


5-15-1971

¿Qué Tal! May 15, 1971

Mexican American Graduate Studies, San Jose State College

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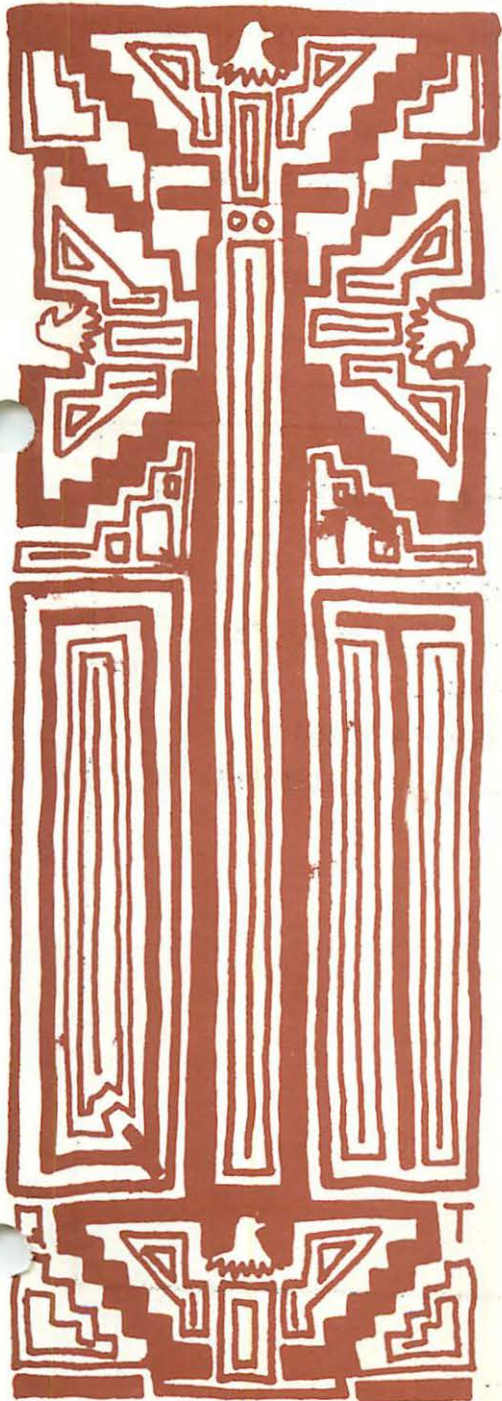
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¡QUÉ TAL!

NO. 7 MAY 15, 1971

CHICANO
COMMENCEMENT
1971





EL ABUELO

Que tal carnales, aqui me encuentran otra vez. I just finished washing my patas from the march to Sacra. Hijole! Never seen so many blisters. Pero eso no es todo. My feet will never hurt me more que mi corazon. As you already know, the Raza just couldn't get together for elections --our egos got too big. Man, never seen so many cabezotas! We only acheived in flushing carnalismo down the drain. Some of us were more interested in ourselves and not in the Raza as a whole. Pero, eso ya es history. Ahora viene el "Big One": The Chicano Commencement. Ojala que ya no seamos tan cortos--lets work together and make this project a success. The Chicano Commencement es para todos! Esperamos todos alli. Bueno, con su permiso, voy a seguir lavando mis patas. Ay! Pinchis blisters!

THE MESSAGES ARE:

Commencement
March
Pictorial
Chicana
Chicano Pianist
Music
Field Act
Poems
CAP
Tupamaros
Majors
Letter to Editor

THE PAPER IS

QUE TAL
156 South Ninth Street
293-4837
294-6414 x2468
San Jose, California

CHICANO COMMENCEMENT - JUNE 5th

The time for a CHICANO COMMENCEMENT is near. No more walkouts, no more protests, of the gabacho graduation commencement at San Jose State College. Instead, this June 5th, 1971, we will have our OWN. This will be a Raza commencement, and probably the first separate, independant, Chicano planned, Chicano administered, commencement ever held anywhere in the Southwest. But, hopefully, this will not be the first and only! Out of this one other Chicano commencements will arise. This is only the beginning. We hope to have not only graduates from SJS, people with bachelors and masters, but people from other colleges, Jr. colleges, and universities. Whether you'll receive an AA, AS, BA, BS, MA, MS, MSW, MBA, PHD, MD, EDDD D D D D, O lo que sea! Whether a 1971 January, June, or summer graduate, vengan a graduar con la Raza!! The graduation for Chicanos will be on a Saturday (June 5) - - - so if you want to go to your school commencement Friday, esta bien carnal. But the next day come to ours. Bring your friends and familia. Why a commencement? What are the objectives?

Why: Objective for January, June, or summer college graduate, 1971.

- 1). To develop and express a closer tie between the Chicano student and the Chicano community, and to further verify the students intention of "returning" to the barrio.
- 2). To demonstrate and communicate the "orgullo" which we have toward our Chicano graduates---and that only a Chicano commencement can do honor to this commemoration.
- 3). To gather and assemble Chicano graduates in one area so that thgy can more affectively express their concern and assert their unity in the interest of the community.
- 4). To initiate a conscious effort by creating a commencement that is relevant, conducive, and applicable to the students and the community---and that a precedent be set for the continuation of this event.
- 5). To indicate to that discriminatory element in the larger community that qualified and educated Chicanos do exist and that they are HERE and AVAILABLE.

Where: Guadalupe Church grounds---Eastside---San Jose

WHEN: June 5, 1971, 1:00 p.m.

How: We will have a commencement in the form of a "fiesta", there will be mariachis, a Rock-Latino Band, Chicano food, dancing, and Chicano speakers. Participants in the commencement can wear anything they want, but we especially encourage the use of sarapes or ponchos or any other form of traditional Mexican dress.

