¡Qué Tal! April 1, 1971

Mexican American Graduate Studies, San Jose State College

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¡QUÉ TAL!

No. 6  April 1, 1971

SACRAMENTO

THORNTON

LIVERMORE

STOCKTON

NILES

SAN JOSE
Eran casi las siete de la tarde y la Chicanada estaba teniendo su junta regular. Yo estaba en otra habitación, muy sentado en el baño, pensando sobre mi negocio. Comencé a oir lo que estaban discutiendo. Un hombre decía, "Vamos por Vallecito y luego por la colina," mientras que otro decía, "Chale, es más largo por Pleasanton, pero es mejor para nuestros pies." Al terminar mi baño, entré en la habitación donde los jóvenes estaban teniendo su reunión. "¿Qué pasa?," preguntó un joven. "Pues aquí nomás, acabo de bañar y ahora voy a dar la vuelta con mi vieja," le dije.

"¿Qué piensas viejo, que vamos a marchar a Sacramento por La Raza!?" "Marcha a Sacramento por La Raza!! Que chingados traen ustedes? Van a marchar por locos!" comencé a reírme. "Sólo porque el gobierno va a marchar?"

"Este marcha no es solo eso," dijeron. "Este marcha es para la educación de los chicanos. Ni los estudiantes de primaria, ni los de secundaria, ni los de la universidad, tienen las necesidades educativas que nunca han tenido antes. Queremos que esto muestre al pueblo de California que los chicanos queremos educación AHORA!" "Jáyu! Suave, estoy con ustedes cariño. Pero te tengo que prestar quince bolitas," le dije. "¿Por qué, ese?" "Tengo que comprar algunos zapatos, cariño, zapatos. Vuelvo a ver en abril 2."
THE MARCH: SAN JO TO SACRAMENTO

After seemingly endless committee meetings and information conferences, the March from San Jo to Sacramento will finally become a reality within a matter of days. On Friday morning April 2, teachers, students, and people of the community will begin their six day exodus for Chicano education from San Jose. Thus will be put into operation the product of weeks of planning and preparation.

What had originated as an innocent suggestion for expressing opposition to Lord Reagan's budget cut, at a February meeting of the "Committee on Mexican-American Affairs", has mushroomed into a major maneuver involving numerous other colleges, Mechaz, and communities. Four basic objectives are hoped to be attained through the March:

1. To present and publicize documentation on the educational needs of our students and community, including job training and rehabilitation programs.
2. To create awareness in the Chicano community on such immediate problems as E.O.P. cutbacks and how they affect Chicanos.
3. To communicate and seek the assistance of legislators who still feel they want to represent all the people, not just the wealthy.
4. To show how the E.O.P. can be beneficial both socially and economically to this society.

While much emphasis is being placed on the marchers, it should also be noted that there will be others behind the line making the March possible. By those "others", it is meant those who will be preparing the food to keep the marchers fed. By those "others", it is meant those who will be driving the vehicles supply-
ing water, food, and essential facilities. And by those "others", it is meant those veterans who can now only support the March in spirit, but had been marching for La Raza before many of us were born.

A todos los carnales y carnalas que marcharan........ahí los Wacho!!

"They yell at our children in school, 'do not speak Spanish!' You are a free man in the land of the free, but DO NOT SPEAK SPANISH! English is the only language of freedom."

Reies Tijerina

"SOME SHORTCUT TO SACRAMENTO!!"
RACISM IN THE EDUCATIONAL SYSTEM

Segregation, riots, police brutality, ghettos, slum housing, and disease are all products of the racism which exists in the United States today. These overt forms of racism are generally recognized and written about by U.S. civil rights commissions and other "experts." The covert racism which deeply hinders the education of Chicanitos and Chicanitas is rarely discussed. This covert racism is the racism of practices, policies, and traditions which discriminate in a subtle and accepted manner through the economical, political, educational, and judicial institutions of this society. This institutional racism works quietly and effectively against the minority people of this country and keeps them in a position of poverty and powerlessness.

Dr. Ernesto Galarza recently stated that the way a majority holds down a minority is by closing off their economical, educational, and political opportunities. This issue of Que Tal is dedicated to education and how it relates to Chicanos. There are several important ways in which the educational system has incorporated racism. Two of these racist methods of preventing Chicanos from being educated are intelligence tests and ability grouping.

