

9-15-1971

¿Qué Tal! September 15, 1971

Mexican American Graduate Studies, San Jose State College

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¡QUÉ TAL!

No. 8 SEPT. 15, 1971





EL ABUELO

Que Tal! Amigos! Yo soy El Abuelo. A lot of you don't know me, pero quiero darles una buena bienvenida a San-Jo State. I also want to saludar a todos ustedes que son amigos viejos.

Maybe some of you are preguntando yourselves what a borrachito is doing in este magazine. Let me explain. Una noche, almost a year ago, yo andaba un poco pedo (como siempre) aya cerca del St. James Park. I needed a place to dormir, so I laid out behind a garage. Suddenly, I heard some ruido, and I saw some jovenes working on a newspaper inside. I went in to talk to them (maybe they could give me some feria for a botellita). I said, "Que Tal carnales!" Uno de ellos said, "That's it, that's the name for the newspaper!" Pues, what happened is that instead of giving me some feria for a tragito, they gave me a pinchi job! I sweep up their shop, pero unofficially, I'm their consultante (son buenos muchachos, pero son muy tontitos).

Man, este summer was sure long, pero al fin I'm seeing a lot of people coming back. Oye, siempre estuvo pesado el boycott de lechuga, no? I was really getting tired of tanto cabbage. The other day I was standing near the student union. Hijole, como hay Chicanada. Ajua! Ojala que toda esta bola gets together so we can really have a strong Movimiento this semester. There are a lot of organizaciones that you can get into como MECHA, La Raza Unida, La Asociacion de Artes Chicano, the Chicano Political Association, y naturalmente Que Tal! Ojala que todos trabajen like we did for the Marcha a Sacra. Bueno amigos, I won't talk any more. Como dijo mi abuelo, "En boca cerrada no entran moscas." Hay nos vemos!

THE MESSAGES ARE:

Recuerdos de Que Tal!
E.O.P.
Que Me Importa?
MSW
Gardener Center
MAGS
Heublien Signs!
Chicanas
Raza Unida
Carnalismo
Jobs

THE PAPER IS

QUE TAL!
156 South Ninth St.
275-6441
294-6414 Ext. 2468
San Jose, Calif.
95112

Recuerdos de Que Tal!

Four years ago, there were less than 50 Chicano students at San Jose State. Whenever you talk to any of the "old-timers" they always talk about how everyone in those days was "really together (we used to picket in the rain, etc., etc.)." How true those stories are is really hard to figure out. One thing that is true is that now that we have over 1500 Chicanos on campus, it is really hard for us to communicate with each other.

During the time that the Chicano Student Movement has been active at San Jose State there have been many publications which have attempted to serve the growing number of Chicano students. Newspapers such as EL MACHETE, BRONCE, LA PALABRA and TRUCHA, all have originated with students from San Jose State and San Jose City College. Each newspaper in its own way has tried to convey the story of the Chicano and his work. The newest of these newspapers is QUE TAL!

QUE TAL! began with the idea that the students here at San Jose State needed to communicate more with each other. While there has always been a group of students that actively participate in many activities, there are still the great number of students who are not active in any Chicano organizations. There are many reasons for this. The important thing is that the non-active students needed a way to get to know the activists and also to get information about the many Chicano activities on campus. Only in this way can the Chicano Student Movement grow and involve more and more people. Many times, lack of information breeds rumors and misunderstanding.

Many students feel threatened by activists. They feel that they will be "put down" because they do not dress, or talk or walk like a "true" Chicano (whatever that is). QUE TAL! is based on the belief that the only way to judge a Chicano or Chicana is by their WORK. Part of your work as a Chicano student is to get an education. The Chicano student that is studying is a Chicano that is working. That is not to say that we should only study. But, if a student is active in many projects and is not studying, then he is doing himself and his Raza an injustice.

No one can say how much you should do. Only you can decide that. QUE TAL'S! function is to inform you about groups and organizations that are working. We want to tell you what they are doing, what you can do to help, and who to contact for more information. The monthly Chicano Calendar has dates of events and meetings which will help us see when and where groups are meeting.