For further information call:
Mauro Chavez 295-2577 or
Chris Jimenez 292-5517

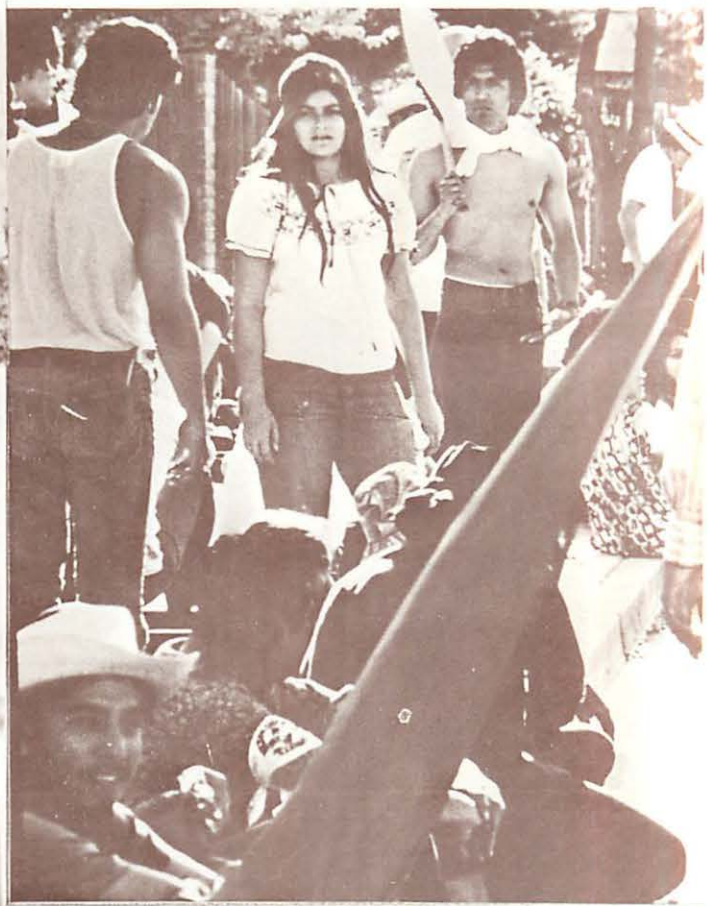
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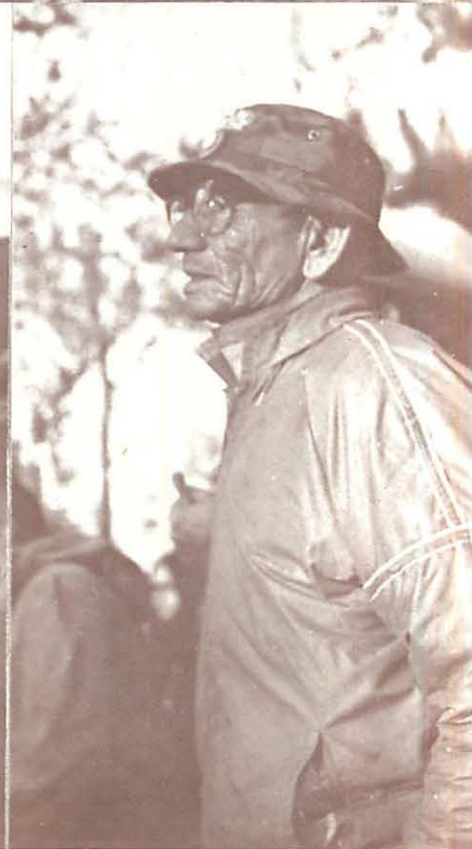
"MEDITANDO EN LA CLASE DE DON QUIJOTE"

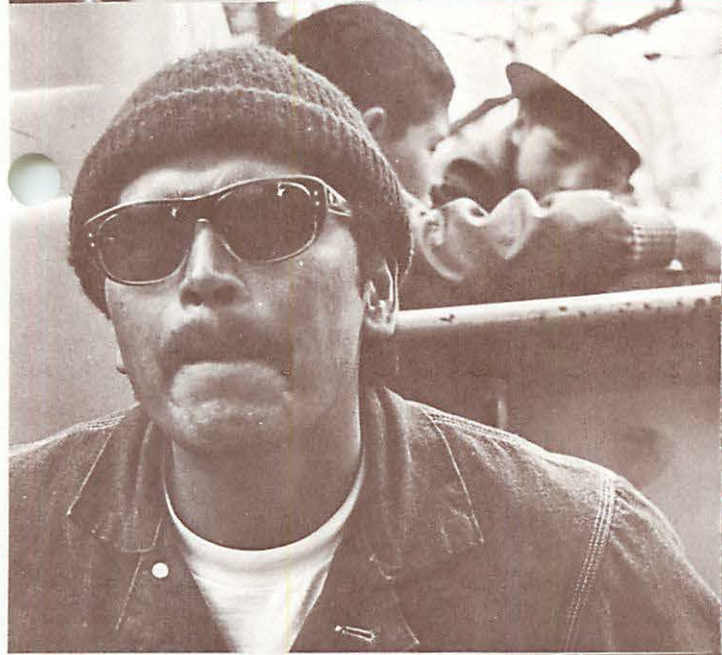
lo increíble
de la existencia
es que estoy,
pero no estoy,
ah, en tiempos lejanos
estuve,
en cuando el tiempo y
el viento se perdía
en las nubes blancas
y flotando
por mi sepulcro
fue la mar, mi
pais.