Kenneth B. Clark in his article "Clash of Cultures in the Classroom", stated that there is a "socioeconomic and racial warfare being waged on the battleground of our schools, with middle-class and middle-class-aspiring teachers being provided with a powerful arsenal of half truths, prejudices and rationalizations, arrayed against helplessly outclassed working-class youngsters."
JOB PLACEMENT SERVICES

Que Tal! Low on coins? Looking for ways to supplement your dwindling financial situation?

The EOP is offering job placement services to students needing part-time employment now and to students who will be seeking summer employment for this summer.

If you need a part-time job now, come in and contact either Dolores Alcaraz, Tony Chavez, or Jerry Vega at the EOP office. Schedules have been posted in that office with the hours that those people will be available to help you. You can also drop by the Job Placement Center, 122 S. Ninth, Building AA, and fill out an application; leave it in care of Jerry Vega.

Applications for summer employment should be turned in soon, starting in April. Don't wait till the end of the semester to fill one out as summer employment opportunities will be somewhat limited this summer. The earlier you begin to look, the better your chance of getting a job will be.

Esperamos verlos.

"Gee, you don't look Chicano! But that's probably because you're 1/8 Portuguese, 1/8 French, 1/8 Yugoslavian, and 5/8 VENDIDO!!!!"]
Safeway has once again become the prime target of the farm workers' boycott. The product has changed, the chain has changed. It's lettuce now, instead of grapes, and Safeway isn't the bear it used to be. Oh, some things are still the same. J.C. Boswell, one of Safeway's directors, was a good grower again and was rewarded with a $4 and $1 million dollar subsidy by Uncle Sam. But the Denver Safeways are now carrying much union lettuce after many weeks of "gentle persuasion." The same is being done in the bay area. Five Safeways so far have been picketed in San Jose, but there are a total of over 30 in the area, so much more help is going to be needed if Safeway is ever going to see the light of truth. Venganse con la huelga. Join us.

The boycott is having its effect. Prices for a box of lettuce are 25-50¢ below the break-even point for the growers, which means, they can sell their whole crop and still lose money. Jim Brosner, manager of the Agriculture Labor Bureaus, gets this week's Brown Lettuce Award for the following comment to an Idaho convention: "The problem of organizing is here. It isn't going away, and you can't avoid it. I am not forseeing doom. Every prior attempt to organize has been beaten. This one can be too. But you have to prepare yourself now." I wonder what he'll say when he finds out prohibition has been repealed.

No le busque n tres patas al gato, porque it can jump on your chest with four.
WHAT DOES IT MEAN?

Juanito walked as fast as he could. He had to speak to his teacher, Mr. Alvarez. Would he still be at school, he thought out loud. Mr. Alvarez usually leaves early, for he is very busy helping the parents in the community. Juanito kept walking and thinking. He had a good day and as usual, he had gone directly home after school in order to complete his homework before going to work. But today something had happened. Today he had to return to school and speak to Mr. Alvarez. He hurried. The headlines on the evening newspaper kept flashing through his head. Was it true? What did this mean? Were all his hopes lost? He had worked so hard for nothing. Spending all the week-ends working and studying is difficult for any young school boy, but he had done it in order to qualify. Was all this in vain? The newspaper headlines kept flashing through his head. He hurried.

At last, Juanito reached the schoolyard. He proceeded towards Mr. Alvarez's classroom. Entering the room, Juanito gave out a sigh of relief, for Mr. Alvarez was still sitting at his desk preparing lessons for the children. Juanito rushed up, showed the newspaper to Mr. Alvarez and with a questioning look on his face asked, "Mr. Alvarez, what does this mean? What will happen to us now? Will they not allow me to go?" Mr. Alvarez read the headlines and the article. He and all the Chicano Educators and Community Leaders had been expecting this to happen for some time. They knew the attitudes of their "leaders" in Sacramento. They know that these "leaders" were deliberately trying to hurt their people, because of the success La Raza had had in exposing their various methods of oppression.