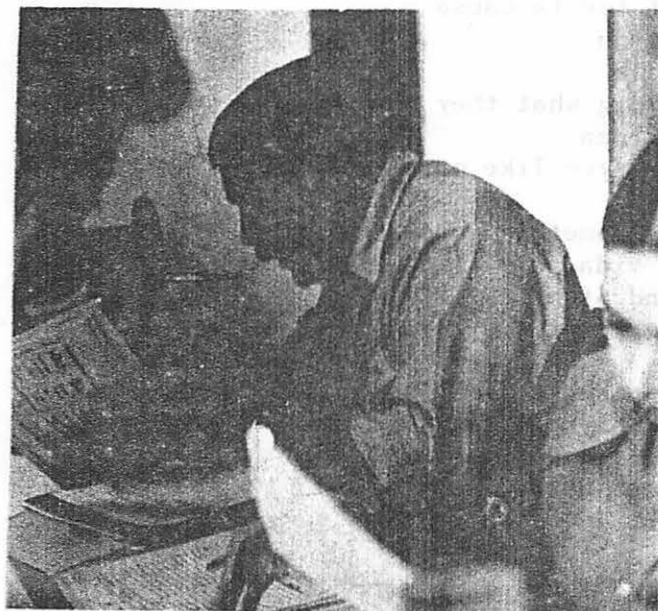
This is the eighth issue of QUE TAL! In reviewing the last seven issues it can clearly be seen how QUE TAL! has contained three basic messages: First, information will help us to communicate and get closer to each other. Second, reporting on people and organizations who are working for our Raza will help us find out where to go if we want to help. Third, Education is one of the most important fields that we must learn to understand. We may talk about educational racism, mis-education and irrelevant schools, but unless we learn how the education system works against us, we will never be able to make it work for us. Talking and complaining will not make changes, only knowledge will do that!

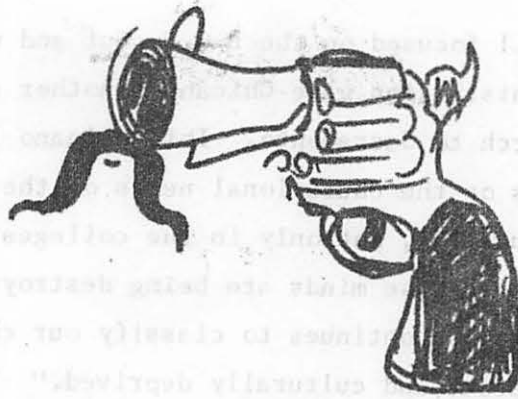
The first issue of QUE TAL! contained information about what Chicanos have done in the past at San Jose State. Many people have made possible the gains that we have made, and unless we understand what they did, we will not be able to make more gains. That same historical article will appear in this issue. The second issue was concerned with familiarizing the students with campus organizations and programs, such as E.O.P., the Committee on Mexican-American Affairs, E.M.P.L.E.O., and the Grape Boycott Committee. The third issue was a Chicano Telephone Directory. It contained information and addresses of the Chicano students and faculty on campus. It also contained the addresses and telephone numbers of many community organizations. The fourth issue focused on the Chicano and the law. It contained articles about Los Siete, the Community Alert Patrol, and L.U.C.H.A., an organization from Los Angeles which is trying to make prison reforms. The organization is focusing its efforts on the Chicano Addict. The Chicano Addict is the victim of the California Prison System. The article pointed out that of the narcotics offenders in Folsom prison serving sentences of 10 to 15 years, the majority (65%) are Chicanos. The same is true with prisons all over California. Chicanos in all prisons are serving longer terms than whites or blacks for the same crimes.

The fifth issue of QUE TAL! was dedicated to Lydia Martinez, one of our hermanas Chicanas who died accidentally during the Christmas vacation. Lydia's death meant the loss of one of the movement's hardest workers. That issue contained a fine poem written by Zelima Sanchez Williams in tribute to Lydia. It will be printed again in one of the coming issues. QUE TAL! did not always deal with serious issues. Many of the articles were about Chicano Culture and Music. The fifth issue contained poems written by new students. They showed us that the creative Chicano mind is at work everywhere. We look forward to their leadership this year.

The sixth issue of QUE TAL! focused on the E.O.P. Cut and what it meant to La Raza. The Reagan Administration gave Chicanos another slap in the face. Our response was a March to Sacramento. This Chicano Educational Pilgrimage was meant to focus on the educational needs of the Chicano student. Chicanos demand education, not only in the colleges, but also for the thousands of chicanitos whose minds are being destroyed by an arrogant educational system which continues to classify our children as "slow learners, mentally retarded and culturally deprived." The March was not meant as an appeal to Reagan and his Racist supporters, but as a statement on the part of the Chicanos determination to educate himself and his hermanos. The seventh issue of QUE TAL! contained a pictorial report of the Chicano Educational Pilgrimage. Two hundred Chicanos walked for five days that they will never forget. On returning, the Chicano graduates held their own Chicano Commencement. Dressed in their own "graduation robes," they held a ceremony in the barrio, complete with mariachis and cerveza. On that sunny morning of June 5, 1971, Chicano college graduates took time to re-affirm their willingness to return to the barrios and help their people. Any history that will be made this year will be up to you.