CARLOS UGALDE
DeAnza College

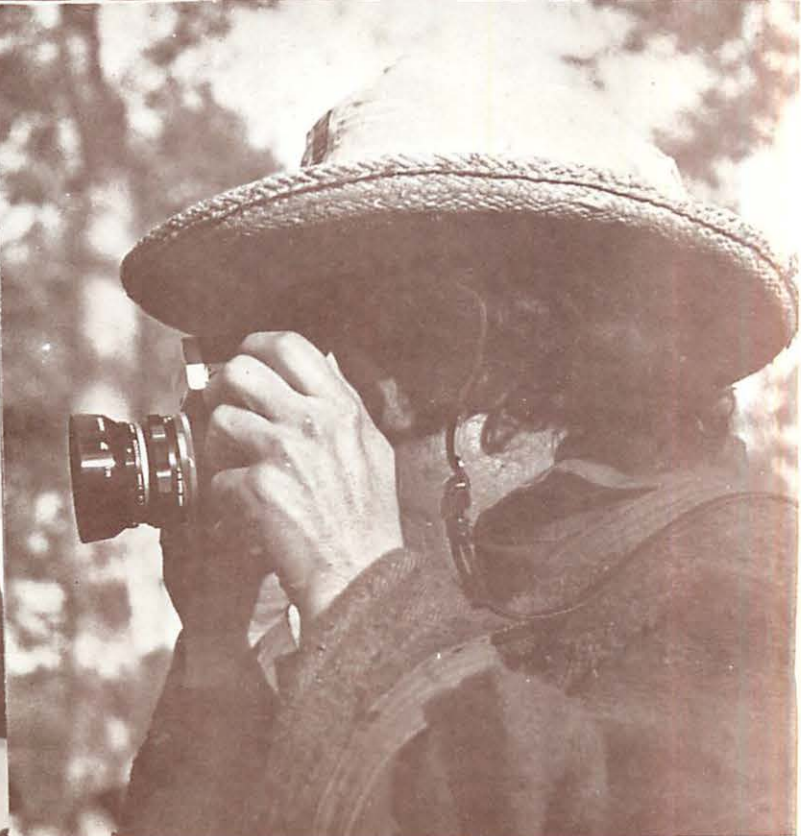
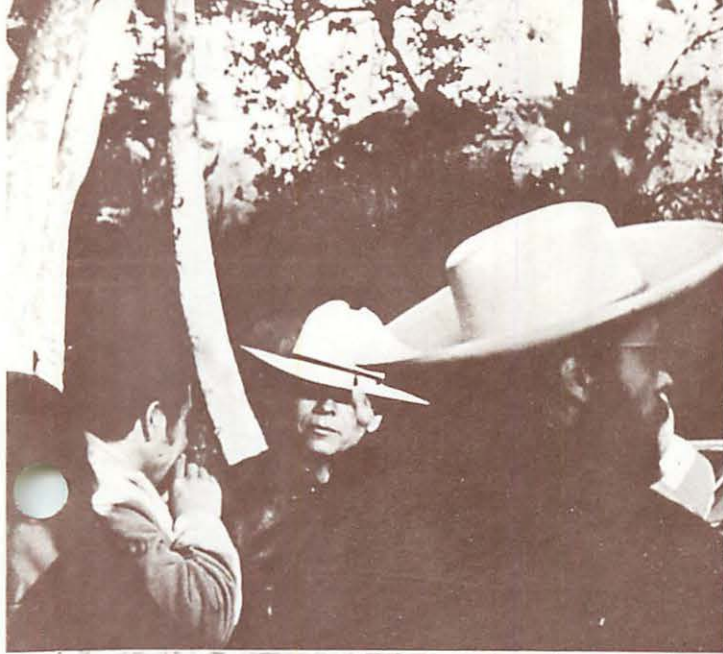


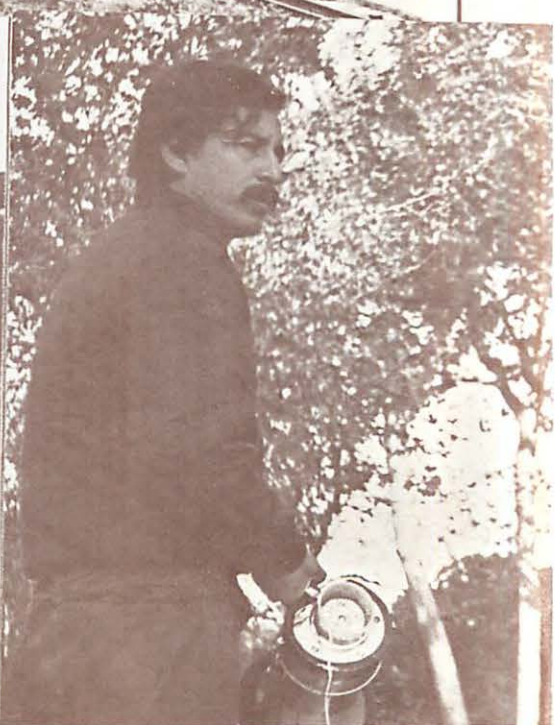
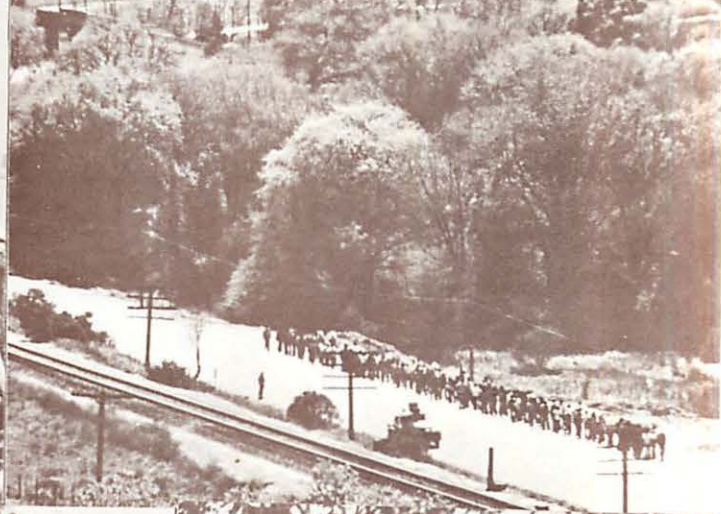


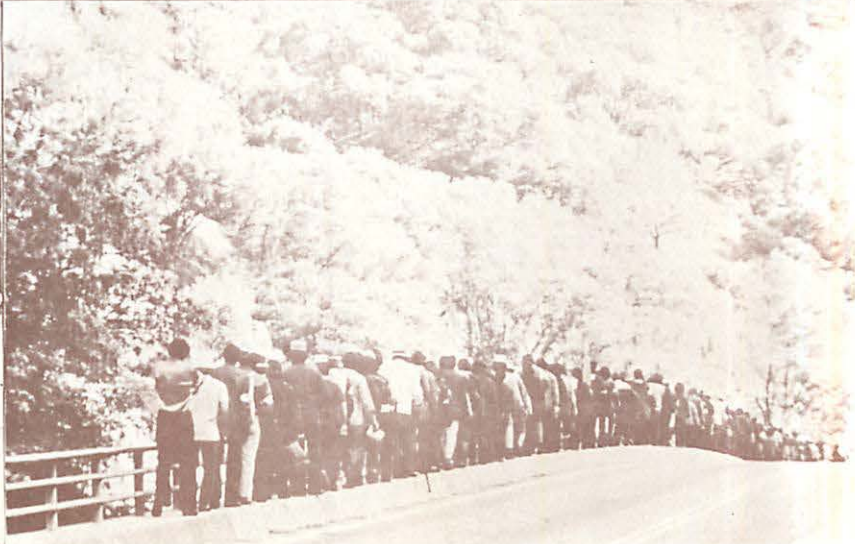












WE FINALZY MADE IT !!!

"We made it, we finally made it, oh my God, I don't think I could've walked another block! Ya llegamos a Penjamó!"

