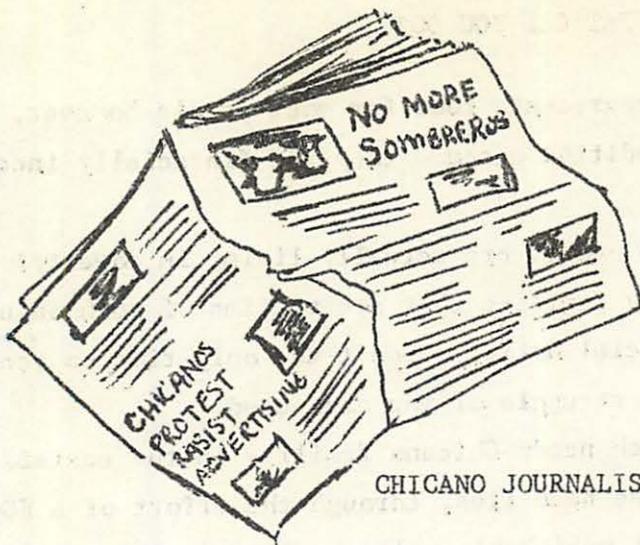
We are not attempting to reach needy Chicano families in the eastside of San Jose and any other area where the need lies, through the effort of a FOOD DRIVE. We need any food that is not perishable unless arrangements can be made to keep the food good until distribution. We are also asking for money donations which will be used to buy that food which might not be donated, such as, milk, eggs, meat.

The Drive will be in progress until the 25th of November, the day before Thanksgiving and we are in desperate need of any donations. If you would please take your donation to any of the following locations it would greatly help our cause:

1. San Jose State Chicano E.O.P. located on 10th street
2. San Jose State Mexican-American Graduate Studies office-MAGS located on 9th street
3. San Jose State Student Union: information booth
4. Herman Center located on 5th street
5. Mexican-American Community Service Agency-MACSA located on 13th street (in case problem arises to deliver donations please call 287-1258 or 259-8189 for arrangements)

If you are interested in getting involved with our Drive we would greatly appreciate your help. We need people to approach commercial establishments for donations and we will also need help in transportation to distribute the food. Please contact Abby Delgado at 287-1258 or Norma Cervantes at 259-8189 if you can help in any way or if you have any questions concerning the Drive.

The information is here, the rest is up to YOU!



CHICANO JOURNALISM SOCIETY

If you are a Chicano in the field of Journalism at the present time, you probably noticed the absence of brown faces around. You've probably noticed the present journalism societies are pretty much anglo oriented, and that in order to feel a little more comfortable you have talked less Chicanismo or just felt strange around so many gabachos.

The Chicano Journalism Society was formed in order to combat these problems. There are four members at this time and they are trying to get more people in. The projects are basically to get Chicanos interested in journalism, to provide an atmosphere of Chicanismo for those already in this major, and to create an awareness of the Chicano and his unique culture to the people who will one day write in newspapers and magazines and in general write the news of the day.

The Chicano Journalism Society has a constitution and is presently applying for campus recognition. It is hoped that through the efforts of such a club, San Jose State will be able to produce professionals who are ready and able to tell the news like it really is. That these professionals will not waiver in their dedication to the Raza and that through their efforts the Raza will benefit in this vital field where "Frito banditos and lazy Mexicans under the cactus" have been misused as tools of the media.

If you are in or about to get into journalism and its related fields why don't you check us out. At present we don't have any definite projects as we have just begun. Call Lorenza Cadena - 292-5727 or 287-7853.



BUSINESS DEPARTMENT RECRUITS MINORITIES

The San Jose State College School of Business Minority Enrollment Program is now seeking Chicano students to come into the Business School at the graduate and undergraduate levels in the Spring and Fall of 1971.

The BMEP, initiated in 1970, is a joint effort by business firms and the SJS School of Business to develop managerial talent among Chicano and Black students in our school. BMEP is charged with increasing the number of Chicano and Black, students in our school. It is a joint student-faculty committee, and includes members of major racial and ethnic groups.

The need for such a program is based on the following arguments:

1. There is a shortage of Chicano and Black persons educated for managerial positions.
2. Too few enter collegiate business school of business in order to acquire managerial education.
3. It is the obligation of a school of business to respond to the needs of Chicano, Black, and its business communities.