We of the QUE TAL! Staff would like to invite you to join us in making this another year for the Chicano at San Jose State. If you would like to join our staff, contact Jess Jacques at 275-6441. We also invite any articles or material that you feel could be used by the magazine. We'll be seeing you around. Viva La Raza!





"FOR PANCHO VILLA AND TO JOSE"

Buenas tardes, Pancho Villa
Did the Federales and La Revolucion get you down?
Pobrecito
De que te sirvio
Tanto matar, tanto sufrir
So the snobs call you a Van-dee-to
El frito-bandito of your era
Not worth it but
You're a martyr and a hero
To your gente.

Pancho Villa
You're a heavy
To your gente
Who might not have known you
If it wasn't for La Causa
Y la pura union
De vatos locos
Who finally dig what they are doing
Es mucha belleza
For unworthy eyes like ours to behold.

And you know something
Amigo de mi vida,
Almost friend of mine?
It is too worth it
I guess
Porque without a man like you
La raza would be muy triste
Ya que necesitan un empuje
To surpass the hardships
De esta vida.

----Naguib Manzur

welcome from eop



The Chicano E.O.P. at San Jose State would like to join the staff of Que Tal in wishing all the new and returning E.O.P. students welcome to the campus. We, at the E.O.P. hope to see all of you in our office (Building V) at some time during the school year, whether because you are experiencing difficulties in your classes, or because you'd like to drop by and just talk. We are always available to any student who needs help of any kind.

For those of you who have not been in our office yet, we'd like to take this opportunity to introduce our staff: Humberto Garza - the Chicano E.O.P. Director, Jesus Reyna - Assistant E.O.P. Director, Esther Munoz - counselor, Lawrence Holguin - head of counselor aides, Jim Santi - Master Tutor, Arnold Bojorquez - C.C.P. Coordinator, Bertha Gonzales - Secretary, Lupe Acosta - Secretary, and finally, Sweet Loretta Medina - Secretary.

If any time during the school year you should have any kind of problem with tutoring, counseling, finding a job, etc., don't hesitate to come in and find out if we can help out. Again, good luck to you in your classes, and we hope to see you soon.

Y E S O A M I - Q U E M E I M P O R T A ?

In October of 1967, five Chicanos picketed the San Jose Draft Board to protest against the excessive death rate of Chicanos in Vietnam. But by August 29, three years later, 20,000 Chicanos mobilized and marched in Los Angeles to protest against the same issue. Few Anglos learned from these experiences; to them we were just a bunch of "Damned Communist Mexicans." One would think that time serves as a sensitizer, an opportunity for a government to recognize a people's grievance and respond to their needs. Unfortunately, gabachos in government don't see it that way. Last month, for example, LA authorities sanctioned the deliberate attack of 500 police on a peaceful gathering of La Raza, who were simply practicing their constitutional right--to protest their people dying in Vietnam. Our struggle for social justice has been hard and tedious. Chicanos all over the Southwest have responded to the needs of the Raza and attempts are being made to ameliorate oppressive conditions. Today there are 1000 Chicanos at San Jose State. Five years ago there were only about 50. How did they all get there? Because the gabacho was benevolent and felt sorry for us? The answer is a flat indisputable NO! Chicanos who cared made it happen. Situations don't just happen, they are struggled for. "A struggle," one Chicana long involved in the movement said, "which no one should take for granted and allow to stagnate." The following, for your convenience, is a brief and fairly accurate historical account of Chicanos struggling for justice in San Jose:

1965

- A. Social Consciousness among Chicanos at SJS is aroused by the impact and political significance of the Huelga, the Black Movement, and white radicalism.
- B. A new sense of identity among Chicanos emerges and grows to overshadow the gabacho's myth of the "American Dream." Anglos' values of materialism are wrong and contradictory to the Chicanos' philosophy of carnalismo and self-dignity.

1965 - 1968

Film: "Day of Concern" (1965)

Efforts are being made to radicalize Chicano students and to promote ties with the community. Chicanos at State formed SI (Student Initiative), an organization aimed, principally, at reaching students of Mexican descent, on issues of cultural identity and white racism.