The mood was one of joy, one of satisfaction; the mood of triumph filled the air. After five days of walking on blisters, people leaving two by two all day. "Get inside the white line", and singing Gavilan, Gavilan, Gavilan. We reached the Capitol steps in Sacramento. There were about 150 Chicanos (Those that trucked the whole trip a pata.) who were hand clapping and singing "La Bamba" as we got ther.

What can I say about the trip? I don't know because it was all so beautiful. The feeling of brotherhood was evident in Thornton-- when our Raza in that town (population of Thornton 150) opened up their doors, that night when a group of about 60 people all "abrazados" in a circle and singing "De Colores".

What can I say about those 150 beautiful Chicanos who kept their spirits up. Hardly complaining and giving a smile to brighten the day.

What can I say to those beautiful Chicanos who stayed up at cooking 24 hours a day to keep our bellies full.

I can't really describe the march it was just beautiful. In this issue of QUE TAL there are a few pictures of the march. I hope that they will tell a better story than I have tried.



CHICANA EXPRESSIONS

Recently many Chicanas have come to realize that they share similar complaints against prevailing conventional attitudes on the part of Chicanos. These attitudes, which have never been questioned in the past, tend to inhibit the active Chicana student and limit her capabilities.

The Chicana, now aware of her invaluable potential, is caught within a role conflict. She is expected to play a feminine role and not be as dominant or aggressive as her male counterpart. It is considered unfeminine to speak up concerning "male affairs", such as politics, or any Chicano issues involving an intellectual decision. Yet, in the classroom she must compete to the utmost of her capabilities for academic achievement. Once outside the classroom, the Chicano fails to recognize the fact that she is capable of performing at his level.

In terms of participation in the movement, the Chicana has not been allowed to develop to her greatest potential due to male-dominance in leadership and decision making.

Why has there never been a Chicana MECHA chairman? Why do the majority of organizations (i.e., Committee on Mexican-American Affairs, Que Tal, etc.) on this campus have male leaders and members? Why is it that the Mexican American Graduate Studies Department have an almost all-male staff? Is it because Chicanas are not competent enough to handle such positions? We doubt it. A disputable example lies in the important role of Dolores Huerta with the Huelga. She is a beautiful illustration of what the Chicana can do and would do if given the opportunity to participate in all aspects of the movement without being stifled by conventional attitudes.

Because these attitudes do not coincide with the emerging changing roles of the Chicana student, it is time they be evaluated. The Chicano should avoid ridiculing or labeling a Chicana "aggressive" because she has taken the initiative to participate in male-dominated activities. He should be aware of the fact that Chicanas do not want to be Chicanos, but simply want to be able to work within any element of the movement without losing her respect as a woman. If Chicanos are in favor of "Chicana Liberation", they must first liberate themselves. Chicanos should take note of this quote by Chicano Leader Corky Gonzalez: "I am advocating the development of our women."

Helen Najera and Vicki Hernandez

TOP CHICANO PIANIST

On January 5th of next year, Chicanos and the rest of the student-body at Valley State will be treated to one of the outstanding piano recitals ever given by a student in the Music Department.

Florencio Lopez, senior, whose major concentration is in piano performance will be giving his senior recital.

The recital is a prerequisite for graduation and is usually performed by the graduating seniors around this time. It is sort of thesis for the seniors in the department.

Florencio has been at Valley State three years, transferring from Bakersfield Junior College and plans to continue his career in music either at USC or UCLA.

He credits Adrian Ruiz, Valley State music instructor with giving him a lot of help and would like to help other Chicano music majors who are just beginning. "Adrian Ruiz is a real genius in the field of music," he said, "and has really helped me out in every way during my stay at Valley State."

According to Florencio there are about six Chicano music majors in the department and would like to see other Chicanos get into the field of music. He feels that a new kind of contribution can be made by Chicanos to the music world just as in other fields. He encourages Chicanos to take advantage of the facilities and help that is available at Valley State. "I used to be one of the two Chicanos at Northridge Hall," he added, "Now with all the Chicanos living here, there are many things that make it like home, mainly the Chicano students."

Florencio would like to see many Chicanos at his performance because he wants to show that Chicanos can excel in any area, and it will make him feel at home.

Florencio has also received the young Artist Awards given by the Music Teachers Assn. and the National Guild of Piano Teachers. He also won the Kern Philharmonic Auditions and has received a scholarship from

the Music Teachers Assn.

He has played in various recitals from the Music Teachers Assn. meeting in San Diego to the State Convention in Santa Monica. Also at Cal State L.A. and Bakersfield Junior College.

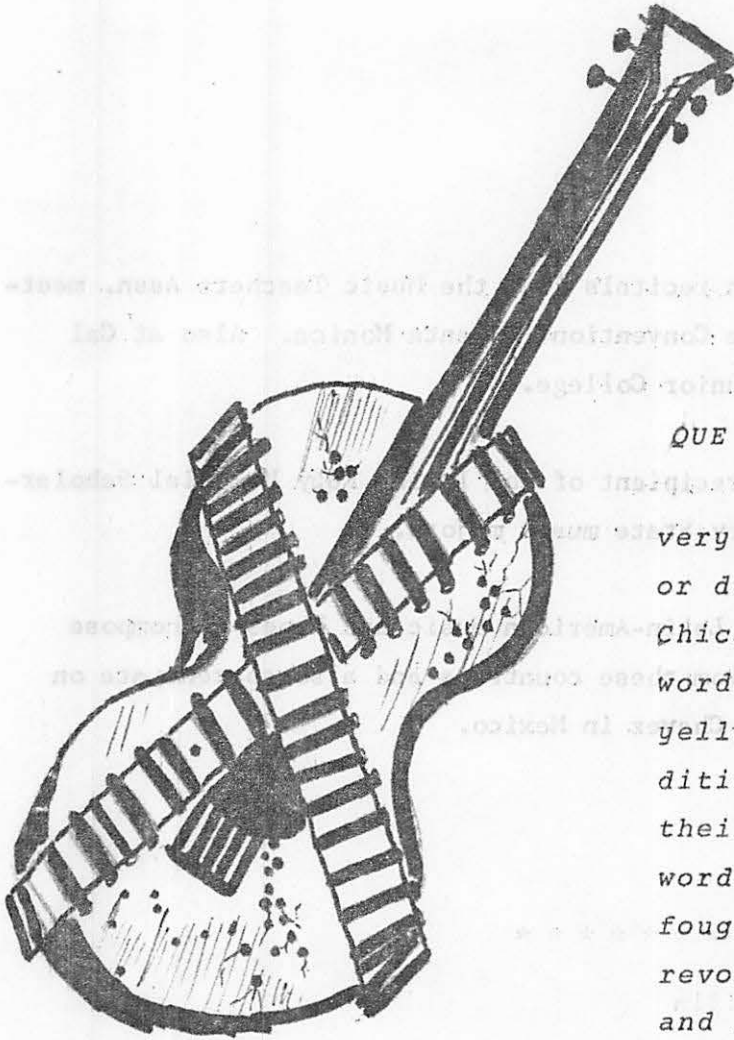
Florencio has been the recipient of the Irving Ruby Memorial Scholarship, given annually to Valley State music majors.