The program recruited 4 graduate and 8 undergraduate students who entered this Fall. There are approximately 4 graduate and 20 undergraduate positions open for students who might be brought into the business school next Spring.

BMEP will help to obtain: tutoring, close relations with other Chicano students and Business faculty, book supplies, help in securing loans and part-time jobs.

If you are interested contact Gabe Garcia or Rosalie Chavez or Professor Mal Walker on campus at Building HH, Suite 223, Room C or D, 123 So. 3rd St., or telephone 294-6414, ext. 2920.

TODAY

the day is bleak
when the sky is grey
where the deer and the antelope play
where the trees are leaveless
when a jet flies by
 so fast
 so free
not knowing
 the sorrow of dreams that are gone
 on the people below
not december
not september
not may
 but now
 today
 this minute
the kids
 they play
 they cry
 and
 they die
on a day like today
 like tomorrow
 like never
the rain in spain
may stay mainly in the plain
but our hearts
 just wither away
 losing
 reducing
the liveliness
that grew like a tree
that flew like a plane
on a day like today

COLORS

There once was a man,
A dirty old man he was, too.
He used to walk down the streets
of Yellow and Green
and pinch all the Pink ladies
with funny Blue skirts.

the pink ones were nice,
the brown ones were good,
and the darker they were,
the better they looked.

But was this man wrong,
for thinking that way?
For God made a woman,
to be just a woman,
with no distinction of color.

NAGUIB MANZUR

STUDENT AFFIRMATIVE ACTION COMMITTEE

ON

CURRENT UNITED FUND POLICY

We as members of Chicano student organizations throughout Santa Clara Valley denounce the clandestine manner in which the United Fund Executive Committee railroaded the termination of funds to MACSA in conjunction with the San Jose Peace Officers Association. As students of the community, we are concerned by the repercussions which will affect the Chicano community through the elimination of services provided by MACSA. Existing programs provide free legal aid, innovative reading classes, free welfare rights information, internal revenue service at no cost, printing facilities, summer camp programs, and numerous facilities relevant to the Chicano community. In addition to offering these services, the Agency's doors are open to the entire San Jose Community for better understanding and interaction.

We as students attempting to attain better modes of education and formulating innovations in education, view MACSA as an asset to our educational experience. Workstudy, job opportunity, a reference library, film institute, high school youth center, emergency student loan fund, and draft counseling are just a few programs that help the Chicano student confront his daily educational life. It is a sad situation that MACSA is currently receiving a negative amount of publicity, affecting the "Words in Color" program to the extent that mothers are withdrawing children from classes because of fear of right wing bombings.

On November 4, Wednesday afternoon, one of the most politically reactionary groups in San Jose, the San Jose Peace Officer's Association, made the charge that United Fund money was going to two militant radical groups under the auspices of the Mexican American Community Services Agency. The Brown Berets and the Community Alert Patrol are the accused groups. Mr. Phil Norton, the head of the Peace Officer's Association declared a boycott of United Fund because the Executive Committee would not pull out 100,000 dollars which are rewarded to MACSA. The P.O.A. offered "evidence" proving that his accusations were true to the Executive Committee. On the 7th of November, the United Fund Executive Committee, in the mockery of a court set up by P.O.A., believed the allegations and combined to suspend United Fund monies from MACSA. This is typical of that type of bureaucracy—all the evidence for prosecution but not one chance for MACSA to present its side of the story.

First, there are no Brown Berets in San Jose and the Black Berets that were here are dissolved as an organization. There is a group, La Familia, that is a self help family oriented organization and uses purple berets, however, there was no mention of them. Second, the Community Alert Patrol receives no funds from the United Fund. The CAP is perfectly legal and the police chief and the DA have said that they aren't against CAP for the police have nothing to hide. The P.O.A. is so confused they called MACSA the Mexican American Community Service Organization which is an entirely different group (San Jose Mercury 11-5-70), and made the ridiculous assertion that the Brown Berets operate the CAP program (San Jose Mercury 11-11-70).

These political moves show the utter stupidity of the groups we are up against. These moves are a breach of contract of the Executive Committee of United Fund with MACSA and must be answered with a concerted effort to show our indignation of their actions.