Project LEAP (baby EOP) admits 50 Chicanos to SJS. (1966)

SI becomes MASC (Mexican American Student Confederation)

Committee on Mexican American Affairs emerges. It becomes the official representative body of students and community on campus. Also, United People Arriba and the Black Berets in forefront of Community activity. (1968)

Chicano Commencement walkout to protest the inadequacy of educational system and its detriments on the Chicano. Five hundred students and community people walked out of Spartan Stadium. (1968)

Chicano students direct EOP (280 students admitted). Teatro Urbano is formed to teach and organize the community. (1968)

1969 - 1970

Chicanos protest Fiesta de Las Rosas because of the cultural exploitation of La Raza for commercial purposes. (1969)

Confederacion de La Raza formed for purpose of Raza power base for social change.

Mexican American Graduate Studies officially instituted. (1969)

Student Grape Boycott Committee formed to work for the farmworkers and to involve students.

MASC becomes MECHA (Movimiento Estudiantil Chicano de Aztlan).

Froben Lozada, Chicano Scholar-in-Residence gives first speech. (1970)

Semana de La Raza: A week of cultural, political and social activities focusing on La Raza.

January 1971 - June 1971

April 2 - 6 - Chicano Educational Pilgrimage: March to Sacramento to re-affirm Chicano determination for education in colleges, high schools, and elementary schools.

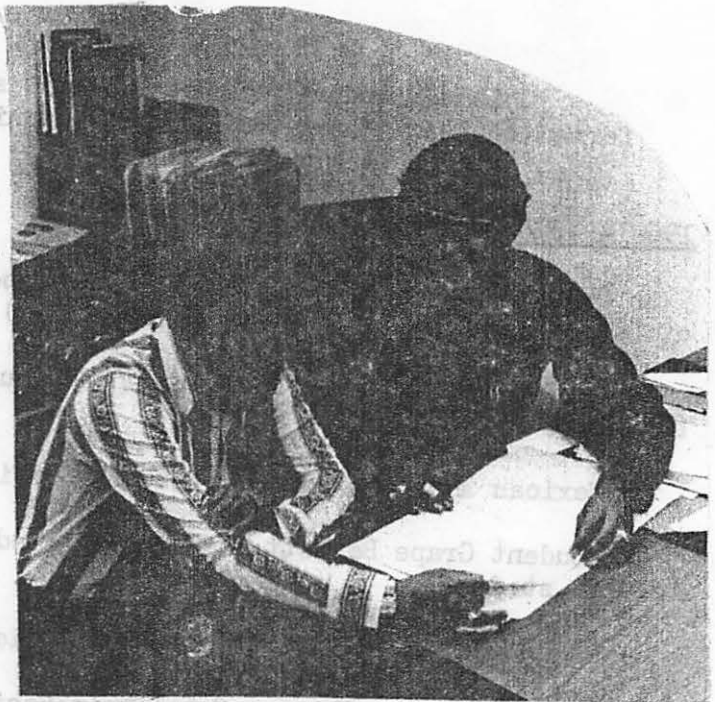
June 5 - Chicano Commencement: Chicano graduates hold ceremony at Guadalupe Church to show responsibility to our community.

August - Fifty new Chicano students at San Jose State take part in special summer program.

SCHOOL OF
SOCIAL WORK

Bienvenidos a San Jose. Whether you are new to the campus or "an old veterano," you will be pleasantly surprised to learn that the School of Social Work is opening its doors this year to the first class of graduate social work students at San Jose State College.

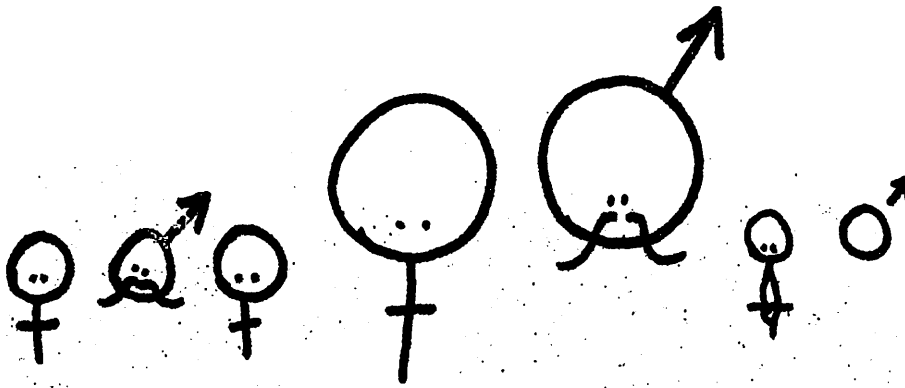
We extend our thanks to MEChA student representatives Fred Villaseñor, Leonardo Garcia, Chris Jimenez, y muchos otros, asi como la Confederacion de la Raza Unida representative, Raquel Silva for their help and participation in the MSW Admissions Committee. With their help we look to a fine first year class of students that should make a contribution to "el movimiento."