His concentration is in Latin-American music and hopes to compose some of the Indian rhythms from these countries and also concentrate on the music composed by Carlos Chavez in Mexico.

* * * * *

Caminando por la orilla
del mar
nos acompañan las gaviotas,
pelicanos, y los curioso pescaditos
las mananas tempranas.
El mar, inmenso, hipnotico
nos canta con sus olas
ya cansadas y eladas;
"Jóvenes enamorados que
abrazan esta jornada,
disfruten la vida divina,
es tal como una ola,
nace y viaja atraves el mundo marino
y termina aqui, por la orilla
del mar."

CARLOS UGALDE
DeAnza College



QUE VIVA LA REVOLUCION!

These are words that you are very likely to hear at any rally or demonstration that involves Chicanos. For some these are just words that come in the form of yells that they have been conditioned to say and respond with their "Vivas". But to many, these words are a reminder of the battle fought by their forefathers. La revolucion lives in their hearts and in their music.

Since "La Revolucion" in Mexico began (its not over with yet) the "corridos de La Revolucin" have told the story of the battles and heroes who have fought so valiantly to secure "tierra Y libertad" for all of the people of Mexico. These songs were written by the peones that lived in the towns the revolutionaries protected, by the men who rode in the revolution during the day and played the guitar at night, and by the children who have yet to inherit what their forefathers fought for.

Probably no other "heroe de la Revolucion" had as many corridos written in his honor as did el General Francisco "Pancho" Villa. The Corridos written for Pancho Villa told of his military accomplishments, how he ran General Pershing out of Mexico, how He and Emiliano Zapata worked for the same "causa" in different parts of the country, and of course, of the many loves the general had.

"Valentin de La Sierra" is another corrido about "La Revolucion!". This one is about a revolucinario who gets caught by the Federales and who is the object of an interrogation. He is a model of a "Revolucionario", he refuses to give out any information and so he is subsequently assassinated.

"La Adelita" is a tribute to the women who fought very bravely alongside her man. She is usually depicted in a very long skirt, the blouse, bandoleras full of shells over both her shoulders, and a gun in her hands. She is an example to all of us, the "so called machos, the "petite lady", and etc., that in that time of struggle there was no time for "woman's lib", it was a struggle that had to be waged by the man and woman together.

"Juana la Galla" is the corrido of a woman who led a very successful regiment of fighters, all of them men. She is the woman who had enough juevos to stand up to the Federales (they were prisoners in a village) and lead a successful revolt against them.

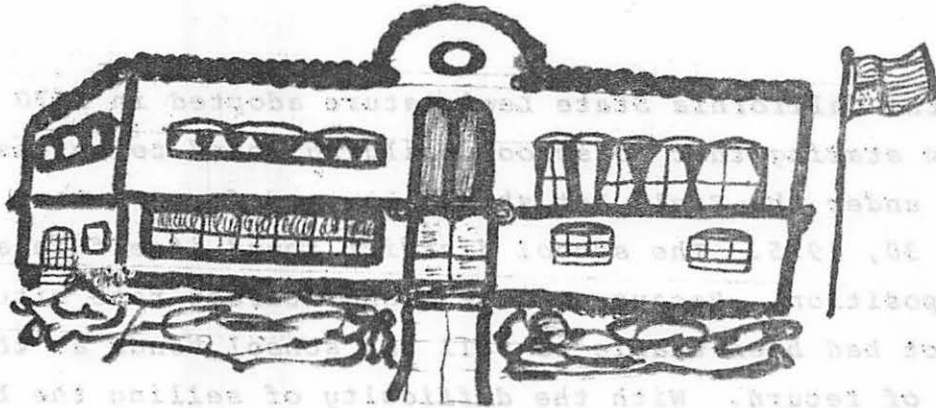
And so the "Revolucin" of Mexico is far from dead. The songs and the heroes that I have mentioned are still played and sung not only in Mexico, but here in the United States. And now with the Chicano movement growing, so is the popularity of these types of songs. The Chicanos in this country are beginning to identify more and more with the heroes of Mexico, and with the songs that go along with them. So next time you're at a rally or a demonstration that's full of Raza, and they happen to scream out "Viva La Revolucion", answer it back with a loud "Viva" that has meaning.

"SPUNKY"

The kids call her "spunky", her parents call her Juanita and her teachers call her Jane. She's 15, short, dark, with long black beautiful hair. She wears dirty bellbottom levis, a shirt a size too big and oh yes, always that heavy looking fringe leather jacket. Her stare is cold and distrustful, her manner--indifferent and impolite.

She may remind you of a beautiful rose, but on't try to get too close to her or like a rose with thorns, she'll stick you with a warning that will pain you---pain you because you thought you had finally reached her. Reached her, to help her find her way: because she's a lost child in a maze. Her mother, her counselor, her principal, her friend, all reaching out to help her, to hold on to her. All with different advice, all with different ideologies. Each not knowing whether they can help her or destroy her in the long run. Like a rose that is over watered and overcared for--not allowed to grow freely, she'll wither away.

LORENZA CADENA



"FIELD ACT"

On April 10, 1933, the California State Legislature adopted an urgency measure known as the "Field Act" which established reasonable standards for the design and construction and reconstruction of public school buildings in order that the buildings attain the requisite stability to withstand vertical loads and lateral forces (wind or earthquake). Thirty-eight years later the San Jose Unified School District Board of Education appointed three engineering firms to conduct a survey of the district's nineteen schools that were built before 1933. The schools were Peter Burnett, Hoover, Wilson, Roosevelt, Trace, Willow Glen Elementary, Grant, Lowell, H. Mann, Longfellow, Almaden, Lincoln Glen, Olinder, Gardner, Jefferson, Washington, Hester, College Park and Anne Darling. The engineer's report indicated that these buildings did not meet even the minimum earthquake construction standards required by the Field Act. Following the structural surveys the school board appointed a "Citizen's Committee", to study the rebuilding or replacement of the schools involved. When this committee reported in 1968, they recommended replacing all the pre-1933 schools. The monies for the rebuilding of the schools was to be raised by the passing of the school bonds. In 1969, a bond for \$9,236,000 was passed and construction planning for Grant Elementary and Peter Burnett Junior High began. Actual construction of these schools began in November 1970.