"Juanito," said Mr. Alvarez, "all this means is, that they know we have been successful. They know that the program they expected to fail has passed with flying
colors. Now, they are attempting to make us fail by cutting the budget. But Juanito, we will not fail. We have proven to ourselves and to them that we are as capable and as competent as any of them. They fear us. They fear us because they know we are a determined people. Determined to receive our education. Determined to take our rightful place in society. Determined to stop the oppression of our people. They know we refuse to walk with our heads bent toward the ground and that we have means of fighting. No Juanito, this does not mean that you will be denied your right to go. This means that they have placed another boulder in our path so that we may trip, but we won't. This program was born because the teachers in our community failed to do the job, they used the "tracking system" in order to close doors to us. We needed an opening, so we made one. But once our students come back to the community to teach and work with our people; we won't need the program. It will happen, Juanito, so do not worry, you will go. We must see to it.

"Thank you Mr. Alvarez," said Juanito, "bye, I must go now."

"Goodbye Juanito. I'll see you tomorrow," said Mr. Alvarez.

Juanito smiled. He knew that it was true. He knew that he and his friends were counting on the older students to help. He knew that many of the older boys and girls from his neighborhood had gone to college and were now coming back to the community to help their people. He had seen all the students working on the local school board elections and working together at the college so that younger kids could get their chance. He knew that the Chicano Educators, the Chicano Students and the Community would not allow anyone to deny him an education. Even though Juanito knew it would be financially more difficult, he smiled. As he walked out the classroom door, Juanito threw the newspaper into the waste paper basket. He kept smiling as he re-read the exposed headlines, "REAGAN PROPOSES CUTTING EOP". Juanito had still had a good day.
We can honestly conclude that ability grouping is a discriminatory practice. It is a proven fact that intelligence tests do not measure the intelligence of members of minority races or of the working class. Intelligence tests are not culturally free, but instead based on middle-class experiences and values. Since ability grouping is based on intelligence tests, and since intelligence tests do not measure the intelligence of minority people, it can be said that ability grouping is discriminatory. Also since intelligence test scores effect the teachers attitude toward a student, causing the teacher to think less of here labeled "low achievers", it will perpetuate a belief that those students classified as "low achievers" are "dumb." Since, minority people do poorly on intelligence tests because of cultural differences, minority people will be placed in low groups with teachers who believe their students are "stupid." Thus, ability grouping discriminates against minority races and perpetuates their position in society as second-class citizens.

Communities have begun to recognize the consequences of ability grouping and have in some areas organized in an effort to rid their schools of tracking. Such action was apparent in Washington D.C., when judge Shelley Wright of the Federal District Court ruled that tracking of elementary and secondary students on the basis of presumed ability or achievement is unconstitutional. Judge Wright ruled tracking as a practice which discriminates and denies equal protection of the laws to children from varying racial and socioeconomic backgrounds.

Parents in the San Jose area have also begun to question the effects of tracking. With Washington D.C. as an example, the East Side community has brought a lawsuit against the East Side School District for using ability grouping as a discriminatory device. In the November 22, 1969 issue of the San Jose Mercury, a woman states: "The truth of the matter is that it is almost impossible for the average parent to determine the educational worth of an educational system
until it is too late to save the mental life of his child. Questioning the school teachers, principals, or guidance counselors is no help. If a parent appears to doubt the value of what they tell him, the school authority will soon have him believing that it is the child who is a blot upon the system, instead of the other way around."

"If a kid speaks in Spanish he is criticized. If a kid has a Mexican accent, he is ridiculed. If a kid talks back, in any language, he is arrested. If a kid wants to leave school, he is forced back. We have gun-point education. The school is a prison."

Sal Castro, Los Angeles High School Teacher.

"White racism is the disease that is tearing America apart, and we have to study it and seek a cure for it, just as we do research on other diseases that kill, such as cancer. We won't be able to control the damage done by racism until we know more about why it exists and how it infects people."