Our staff has increased beyond the first year planning. The present faculty consists of Paul Sanchez, Dean of the School; Salvador Alvarez, who will head up the Policy Analysis Sequence; Celia Medina, who will head up the Human Behavior in the Social Environment Sequence; Manuel Miranda, in charge of Research; Mathew Camarillo, Coordinator of Field Instruction; Margarita Terrazas Barrientes, Field Instructor; Efraim Lugo, Field Instructor; Sofia Mendoza, Barrio Professor and Antonio del Buono, Barrio Professor.

Paul Sanchez went to England on vacation (to start a Chicano movement?) Sal Alvarez is finishing his doctorate in social welfare. Manuel Miranda taught this summer at the University of Washington. Margarita Terrazas got married during the summer. Buena suerte Margarita.

Esperamos que nuestros deseos de progresar en nuestro propio desarrollo se lleve a cabo. Reconocemos lo dificil de la tarea pero trataremos de no flaquear. Juntos lo imposible se realiza y la vida se vive.



GARDNER FAMILY HEALTH CENTER

Recognizing a need for medical care services in a poor section of San Jose, a group of volunteer Stanford medical students working closely with the people in the area, have established the Gardner Family Health Center. Gardner is a Model Cities neighborhood, in which the majority of the people do not receive private medical care. Even though the area is centrally located, transportation problems and poverty have prevented the people from receiving adequate health care. The students, under the direction of Chris Murlas a second year Stanford medical Student, are attempting to rectify the situation and bring health services to a community that has not had them before.

The Health Center, located at 310 Edwards Street, is open four nights a week, Monday through Thursday, from 6:30-10:00 pm. It will offer a wide range of services. Its laboratory, staffed by ten volunteer medical technologists from Stanford, provides a complete range of routine lab work. Over fifteen doctors will provide general medical care for the community. The Center also has ten volunteer nurses.

To alleviate the transportation problems, volunteers will be ready to drive people to and from the Health Center. Over 30 community people have also volunteered their time to work as medical receptionists, translators, and to staff a child-care center. Since the Gardner area is predominately Chicano, bilingual personnel have been recruited. The Center will also provide social service care for those people in need of it.

MEXICAN-AMERICAN

GRADUATE STUDIES



MAGS is a graduate department which offers a Master of Arts degree to graduate students enrolled in the program. It also offers a Minor in Mexican American Studies to undergraduate upper division students in the college. MAGS is the first Chicano graduate program in the nation. In September of 1971, MAGS will be starting its third year at San Jose State.

The faculty of MAGS consists of the following full-time and part-time professors:

1. Jose Villa, Department Chairman, Associate Professor
2. Hector Cordova, Graduate Advisor, Associate Professor
3. Dr. Feliciano Rivera, Professor
4. Randall Jimenez, Undergraduate Advisor, Assistant Professor
5. Bill Manning, Assistant Professor
6. Dr. Felix Garcia, Assistant Professor
7. Jose Carrasco, Assistant Professor
8. Antonio Soto, Part-time Faculty
9. Manuel Fimbres, Part-time Faculty
10. Tino Esparza, Part-time Faculty
11. Jorge Acevedo, Assistant Professor, (will be on leave of absence)

The following courses are required for a Minor in Mexican American Studies:

1. MA100 Mexico and the USA
2. MA101 Introduction to Chicano Studies
3. MA120 The Mexican American Community
4. MA125 The Mexican American Family
5. MA130 Politics of the Mexican American Community
6. MA140 Economics of the Mexican American Community

Alternative Plan: Four or five of the required courses and one or two courses from the following list to tailor the minor to the students' major interest.

1. MA105 Pre-Colombian History of Mexico
2. MA110 Peoples of Northern Mexico
3. MA150 Church and Community
4. MA160 Barrio Teaching Methods
5. MA162 Problems in Bilingual Education
6. MA165 Chicano Creative Writing
7. MA166 Chicano Theatre
8. MA170 Nativistic Movements and Social Change
9. MA180 Individual Special Studies

If there are any questions regarding the Minor in Mexican American Studies, contact Mr. Randall Jimenez at the MAGS office.

HEUBLEIN BOYCOTT

The United Farm Workers Organizing Committee (UFWOC) has announced an appeal for support of their boycott against all Heublein products.