When the California State Legislature adopted in 1970 legislation stating that no school building found to be unsafe for school use under the Field Act should be used for a school building after June 30, 1975. The school district found itself in a difficult position. Because of the high interest rate situation the district had been unable to sell the school bonds at their lower rate of return. With the difficulty of selling the bonds as an excuse the district bided its time in regard to the other pre-Field Act schools.

The February 9 earthquake in the Los Angeles area alerted many people to the problem of unsafe buildings and the safety of the children in these buildings. Concerned parents confronted the Board of Education and following discussion the Board voted unanimously to vacate these schools with all "deliberate speed". The motion by the Board raises many concerns to the community. The proposed destruction of the schools bring the realization that they can not be replaced as easily as they are destroyed. Any temporary arrangements must be carefully planned for while logistic needs may be satisfied the educational quality, already poor, may be reduced. The heavy concentration of Chicanos in the affected schools, over 50%, makes the planning of future schools and the planning of present needs fulfillment of vital importance to the Chicano community.

In the past month numerous meetings have taken place in the various schools involving both parents and staff. The most vehemently opposed proposal has been the possibility of double session for the students. As of now not definite decisions have been made and the input of the community is vital if the schools are ever to become truly community schools.

"WOODROW WILSON JUNIOR HIGH SCHOOL"

Cars zoom by on the very busy one-way street. Standing in front, is a condemned building which is falling apart with old age. As you walk in the building and down the halls, you notice that once upon a time those dirty walls must've been a light green and the only thing that makes them look better is the bright colored paintings of the young Chicano students. The air is filled with a stale smell and the walls seem so lonely and empty.

The classrooms are packed, consisting of too many old desks, too many young Chicanitos and one very racist white teacher. On the classroom walls, letters cut out of red carbon paper spell "HONESTY", "EQUALITY", and "BROTHERLY LOVE". The floors are creaky, dirty and filled with litter. And on top of the black board hangs the glorious flag of the United States of America.

The cafeteria is a groove; some kids are tossing spoons and forks, throwing food and pushing each other, while others are just grooving to the sound of Sly and the Family Stone's "I Want to take you Higher". And the teachers are sitting in their very own faculty lounge, with their very own coke machine, discussing their very hectic morning.

"Oh, I bend over backwards for my students but these Mexican kids are just uncontrollable, when they're not cutting school, they're in some sort of trouble".

LORENZA CADENA



2121, Kammerer Avenue
San Jose, Calif. 95116
Phone: 251-9109

Dear Friend,

Eight months ago when we moved the Community Alert Patrol out of the meeting rooms and onto the streets, we made a commitment to the community. Our promise was to have patrol teams watching and documenting police activity every Friday and Saturday night. Growing in numbers and effectiveness, we have met that commitment, never missing a night. We need your help now to keep going and to keep growing.

Aside from a small crew of constant CAP workers, we have involved more than 300 people in the patrols. No one is accepted in CAP unless he is willing to give up one night a month for a patrol. That way, we keep from interfering in the rest of the necessary social and political work in the community. It is this same approach - limited but constant involvement - that we need financially to sustain CAP as a meaningful force in the community.

We know, better than anyone, that CAP is not a final solution. Since we started, there have been several unnecessary killings by police, and God knows how many beatings. This will continue until CAP is a 7-day, 24-hour operation and until the whole community is alert and ready to patrol; in short, until we have genuine community control of the police. We are not a solution, but we involve hundreds in making a solution possible, while we gather evidence and curb outright brutality in the process.

With many people handling our cameras, tape recorders and radios, we always need repairs. Two weeks ago a CAP car was wrecked and with it, the gear. Fortunately, the people are not in serious condition. This all costs money. Gas, mailings, printing, phones - all add up. We keep a tight rein on our funds. We have no waste, but we have no reserve either. We must be able to spend enough to have the equipment ready when the people show up to work.

Our growth plans are ambitious. We want to equip at least two cars and have them ready to go at all times. We also need to put at least one person on a subsistence payroll to do the daily work that can make CAP more than a week-end operation. We need to keep putting out reports to the community to build awareness - an awareness for organizing successful change of the police function and its malfunctions.

To build a sustaining fund, we need monthly donations. CAP costs are about \$200 a month. Continued growth demands much more than that. Your pledge of a regular monthly contribution is needed for effective operation. We hope you can and will make us a pledge. Please do not pledge any more than you are sure you can afford. We don't need promises which may not be fulfilled, as our budget determines the limits of our planning.

Thanks for your attention, for your help, and thank you in advance for your pledge.

Yours for community control of police,
COMMUNITY ALERT PATROL

Jim Gallardo, Chairman

Los Tupamaros



The following article is dedicated to all those fellow students who's concern for the poor and subsequent hatred toward the Yanqui imperialist government has made of them aspiring revolutionaries. Siempre Adelante!

VENCEREMOS!!!

As "american citizens" we are deprived daily by the news media of the events that are occurring in Sud America for the purpose of one sure thing that can be said of these guerilleros de la gente: They are being effective. It is because of these golpes the lackey governments are receiving that these revolutionary acts are being played down or marred. How much longer will these brave and noble warriors of the poor be branded as "seditionists", "theives", and "outlaws"? How much longer shall we Chicanos continue to ignore the actions and powerfully effective methods of urban guerrilla warfare used by our carnales in Uruguay?

The group I shall speak of are organizing and striking effective blows now in 1971, and have been doing so for the past eight years. They are known as the TUPAMAROS and their insignia, a "T" inscribed in a five pointed star, has already made its appearance on the dilapidated walls and fences in the poorest sections of Montevideo; declaring to the hunger-numbed victims of a despot state that someone has at long last taken the ultimate stand to destroy the system which with one hand maintains a tight grip on their tripas, while the other tears viciously at and exploits the land of the people.