Whitney M. Young, Jr.
When Chicanos swarmed into the Diatlo Room (College Union) on February 24th to protest a racist and inflammatory article, one thing was inevitable: The gabacho's long and traditionally accepted argument of "free speech and free press" were again in question. The Raza's action against YAF (Young Americans for Freedom) and the move by Student Council to ban the organization—which has been on this campus since 1963—did indeed infuriate the white campus community, especially the white campus press, the Spartan Daily. The Spartan Daily is a typical gabacho media report which writes from the standpoint of a white-man's world. The Chicano's ills, his sense of life, his burning grievance is seldom conveyed. It is a white press which repeatedly reflects the biases, the paternalism, the indifference of gringo Americans. This is not excusable in an institution that has a mission to inform and educate the whole of society. No doubt the Spartan Daily has upheld its rank as one of the most critical and unjust sources of media being directed against Chicanos on this campus. Next to the Conservative Review (a YAF publication) the Daily is without equal in verbal brutality. Which is understandable! Confrontation between the Daily staff and Chicanos are almost legendary. The painful wounds of racists advertising and sport stories remain fresh and vivid in many Chicanos' minds. Last year they too came under heavy attack by Chicanos and were in danger of having its funds suspended by Student Council.

And YAF? What can we say about those megalomaniac souls, who speak from a position of political impotence and social insecurity? Well, let's dig more deeply and analytically concerning the anatomy of the right-wing mentality and its effect on the society. First a little background: Music please! Martha O'Connell speaks (YAF chairman): "It was selective violence with a promise of more to come if certain demands were not met." Correction: Selective violence on whose part? How do you determine a violent act? Is violence only physical? Not so. Perhaps the most destructive and wanton forms of violence is the provocation of an incident which exacerbates violent possibilities. As stated before, violence is not always physical, but psychological, such as dangerous speech which portrays depravity, criminality, unchastity, or lack of virtue of a class of citizens. Man, any man, reacts bitterly when he is denied his dignity. It's a universal weakness. Various groups have taken advantage of this—some for political purposes; to arouse, instigate, and psychologically annihilate a people's positive cultural concept and national pride. In short, the most dangerous and authoritative weapon used by most political extremists is to degrade the group under attack. In this case it was the Chicanos, who were represented by this racist "intelligensia" as irrational, animalistic and brutal. In turn the YAF'ers reinforce their image as omnicient crusaders; intelligent, pure, infallible. It's these two points of contention which perpetuate group violence. Jerome H. Skolnick in his
Politics of Protest said, "The term violence is frequently employed to discredit forms of behavior considered improper, reprehensive or threatening, by specific groups which, in turn, mask their own violent response with the rhetoric of order." We feel this is indicative of YAF and their paper philosophy of abstract humanity. The "New Chicano" is truly an ingenious use of false conception. The article was not only poorly written, but proved YAF as an amateurish group of conservatives still in need of political direction. They have yet to develop a confrontationist philosophy and it's only a matter of time before they disappear due to lack of creative ideas and cognition of life's realities. As for Chicanos? They'll be around a long time. Que Viva la Causa! Venceremos!

But look at what those Chicanos are writing about me!
UN TEMA REVOLUCIONARIO

Poco a poco se iban asercando las orugas. De en vez en cuando voltaba una hacia donde dormía el víctima. Despacio iban. Con cada pa a pidiendole permiso a las otras. Aunque muchas tal vez tenían preguntas, nadie las revelaba al grupo. Y no era que no acostumbraban juntarse en sus cuevas a discutir los asuntos del día, sino que cuando el grupo tenía hambre, el grupo comía. En este momento el grupo tenía mucha hambre, y por eso entre sí mismos habían decidido actuar ahora que el pinacate dormía.

En esta cena serían los jóvenes que se encargarían del "asunto." Se habían dividido en tres grupos: el primero se encargaría de subirse a la cabesa, para ver si deberas dormía la "cena"; el segundo se encargaría de treparse cerca de los ojos, para cuando llegara el tiempo de verdad, el pinacate no pudiera ver al grupo que lo hiciera; y el tercer grupo se iría a las patas de gigante, y con las cosquillas que le harían el pinacate mismo moriría riéndose, un celebre de su misma muerte! Se sabe hoy y se sabía entonces, que eran tres grupos los que se encargarían—y en verdad muchos mas los que comían. Pero en fin todos eran uno.
hatchet wielded by the governor. He does not wish to know about its success, nor does he care; the budget must be balanced. The governor is trimming, cutting, and slashing programs left and right to satisfy his campaign supporters and voters that got him elected. Those programs, such as Medi-Cal, Old Age pensions, Mental Health, and EOP, are programs that his supporters don't usually need or want.