Their products are:

Italian Swiss Colony Wine
Smirnoff Vodka
Cuervo Tequila
Hamms Beer
KiKu Sasamune Saki
Kentucky Fried Chicken
Lejon Wines
Canadian Whiskey
Laner, Inglenook, Beaulieu Wines
A-1 Sauce
Ortega sauces and chile
Petri Wines

The Farm workers found it necessary to boycott Heublein after the company would not negotiate with the workers. The workers are seeking a minimum \$2 an hour wage that now averages \$1.80. They also want control of pesticides and hiring through the Union rather than labor contractors, in addition to medical benefits.

A law suit also has been filed against Heublein, accusing them of deceiving and defrauding national labor leaders and violating Calif. anti-trust and labor laws.

George Meany, President of AFL-CIO, refuses to support the boycott, in fact, he is working against it. He has sent letters to all AFL-CIO unions instructing them not to support the boycott.

Support of the boycott is extremely important to insure its success.

More information can be obtained by calling the Huelga Office at 297-4651. The office is located at 237 N. 1st St., San Jo.

----Flora Navarro
Maria Fuentes

HEUBLEIN SIGNS!
(BOYCOTT OVER)

CHICANAS



CHICANAS,

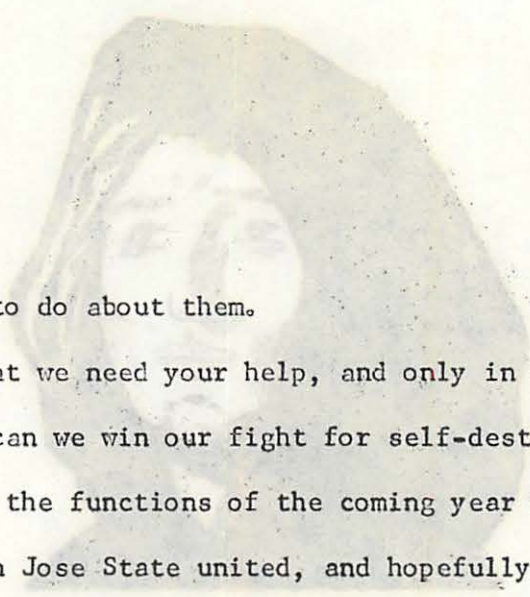
We, as Chicana students of San Jose State, would like to extend a warm welcome to all the new incoming students. We would also like to encourage all of you to participate in some of the many new experiences which await you in the coming year.

It gives us great pleasure to see more Chicanas pursuing a higher education--for through this tool we can be given a chance to fight along-side our men to change the injustices which have been done to our people and to allow them to determine their own destiny. Whatever purpose you, as a Chicana, have in pursuing your education, you have either included one or all of the following reasons:

1. To benefit yourself.
2. To benefit your family.
3. To benefit your community.

In any case, "la Chicana" is being educated "por la Raza." Through getting involved in such things as M.E.C.H.A., the Chicana Presentation and some of the other activities which will be offered to you, "la Chicana will achieve an wareness of herself, the needs of her family,

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her community, and learn what to do about them.

The important thing is that we need your help, and only in involving and uniting ourselves as Chicanos can we win our fight for self-destination. We encourage all of you to attend the functions of the coming year and get actively involved. You have entered San Jose State united, and hopefully, will work in unity.

Bienvenidos,

Rosa Velasquez

y

Alicia Reyes

Please feel free to contact any of the following people for activities:

Rosa Velasquez

243-4090

E.O.P. Bulletin Board

In any case, "La Chicana" is being edited "por la raza." Through getting involved in such things as N.E.C.I.A., the Chicana Presentation and some of the other activities which will be offered to you, "La Chicana" will achieve an awareness of herself, the needs of her family, to benefit your community, to benefit your family, to benefit yourself.

LA RAZA UNIDA PARTY IN SANTA CLARA

The feel of elections is in the air again and we are beginning to see the signs of an upcoming election: The news blares the facts of defections of candidates to other parties, of senators accusing one another of misdeeds, and we even hear where one senator is capping on Ronald Fig Reagan because he is not helping Nixon Fig get elected. They say that Nixon needs California because with its huge electoral votes it is indeed a pivotal state in the upcoming Federal elections. We all see T.V. commentators speculating on who will run for office and who will align with who. The airwaves are indeed beginning to be filled with the question of who will run America for the next four years. The time is particularly important to the radical community because it will decide who we will have to hassle with when it comes to police tactics, how they will be employed, and who will get government funds for the poor.