The name Tupamaros is derived from an Indian revolutionary, Tupac Amara, who in 1780 was hung in a public square for his attempts to turn Spanish conquered lands over to the poor subservient Indians.

Among the basic concepts of the Tupamaro's theory and the practice related to such theory, the following points are most significant:

1) As Ernesto Che Guevara pointed out, you don't have to wait until all objective and subjective conditions exist to carry forward the revolution. According to the Tupamaros, the fundamental principle of the organization is that "Revolutionary action in itself, the fact of being armed, prepared, equipped, the process of violating bourgeois legality, generalizes revolutionary awareness, organization, and conditions."

2) Nor do we have to wait for unity among revolutionary forces to begin the struggle...In Cuba, the Popular Socialist Party chose to support a struggle that it had neither initiated nor led, and it survived.

3) Of course, this belief neither implies nor negates the political need for that struggle:

...a revolutionary movement needs a platform, documents, etc., but this should not lead to confusion. It is not only polished principles and programs that make revolution. A revolutionary movement must prepare itself for the armed struggle at any stage, even when conditions for the armed struggle don't exist. As mentioned previously, however, this should not be interpreted as "militarism" at all costs, as an under-estimation of all other activity. Work among the masses that leads the people to adopt revolutionary positions is also important.

If we are discussing a militant who works within a union (or a student among students) we must try to create an atmosphere, organize a group within the union or the entire union in support of the activity of the armed group and he must make preparations for incorporation in the group. Theoretical and practical development, recruiting, will be the main concrete tasks under such circumstances.

In order to fully understand the imperative "group-control" possessed by the Tupamaros and how such control pays off, one must consider the following actions by our carnales:

*1963 Raul Sendic and a group of Tupamaros make a successful arms raid on the Swiss Colonial Rifle Club.

*1965 Bombed: Bayer Asprin plant.

*1969 New Years Day: posing as drunkards, six Tupamaros entered the Old Court House and recaptured arms.

In February of the same year, the Tupamaros robbed a finance company of thousands of dollars and numerous accounting books. They then turned the books over to the press and courts to expose the fraudulent and illegal operations of the firm, which also implicated several cabinet ministers and other high ranking Uruguayan political, banking and industrial figures. That same month the Tups robbed a quarter of a million dollars from a Punta del Esta resort-casino, later retruning the protion which was to go to the workers for salaries and tips.

On June 20th, the day before Nelson Rockefeller was to visit Montevideo as part of Nixon's 1969 fact-finding tour, two Tupamaros overpowered guards in the garage-basement of the General Motors administration building, ordered the evacuation of all workers and sprayed the basement with gasoline from the gas pumps there. The resulting fire caused G.M. one million dollars worth of damage.

On the second anniversary of the death of Che Guevara about forty Tups disguised as members of a funeral cortege entered the city of Pando, 21 miles outside of Montevideo, and in a period of ten minutes they attacked the city's police station, fire department and telephone exchange, and then assaulted the city's four banks, taking between a quarter and a half million dollars.

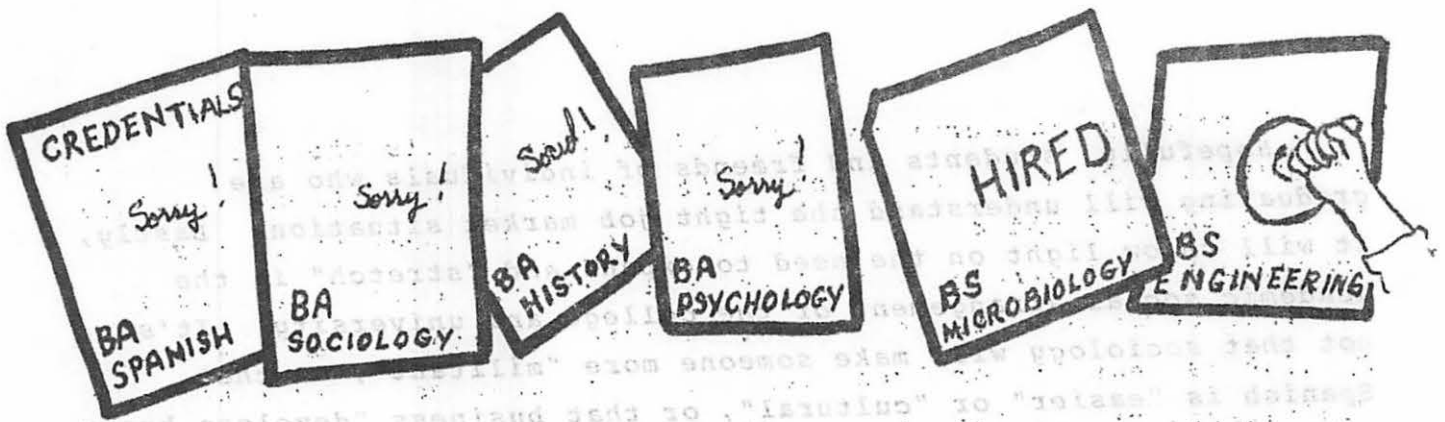
*1970 in February, on International Woman's Day, thirteen MLN (National Liberation Movement) women--one a Catholic nun--were freed from the prison they were being held in.

In April, Tupamaros made off with a tobacco company safe containing over a quarter million dollars worth of gold.

As Chicanos involved in the same basic struggle we must 1) investigate, 2) weigh, and 3) ACT upon what we learn. We must remain receptive to theory while at all times staunchly clandestine in regards to our strategy. We must plan-organize, plan-organize and act on our principles to the point of exhaustion. We must remain loyal at all times to la gente, and should at all times strive on their behalf.

* * * *

The preceding information regarding the Tupamaros was taken from a pamphlet--THE TUPAMAROS; urban guerillas of Uruguay. Published by Times Change Press, and written by Carlos Nunez.



Despues del BA: Jale?

What does the future hold for the 1971 college graduate?

Especially the Chicano graduate? How really valid are your BA and BS degrees? Well, for the vast number of students who have been going to school for five years looking forward with anticipation to graduation and career opportunities, the future brings traumatic times. Because of the nationwide inflation problems, which resulted in a "slow economic activity" and a sharp rise in unemployment, many job and career opportunities have experienced cutbacks and a steady stream of lay offs. In the area of business, the demand for executives particularly in finance, advertising, marketing, and personnel has virtually collapsed. A sharp cutback in hiring has also taken place in the engineering and scientific job categories. Chicanos contemplating a career in business and/or technology will discover that within the next ten years the strongest demands will be for computer operators, system analysts, recreation workers, engineers, and professional and para-professional medical specialists. Government jobs at the state and local level will also increase as these agencies begin to address themselves to resolving problems of urban areas, rapid transit, airport expansion, oceanographic development, environmental engineering, and social and medical inequities.