Where could the governor save money, if that is what he really wants to do, without adversely affecting a great number of Californians? Where could he gain more revenue without destroying the success and continuation of Chicanos in higher education?

First let us examine the success that the EOP has achieved. In the Fall semester of 1968, the first year the program was established at SJS, 447 black and Chicano students were admitted. Of that number, 300 had to be admitted under "special" considerations. (Those special considerations were not created for the EOP students, as is generally believed; they already existed. The Athletic Department, for one, has always used these "privileges" to bring in anybody they needed.) According to high school records and counselors' reports, those 300 students were "under-achievers" and would have an extremely hard time in college. By the end of the Fall semester, the overall grade point average (gpa) was 2.12 (C). By the end of the year the gpa had been raised to 2.34 (C+).
El Frente Estudiantil Chicano (FESCH) and the Chicano Law Students at Santa Clara University have a battle going with the administration over the treatment of Chicano students on that campus. For those of you that aren't familiar with that campus, let me give you some background. Santa Clara is a private university. It is run by the Jesuit Order of the Catholic Church. This school has over the years systematically eliminated Chicanos by way of it's high tuition and it's academic level.

Chicano students weren't let on campus only after a study by the U. S. Civil Rights Commission that said that Santa Clara had one of the lowest minority enrollments in the state of California (let's not forget that the institution we're talking about is a Catholic one). Ever since Chicano students were "let" on to that campus, they (Chicano's) have been subjected to the worse type of psychological and physical abuse imaginable. I won't go into that now, only to what they are being subjected to at the present. Chicano students on that campus have 3 basic demands.

1. That 25 slots be opened up in the law school (with no tuition for Chicanos

2. That Chicano students in both the regular university and the Law School be given priority in financial aids.

3. That a Chicano Affairs Committee, that includes Chicanos from the community, be set up to handle any problems that involve Chicanos on that campus.
The Administration and the entire student body, including student government, are totally against the Chicano brothers there. They (the administration and the ASB) have pointed out the leaders in the school newspaper and have been intimidating them constantly. The Chicano brothers have been picketing the Mission and they have been joined by Chicanos as far south as San Diego. This fight the Chicano brothers are determined to win. The Administration (mostly priests) are against all the demands, but the one they are most opposed to is the one about the committee (we have one here on this campus and there is one at San Jose City College). They are afraid of the community. They are a private, very racist institution and they want to stay that way.

The only reason that the Chicano students on that campus are demonstrating is very obvious, they want to help their carnales out in the community and on this campus. All of you guys that are getting your B.A.'s and plan to go to Law School this is your battle too. So let's not forget our Carnales at Santa Clara. While you are reading this, they are hasseling with somebody at that school. Here it's pretty easy to go home and forget about your problems, but at Santa Clara, the Chicano students live there 24 hours a day. They probably have a racist for a roommate, or if they're lucky, they only have to argue with them over their dinner. So let's get involved with "our" Carnales over there and tell them that we back them up a hundred percent. The number to call is 984-4000 and you can ask for Jim or Shirley or Fran or Alfredo or whoever answers.
Recently at San Jose State College a political party chapter was established by concerned Chicano students. To introduce La Raza Unida Party on campus, the Chicano students, most of them from the Chicano Political Science Association, held a successful introductory rally. Food was served, a movie was shown and new students were registered.

Since the first rally was a success, the group has planned another registration drive. An interview with Marco Lopez, the chairman of La Raza Unida at San Jose State, revealed that approximately one-hundred students registered for La Raza Unida Party. Lopez stressed the importance of student participation. He said it is often heard on campus, mostly by the students themselves, that the students at San Jose State College are for the most part apathetic and unrelating to community affairs. It must be realized therefore that by registering with this "revolutionary" party a student can be assured of a future voice in determining the advancement of the Mexican community which needs and surrounds him.