In conclusion, we are forming a core of workers representative of all Chicano student organizations in the Santa Clara Valley which will immediately begin to educate the community to the actions of United Fund and the Peace Officer's Association. We shall utilize all our available resources including our respective campuses. In view of the fact that the Chicano community comprises a large proportion of the total Santa Clara Valley population, and therefore, a significant contributor to United Fund, efforts will be made on our part to assure that our community receives its rightful share of United Fund monies. The student community will expose to the familial community the abuse of funds contributed by Chicano's in industries where Chicanos comprise proportion of the working force. Furthermore, we will actively support MACSA in whatever course of action it takes to thwart the political battle that has been called on by Peace Officer's Association and United Fund.

MECHA - De Anza Junior College
MECHA - Foothill Junior College
MECHA - San Jose City College
MECHA - San Jose State College
MECHA - Stanford University
Frente Estudiantil Chicano -
Santa Clara University
Los Amigos - West Valley Junior College



Ah, come on Hank! Being a vendido is not so bad.

STUDENT AFFIRMATIVE ACTION COMMITTEE

ON

CURRENT UNITED FUND POLICY

We as members of Chicano student organizations throughout Santa Clara Valley denounce the clandestine manner in which the United Fund Executive Committee railroaded the termination of funds to MACSA in conjunction with the San Jose Peace Officers Association. As students of the community, we are concerned by the repercussions which will affect the Chicano community through the elimination of services provided by MACSA. Existing programs provide free legal aid, innovative reading classes, free welfare rights information, internal revenue service at no cost, printing facilities, summer camp programs, and numerous facilities relevant to the Chicano community. In addition to offering these services, the Agency's doors are open to the entire San Jose Community for better understanding and interaction.

We as students attempting to attain better modes of education and formulating innovations in education, view MACSA as an asset to our educational experience. Workstudy, job opportunity, a reference library, film institute, high school youth center, emergency student loan fund, and draft counseling are just a few programs that help the Chicano student confront his daily educational life. It is a sad situation that MACSA is currently receiving a negative amount of publicity, affecting the "Words in Color" program to the extent that mothers are withdrawing children from classes because of fear of right wing bombings.

On November 4, Wednesday afternoon, one of the most politically reactionary groups in San Jose, the San Jose Peace Officer's Association, made the charge that United Fund money was going to two militant radical groups under the auspices of the Mexican American Community Services Agency. The Brown Berets and the Community Alert Patrol are the accused groups. Mr. Phil Norton, the head of the Peace Officer's Association declared a boycott of United Fund because the Executive Committee would not pull out 100,000 dollars which are rewarded to MACSA. The P.O.A. offered "evidence" proving that his accusations were true to the Executive Committee. On the 7th of November, the United Fund Executive Committee, in the mockery of a court set up by P.O.A., believed the allegations and combined to suspend United Fund monies from MACSA. This is typical of that type of bureaucracy—all the evidence for prosecution but not one chance for MACSA to present its side of the story.

First, there are no Brown Berets in San Jose and the Black Berets that were here are dissolved as an organization. There is a group, La Familia, that is a self help family oriented organization and uses purple berets, however, there was no mention of them. Second, the Community Alert Patrol receives no funds from the United Fund. The CAP is perfectly legal and the police chief and the DA have said that they aren't against CAP for the police have nothing to hide. The P.O.A. is so confused they called MACSA the Mexican American Community Service Organization which is an entirely different group (San Jose Mercury 11-5-70), and made the ridiculous assertion that the Brown Berets operate the CAP program (San Jose Mercury 11-11-70).

These political moves show the utter stupidity of the groups we are up against. These moves are a breach of contract of the Executive Committee of United Fund with MACSA and must be answered with a concerted effort to show our indignation of their actions.

In conclusion, we are forming a core of workers representative of all Chicano student organizations in the Santa Clara Valley which will immediately begin to educate the community to the actions of United Fund and the Peace Officer's Association. We shall utilize all our available resources including our respective campuses. In view of the fact that the Chicano community comprises a large proportion of the total Santa Clara Valley population, and therefore, a significant contributor to United Fund, efforts will be made on our part to assure that our community receives its rightful share of United Fund monies. The student community will expose to the familial community the abuse of funds contributed by Chicano's in industries where Chicanos comprise proportion of the working force. Furthermore, we will actively support MACSA in whatever course of action it takes to thwart the political battle that has been called on by Peace Officer's Association and United Fund.