Hopefully, students and friends of individuals who are graduating will understand the tight job market situation. Lastly, it will throw light on the need to expand and "stretch" in the academic social arrangement of the college and university. It's not that sociology will make someone more "militant", or that Spanish is "easier" or "cultural", or that business "develops brown capitalists pigs", but if Chicanos as a people are to grow strong socially, economically, and politically we must develop our technical skills as well as intellectual skill. Let's not forget that the Chicano community doesn't just need social activists, reformers, or revolutionist, but dentist, pharmacist, administrators, and second grade teachers.

The Chicano Teacher

In the area of education there is a continuation of the tight labor market. The teacher shortage so widely deplored a few years ago as a "national debt" is over. What do these investigations and occupational anticipations tell Chicanos about their career opportunities in education? True, there are still a large demand for spanish-speaking and ethnic minority teachers in our communities. But most of these teachers are teaching social studies. There is a frightful shortage of Chicanos in math, science, elementary education, special education, and industrial arts. In San Jose there is a hunt for Chicano math, science, and elementary education majors to teach in predominantly Spanish speaking schools. Here at San Jose State with a Chicano student body of 1,123 students - the raza has concentrated heavily in the humanities and social sciences. These are the 10 top-ranking majors among Chicanos:² Spanish (with 99 students), sociology (98 students), history (55), political science (52), English (46), social science (45), psychology (42), art (35), physical education (34), and administration of justice (29). There are hardly any Chicanos in the natural and physical sciences, such as chemistry, meteorology, physics, and biology (the latter is the highest ranking major in natural science among Chicanos with 9 students). There are no Chicano majors in microbiology (BS degree), entymology, geology, zoology, architecture, chemical engineering, and life sciences. In business, which shows an encouraging number of majors in business administration (23 students), accounting (19) and management (17, there are not Chicanos majoring in insurance and only 1 major in real estate. The majority of those Chicanos that will attempt teaching as a career will do so at the Jr. high and high school level, very few at the elementary educational level. What do these figures hope to prove? It is strictly an attempt to publicize a marked disproportionality of Chicano majors and the affect it will have on the individual graduate once he leaves school.

² Office of Ombudsman, Ralph Poblano, San Jose State College.

Letter to Editor

What is happening to La Raza at San Jose State? What is coming down, why are we so disunited? Where are the Chicanos on campus?

The Chicanos at SJS are disintegrating into small-clique oriented or self-oriented group of "oportunistas." We no longer seem to look toward the Community for direction as far as the needs of La Raza, as a whole, are concerned.

We seem to forget that the Community is out there waiting for us to educate ourselves and return to help solve the problems that plague us. We seem to have forgotten what our purpose is here at college; instead we are haggling over this and that. The cry for unity is all around us, yet we cannot even unite in a campus setting.

Many people are hard to get together but we have a very common ground, we are all brown. If that cannot unite a group, almost nothing can. What is wrong, here at State? I don't know, but I do know that there are those that have started to pull their own movidas. Those movidas are not always in the best interest of all the Chicanos on campus. At times, those movidas seem to be purely for personal reasons or gains.

Not long ago, San Jose and San Jose State were considered the zeniths of the Chicano Movement. Now the people that came and even some Community people are asking about our disunity. We may think that our disunity is kept here within the campus, but it is known to the Community. I don't think that we have forgotten about La Raza and starting to go on our own trip or trips. But something has definately happened.

PSC, MECHA'S political arm, is but a symptom of what is happening to the Chicano at SJS. Last year six Chicanos PSC candidates were elected to office. Those Chicanos in Student Council worked hard to get Chicanos programs for us. Their thing was not to play petty politics; they were elected and they served all of us. This year PSC fell apart. It fell apart because the people running went into their own thing. Some went into playing the politician game, others went into playing the vote-getting game, and others just completely stayed out in the grandstands and did very little to help the ticket. Last year it was a total group effort; this year it was an individual thing. We cannot only blame the voters, for they did not seem to go out en masse to vote, but also the PSC candidates for not trying to get the vote as part of a group effort. By the time the elections were over, NOT ONE PSC candidate was elected. This is what happened with PSC, and this is what is happening with the Chicanos.

All I am saying is that unless we unite, we can no longer hope to change the small campus community, which gives us the experience to be used when we join the Community in full force. We have all been guilty of not trying to unite once again. Let's think it over this summer and really try next semester. Unity is power.
"Que Viva La Raza?"

A Chicano Student

QUE VIVA LA MECHA DIRECTIVA!

"Que Tal" wishes to congratulate MECHA on its restructure and its fine selection of people to fill these positions: Marco Lopez, Alicia Reyes, Esther Barron, Adrian Vargas, and Pat Villarreal were voted to fill the five-person rotating chair that MECHA decided to adopt.

This new structure was adopted in order to prevent the disadvantages of opportunism and individual control; in contrast, this framework will decentralize the areas of leadership so that different ideas can be represented within the organization. These ideas can be channeled into a cohesive leadership work force.

Again we congratulate MECHA on its fine selection and hope that it can work more effectively than in the past.

UNITED FARM WORKERS

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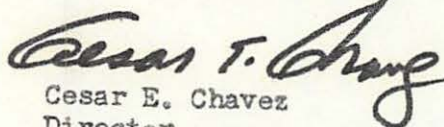
Dear Friend,

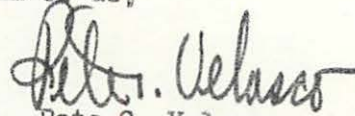
We wish to express our thanks and gratitude for your continued efforts in helping the Farmworkers in their struggle. You have stood by us in our darkest hours. Now, in other frontiers, we are proud to find you still marching side by side with us.

Your financial and moral support, your prayers and giving of yourself have given us encouragement and inspiration. Together we shall enjoy the glorious fruit of victory.

Your generous contribution of \$Love/Service is most helpful.

Peace and love from all of us,


Cesar E. Chavez
Director


Pete G. Velasco
Defense Fund

watch for the gigantic "FIESTA CAMPESINA"!