Some of the projected goals that the Northern California platform has set forth are:

1. To insure that all La Raza has the opportunities so long denied them.
2. To insure that all La Raza has recognition of culture, history language, and tradition in society and the educational system.
3. To insure that La Raza barrios (housing, business, and all new developments) are improved as the people in them desire, within their means, and for their benefit.
4. To insure that all barrio lands are developed according to the community desires and within the interest of the community.
5. To insure that all that is "La Raza" is not lost in the process so called "assimilation".
6. All La Raza must work toward these goals within the community, in their county, and in the state with whatever means possible. Federal and State programs must be greatly increased to benefit La Raza and the educational system, both primary and secondary, and industry must institute programs that can and will improve our people in the areas of education, jobs, housing and all essentials that are necessary for a good and just life for all our people.
The development of La Raza Unida Party at SJS will take a combined effort by all students and faculty to make it a well established chapter. So let us all be aware that old feuds must be buried and let us make efforts to understand that ego problems are just as destructive as divisive methods.

"Si algun día no nos sirve el partido para ganar votos----tal vez nos servirá para otra cosa."

"No culture is deprived, it is only classified as deprived because it does not correspond to the middle-class culture of this country"

Pete Mesa

"Equal education means educating the children equally, not providing the same level of services"

Dr. James Kelly

"They come with the attitude that these people are beneath me and there isn't too much you can do for their child"

Stewart Alsop

"We are teaching these kids with psychological guns pointed at their heads"

Sal Castro
EOP CUTFACK (continued from page 14)

During the second year ('69-70), the new EOP students reinforced their ability to handle college material. The median EOP gpc for the state college system was 2.34; at SJS the median was 2.53 (100% of those students were "specially" admitted at SJS.) Also at San Jose State, 29.4% made the Dean's List with a "B" or better average. There were some students that ended the year on probation at one time or another during their college years.

In a study from the Annual Report on Educational Opportunity Programs, 1970, prepared for the Joint Legislative Budget Committee and from which most of the above information comes, randomly selected groups (regularly admitted lower-division students and EOP "specially" admitted students) were matched and compared. At Cal Poly, Pomona, the regular students received a median gpc of 2.30 to the EOP students' 2.23; at Long Beach State the regulars had a 2.45 to the EOP's 2.44. Here at SJS, the difference was slightly greater, 2.71 for the regulars as opposed to 2.53 for the EOP students. The statistics are not in yet for this year, but we can be assured that the trend will definitely continue.

In whatever way that it is viewed, the students under EOP have shown that they can make it, and make it well, in college. There is absolutely no justification for such drastic cuts as proposed by the governor. The following shows the cuts in the proposed budget compared to what the Trustees have requested.

Administrative Funds: the governor subtracted $160,439, from the Trustee's requested sum.

Financial Aids:

1st year students -- Trustees asked for $1,652,200
   -- Governor allocates $350,000
   \ minus of $1,302,200

2nd and 3rd year students
   -- Trustees asked for $1,006,949
   -- Governor allocated $350
   \ minus of $1,006,949

New Enrollment: -- Trustees asked for 3,755 slots
   -- Governor allocated 2,500
   \ minus of 255 slots
The total EOP outback can be more clearly seen by comparing this year's budget to what the governor wants for next year:

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<td>$3,272,283</td>
<td>1,652,153</td>
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An almost 50% cutback.

Under this proposed budget the new students would get a maximum of $100 State aid; they would have to make up the rest of their expenses through loans and work study jobs. The continuing students would get no money in grants and would have to depend solely on loans and work study, which would overload those avenues, thus everyone would suffer. (There is one misconception about EOP monies: Some people believe that the students get all their expenses paid by state grants. Actually, grants make up approximately 5 to 25% of total expenses and the rest comes from loans that have to be paid back, and through work study.) The implication must surely be understood, that worry about money and other non-academic matters will affect any student, and especially EOP students.

The governor has said that the budget cuts will not affect the program because the Federal government would pick up the tab for the rest of the money needed. But the State Budget Committee, in its *Budget Analysis for 1971-72* (March 1971), states, "we know of no justification for the budget rationale. The amount of funds to be received under the Federal EOG program is highly uncertain at this time." So the governor is assuring the state legislature that the U.S. government will pay for EOP, while it is "highly uncertain" of any money coming through. If the legislators heed his advice he would be in a position to have the program strangled and place the blame in Washington, D.C., after it is too late.