In the midst of all this excitement, where is the Chicano? What is his role in the government? Will he be represented, will he be heard, or will he be the eternal forgotten Mexican?

We hope not, in the years gone by, the Democrats would make their usual trips down to the barrios and kiss our children, promise of good representation in the seats of government. Once elected, they never came back again except during times of re-election. Now at this time they will be flooding the barrios with their rhetoric and promises which are as old as 1848!

This time, thought, in the Santa Clara Valley as well as the rest of Aztlan, the Democrats, the Republicans, Peace and Freedom, and even the American Independent (the only officially recognized parties in California) will be greeted by a new idea, a new concept, founded by and for Chicanos. It is La Raza Unida Party.

The party concept began a few years back in Texas where they used it to get community control of their lives. The party itself, at the present time, is attempting to become officialized by registering 100,000 Chicanos in California. This then is the aim at present, to get 100,000 registrations. This is to be done by registering your families, by you becoming a deputy registrar (be sure to call Henry at 258-9765 and he'll sign you up for all class, it is really easy) and by you organizing registration drives.

At present the party has decided to set aside, in Santa Clara County, all difference of opinion, all rhetoric and all ideologies in order to reach the desired 100,000 votes by next April. When people argue they kill time and we don't have it to kill right now. Register La Raza.

The position of the Party in Santa Clara County is:

In the past we have become involved with hassles such as personalities, differences of opinion, and chismes that divide us and cause us to lose respect for one another. We refuse to be stopped. So let us unite under the banner of La Raza Unida Party. We need to register 100,000 members de La Raza in California to become an official political party. Once we have achieved this status, then we will have a party congress and hash out ideology but at the present time the main platform is registering La Raza.

1st: We identify ourselves as La Raza Bronce. (Indios, Latinos, Mexicanos, Habla Espanol y Chicano).

2nd: We count our strength by unifying ourselves, Register Partido La Raza Unida.

3rd: Once we have identified, organized, and counted ourselves, La Raza will be able to schieve what Benito Juarez meant in his dicho:

El respeto al derecho es la paz.

CHICANISMO BEGINS AT HOME

For some of the Mexican-American, Socialist Mexican, Third world, Hippies and others, Chicanismo and Carnalismo has become a game; a convenient piece of rhetoric that is vaguely understood as brotherhood and a desire to return to the "community." For the Chicanos, their carnalismo is sincere, but for other Mexicans it is a farce.

Somewhere along the line, many of us seem to have forgotten that the community we constantly speak about returning to includes our parents and relatives. Too often, when something must be done such as writing letters to congressmen in support of E.O.P., or picketing for La Huelga, we never reach the potential community that is represented by our families--its always easier to think that we can convince others.

It's about time that all Chicanos realize that they are more than a product of their parents' loins. La Raza is all Chicanos, no matter how turned off they may or not be to the Chicano "movement." Chicanos owe their families the right to become aware. Not too long ago a young Chicana came into the EOP building and began talking about her family. She spoke about them as if they were strangers, and said things such as, "my uncle's a pig," and "my parents are so stupid." Goddam it, how can she go back into the community when it aggravates her to go back home? What happens when she meets a guy who has seven children who have to be fed and he's hustling everyday for the bread that goes on the table? If she hasn't got the patience to speak to the people who love her, what makes her think that she can convince strangers?

Chicanismo isn't, or shouldn't just be a word to us, it should be a feeling. Not an abstract feeling, but an attitude that makes us want to share our lives with other Chicanos. Commitment is with you every day for the rest of your life

and it doesn't stop just because you come to school or you graduate.

If the idea of committing yourself seems too harsh, then stop bullshitting about going back to help because once you're there you'll see that it takes a different kind of huevos to live the poverty we read about in our classes, and if you don't want to do it, then quit playing the game.

Carnalismo isn't given to you, no one waves a wand over your head, sprinkling you with pixie dust and tells you that "you can fly." Carnalismo comes when you've had enough of the rhetoric, and you want to do something about the problems that you've seen first hand, in whatever way is open to you. There is a place for everyone who wants to do something for his people; whether it means registering Chicanos to vote or teaching Chicanitos games--it's all there waiting for us.

The only time we will begin to stop shitting each other is when the "movement" means something to us other than a bowel movement.