MECHA - De Anza Junior College
MECHA - Foothill Junior College
MECHA - San Jose City College
MECHA - San Jose State College
MECHA - Stanford University
Frente Estudiantil Chicano -
Santa Clara University
Los Amigos - West Valley Junior College



Ah, come on Hank! Being a vendido is not so bad.

CHICANO CALENDAR

D		1	2	3	4	5
E			SC symposium meeting	CMAA **		CONFED- ERECION
C						
6	7	8	9	10	11	12
	CHICANO SYMPOSIUM		SC	LOZADA ** CMAA		MANANITAS 5:00 A.M.
13	14	15	16	17	18	19
			SC	CMAA **	CHRISTMAS HOLIDAYS BEGIN	
20	21	22	23	24	25	26
27	28	29	30	31		

- DECEMBER 2,9,16 Student Council Meeting
Student Council Chambers, College Union. 3:30 p.m.
- DECEMBER 2, Chicano Assembly at 7:00 p.m. in the main ballroom of
Student Union
- DECEMBER 5, Confederacion de la Raza Unida Meeting.
- DECEMBER 3,10,17 Committee on Mexican-American Affairs, Pacheco Room. 3:30pm
- DECEMBER 10, Froben Lozada, Scholar-in Residence for '70-71'
- DECEMBER 7-12 Chicano Symposium, Semana de la Raza
- DECEMBER 12, Mananitas at Guadalupe Church, 2020 E. San Antonio Street,
5:00 a.m. Misa, Cantos, Menudo, pan Mexicano y vida buena
- DECEMBER 11, Dance at Azteca Hall sponsored by CAP.
- Chicano Folk Dances taught each Thursday 6:30 p.m.
Newman Center.

QUE TAL! WISHES TO EXPRESS
IT'S THANKS TO ALL THOSE
WHO HAVE MADE IT POSSIBLE
FOR US TO PRINT, ESPECIALLY
OUR LOVELY TYPISTS, MARIA
SICABOS, DOLORS ALCARAZ
AND CATHI FIGUROA.

CHICANO FILM INSTITUTE

79 South Fifth Street

San Jose, California 95112

Phone: (408) 287-9879



AZTLAN!!! Where is that???

THE CHICANO ART ASSOCIATION

Are you interested in kids? Well if you are, here's your chance to get together with a whole bunch of the little mocosos.

Would you like to teach kids at the elementary school level? The Chicano Art Association is a program consisting of students working at Grant Elementary School (on Empire Street between 10th and 11th.) to help Chicano kids develop their art potential. The kids are also being helped in other medias such as Spanish, English and reading.

You will be on your own, teaching what you want to teach. The only person who will be advising you will be whoever is working on the same project as you are. Otherwise, what you teach is up to you.

The program began on Monday, November 16, with 8 volunteers helping 40 kids. The workshops are held Monday through Friday, from 3:00 p.m. until 4:30 p.m. The volunteers have set up a schedule so that they go whenever they have time. The school is about 9 blocks from San Jose State, so it's going to take a little dedication to get over there once or twice a week. For many of you who haven't had a chance to get too involved this year because of school or personal problems, here's your chance to give a few hours a week. Can't make it? That's O.K. carnal, someone will.

If you are interested in this project, see Manuel Santos, the group's coordinator, at 1264 Palm Street. Sorry, no phone. Manuel says that he will be at the Chicano Table at the old cafeteria on Mondays and Wednesdays between 11:00 a.m. and 12:00 p.m.

Come by, talk to Manuel about the project and meet some carnales and carnalas at the same time.

QUE SIGNIFICA LA VIRGEN DE GUADALUPE PARA EL CHICANO?

LITERARY CONTEST: The Students of Mexican Literature at San Jose State College are sponsoring a contest for the best essay and poem on the subject: WHAT SIGNIFICANCE DOES THE VIRGIN OF GUADALUPE HAVE FOR THE CHICANO? The essay or poem should be 750 to 1,000 words in length. The best poem will be awarded \$50, the best essay will also be awarded \$50. The poems should be turned into Lila Garfinkel at Mexican American Studies. Submit with pen-name student I.D. number and telephone number. Deadline for entries is Tuesday, December 1, 1970. The best poem and essay will be read at Guadalupe Church on December 12, El Dia De La Virgen De Guadalupe. The group will have a Mananitas Mass at 5:00 a.m. on that day. There will be musica, menudo and gente. See the Chicano calendar for more information. The poem or essay can be written in either Spanish or English.