In that same *Budget Analysis* mentioned above, at least one large source of potential revenue can be found: the corporate taxes. During 1969, total corporate profits were $35.3 billion, before taxes. Of that only $7.3 billion was "taxable". Of this we cannot find the actual amount that was taxed, after corporate "loop-holes". At least one more "taxable" billion could be taxed in which the governor could
Humberto Garza, Director, and Jesus Reyne, Assistant Director for EOP, have verbalized some possible reasons and overtones to the cuts. Garza says that the program was never intended to go beyond two years; it was expected to fail from the start and eliminated thereafter. He also says that the extra effort put out by students insured the success of the program. Reyne points out that the whole educational system is being hit by Reagan, thus he can try to wipe out the minority programs and "justify" it as part of the educational cutbacks. Reyne also hopes that students and their parents write to their State legislators to express concern over the governor's actions toward EOP.

Jose Carreco, instructor and administrator at the Mexican-American Graduate Studies, insists that the grant money received by students will be paid back within a few years after graduation through taxes. He then points out that EOP exists because of deficiencies that have existed, for minorities, throughout the educational system. Another point that was brought up by all three administrators was that as successful as EOP has been, it has never been made known to the public. Not only has the state failed to publicize it, but the media has also chosen to ignore the program. The fact is available through the Chancellor's office and the state budget committee.

The Educational Opportunity Program has become "total education" for the Chicano, as someone has said. L.a Raza cannot let outside forces destroy the only part of education that they have truly participated in. EOP has not only been a means for long-needed Chicano, and other minorities' education, but it has also been a means for the education of the white-oriented American society and its institutions.
Do you want to be inducted into the armed forces? Do you believe in killing another human being? Do you believe that it is just for Chicanos to die at a higher rate in proportion to our population than any other minority or majority group? Do you believe that your hermanos, carnalos, or esposos should be forced to kill or be killed in war?

If the answer is NO, it is time we take action to rid ourselves of the deadly menace which is called the SELECTIVE SERVICE SYSTEM.

It is no coincidence that this system has time and time again found it necessary to "select" Raza to fight in the military so as to maintain the security of "OUR AMERICA". As it stands now we are getting the short end of the stick: 3% of the student population in the colleges and universities in the southwest are Chicanos. Yet Raza comprises 20% of the forces in Vietnam. For every gabacho who dies in the war three Chicanos die; 19.4% of the deaths in Vietnam are Chicanos. How many graduate from college? Bearly 1%--maybe less. This is not unusual. Chicanos upon graduation from high school (or dropouts) have either through force or lack of choice been manipulated into the armed forces. The seniors have been required to attend assemblies where Army, Navy, Marine, and Air Force recruiters have so often succeeded in coercing Chicanos into signing up. After hearing recruiters speak of the programs and the benefits available for those who enlist; and after comparing these so-called opportunities with their lack of confidence as college students., they rather go and "get
it over with". Garnales it doesn't have to be that way! are the alternatives? Though the best thing to do is to abolish the
draft, this will take time. Meanwhile what to do? There are many defer-
ments which Chicanos are entitled to under the law but are not aware of
it. Though deferments are temporary, Chicanos should make strong at-
tempts to obtain thier rights under the law. Refusing induction could
be the answer for some, but there may not be the need to suffer
penalties if you are entitled to deferments. The following are some
general information which could enlighten you to some aspect of the SSS
laws which could help you correct some misunderstanding you may have.

If you have an induction notice it is almost too late but come
in now for counseling. If you are classified I-A you have 30 days
from the date of mailing to request reclassification. If you had a
II-E (student deferment) classification last year you may not be el-
igible for it again due to low academic standards or failure to com-
plete enough units. If you are not given a student II-S deferment by the
college it is your responsibility to make a written request stating so
or complete a SSS#104 form from your local board.

Believe it or not we have legal rights to deferments other than
a II-S. For example, we have III-A financial and psychological deferment
concerned with dependency which many Chicanos could qualify for and
obtain. There are many physical and mental (I-Y or IV-F) deferments
you may qualify for. In reference to the lottery, many Chicanos have
the misconception that one gets a new number every time they draw from the
lottery pool. You are only picked from the pool ONCE, and that number is
permanent. So far there has been two lottery pools: one in effect in
1970 and another for this year. Since there has been very little educa-
Mon available concerning the draft, it is suggested that all Chicanos see a draft counselor. Don't over-estimate your knowledge of the system, for it may prove fatal. Worry about the draft today and not tomorrow. Tomorrow may be too late. Come and see your Chicano draft counselor early and learn how to fight the draft legally.