Lights are low, three candles glowing

Music playing eyes are glaring

You and me man and woman

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

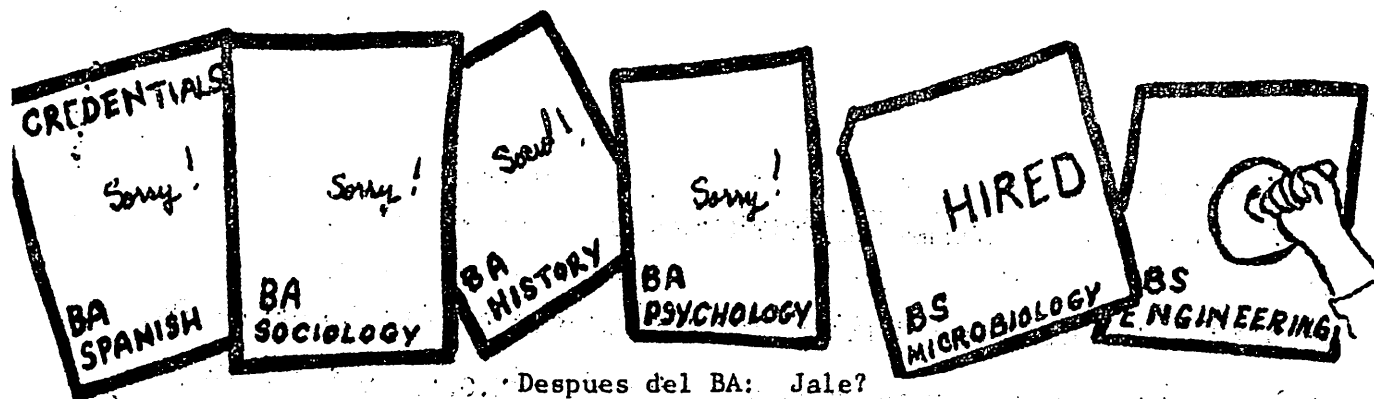
Today is today tomorrow is tomorrow

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



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 revolutionists, but dentists, pharmacists, administrators, and second grade teachers.

SUMMER ORIENTATION SAN JO

The E.O.P. at San Jose State College has, for the past four summers, provided a pre-college orientation program in which many successful E.O.P. students have participated. These summer pre-college programs have given the Chicano students an impetus for continuing in higher education here and at other well know colleges and universities throughout the county. Many of the Chicanos who were in the first summer program in 1968 are now in professional fields such as teaching, counseling, education, administration, and many industrial careers. Others are now attending graduate schools at Stanford, Berkeley, Yale, Santa Clara and San Jose State.

This summer, fifty nine Chicanos attended the pre-college orientation six-week session in preparation for this semester. Most of the students attending were from East San Jose high schools: San Jose High, Samuel Ayer, Andrew Hill, Overfelt and others in this area. In preparation, the students participated in reading, writing, and discussion classes and seminars. The core courses strengthened the individual student by helping him go through many of the experiences normally undergone during the Fall and Spring semesters; writing papers and taking exams is very difficult with no preparation.

The summer session made it possible for students from low income families to enroll in regular summer classes taught by Chicano professors. The professors who participated in the summer program were: Jose Villa, Jose Carrasco, Randall Jimenez, and Maria Adorador. Tutors participating were: Esther Duran, Esther Trevino, Margarita Fregoso, Patricia Oliverez, Connie Morales, Pete Michel, Gabe Reyes, Henry Lostaunau, Art Lopez, Art Carabajal, Jess Jacques, and program coordinator Al Espinoza.



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

NEXT ISSUE: A CHICANO DIRECTORY

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

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

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

cut along dotted line

cut along dotted line

cut along dotted line

CHICANO POWER!

Last Name _____

First Name _____

Nickname _____

Present Address _____

Present Phone Number _____

Year in School _____

Major _____

Occupation _____

Hometown _____

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



THE MAN AND THE WOMAN

THE MAN AND THE WOMAN

The next issue of the Bulletin will be devoted to the compilation of names, addresses, phone numbers, years in school, major and minors of students, teachers and staff of your school. The deadline for sending in your card will be October 15, 1954. It will be very helpful for your colleagues at Educational Opportunity Programs in your State Department (HEO) and in other parts of the country. Please remember that you are sending in your card for other data or else response ability for persons in their own words. I am pleased and I wish to state to you and be counted. The student.

Miss Mary Resource Center
Wichita State University
Wichita, Kansas 67208

1. Better organization
2. Will save time and money that really are each and every day
3. For all
4. A sense of unity

In a thoughtful and thoughtful manner we will be able to bring us closer together. We are part of a fabric of society and cannot be torn apart. We are joined together by the very nature of being together and cannot be torn apart. We are joined together by the very nature of being together and cannot be torn apart.