Draft counseling is available: MW from 1-3 in the EOP; ask for Richard Herrera. This is one way of saying CHALE CON LA DRAFT!

TO SERVE THE NEEDY AND THE POOR... PERO CUANDO?
To E.O.P. Students:

Today, while students filed past to pay their fees, I sat and asked for contributions for the Educational Opportunity Program. The students responded with generous contributions: polite explanations of "no", and mumbled jokes about their own financial situation. I must add that it was difficult to ask students attending college on their own scant means to donate to our futures.

There are 700 students receiving aid from the Educational Opportunity Program here at San Jose State. A generous donation out of the generosity we now enjoy would greatly aid the program especially in consideration of federally matched funds.

It has become very clear, that if the program is to survive that we must accept the responsibility of helping ourselves.

An E.O.P. Student

James A. Gonaales
A question which has been posed several times is:

"How is the New Viejo (Chairman) of the Mexican American Graduate Studies Department going to reach the objective of MAGS?"

Primero, let me share a viewpoint which is hopefully reflective of students, faculty, and community gente.

MAGS has sought to introduce the Chicano point of view into the educational process. This introductory process is the first phase of the involvement of MAGS both with the community and the educational establishment. Yet, we must now start to implement the second phase of MAGS objectives. It is very difficult to actually say---este es el objectivo primero de MAGS---and spell out the objective in specific terms. The nature of the program is based on a pragmatic process of synthesis that defies an ultimate definition. In other words we are in a continuous process of planning. Nevertheless, we must start from somewhere. Therefore, we have come up with the following instructional objectives.
The instructional objectives and purpose of MAGS serves a dual purpose. The primary general objective is to serve the educational and cultural needs of the Chicano Community. The secondary general objective is the creation of an "awareness" program for the Anglo community. In neither case can the objective be the creation of "expert on Chicano Affairs." This degree program would begin to give the student an introductory experience to the Chicano community. Therefore, the proposed instructional objectives and purpose of this department are contained in the following objectives.

A student completing this program will be able:

1. To identify historical experiences from the Chicano heritage and relate them to learning situations and the problems of today.

2. To define his own identity by demonstrating in both an academic and behavioral manner, the ability to research, conceptualize and evaluate the social psychology of the Chicano.

3. To interpret the social, economic, political environment in which the Chicano community finds itself and demonstrate an ability to construct alternatives.

4. To pose questions in his classes outside of the Chicano Studies which will stimulate the creation of new subject content by both faculty and students throughout the campus.

5. To share in the construction of his own bi-cultural perspective.

MAGS itself will be able to define and plan changes at the policy and administrative levels within the educational system which will provide greater educational opportunities for both the Chicano and non-Chicano student as well as faculty.
As stated before, MAGS represents a process of educational evolution. This process is one of developing and defining a set of values pertinent to the individual Chicano. This approach stresses self-awareness and acceptance, thereby releasing the individual to self-confidence and self-direction into our societal environment. This will develop in the student perspectives and skills which will assist him or ella to function effectively in a variety of settings, whether it be as a teacher, social worker, probation officer, community planner, researcher, organizer, philosopher, writer, etc, etc.

A MAGS graduate will be able to take "the man" on our terms. What are these terms? These terms simply stated are (1) community self-determination, (2) interdependence of each community individual on each other, (3) alternatives not dependent upon the majority community. In other words, the MAGS student strives to see himself as an independent individual and as an individual and as an interdependent with others, but not as an individual who is constantly dependent on others.

We must define the rationale to articulate the unique characteristics of the MAGS curriculum. The following questions might be posed to develop a rationale:
(1) What have people done against us? (2) What have people done to us? (3) What have people done for us? (4) What have people done with us? We can begin to formulate answers to these questions by applying those perspectives which are unique to our experience. These unique perspectives of history, language, and culture may also serve as tools which will open new vistas and develop better understanding at all levels of the educational spectrum.

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