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¿Qué Tal! November 1, 1971

Mexican American Graduate Studies, San Jose State College

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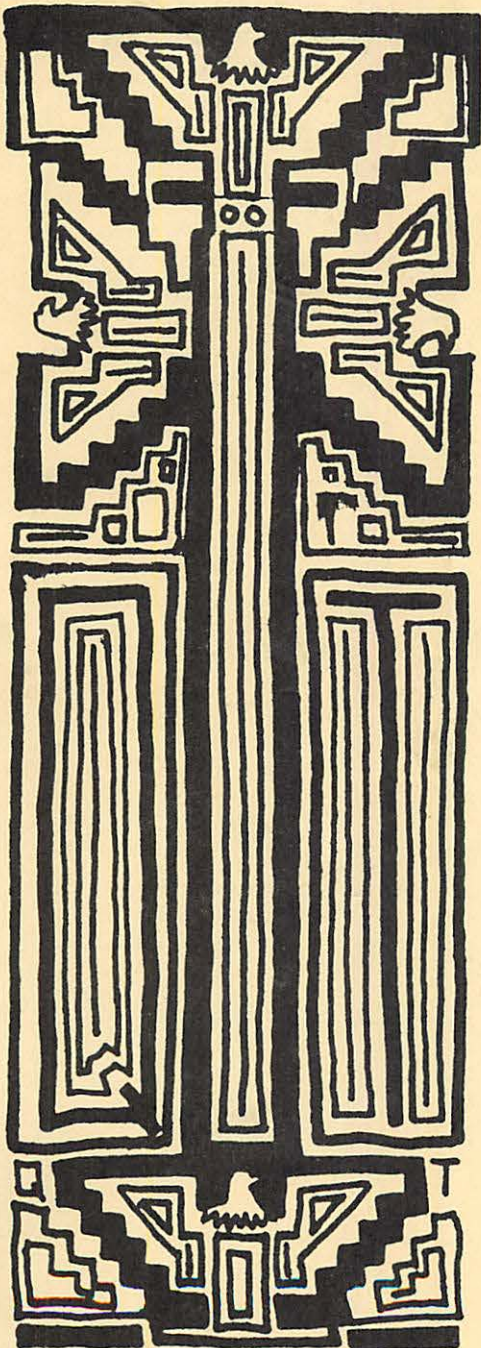
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¡QUÉ TAL!

NO. 9 NOVEMBER 1, 1971





EL ABUELO

I had just finished limpiando the printing room of ¡Que Tal!, and the Chicanos were sitting around in the basement arguing. One vato was saying, "What can we do to make our Carnales give their 10 bolas to E.O.P.? We've put out informacion, we had a free programa with free refin (they gave away free tacos), and we still haven't raised very much feria." Another vato said, "Sometimes, I really get aguitado with these students." That's when I stepped in. "Hermano, what do you mean, these estudiantes. Why is it that you Carnales are always attacking each other? Los estudiantes are young people, ese. They have a right to make mistakes just like us viejos. Uno de estos dias, one of these estudiantes is going to be that leader that you guys keep looking for. No se va a aparecer como Zapata o Villa (Che was only 5'9")." "Wait a minute," dijo uno, "these vatos come in and get their \$1,000 from E.O.P. and they still can't give back a lousy 10 bucks? Maybe we ought to write to one of the other campuses and see what they're doing." At this point I really got enojado. I went outside and took a tragito from my mickey. It was no use arguing. As I was walking to el St. James Park, I told myself, "I have faith in the students. People are always talking about how fregado E.O.P. is. Pero, saben que? Aqui en San Jose, we have the biggest and the best E.O.P. in the state. Y saben como se hizo? Con el trabajo de los estudiantes y los profesores." Like my amigo who is a maya said, "You Chicanos always come on in a grand fashion. Keep on truckin'! brother." Vamos a ver. Don't prove me wrong carnales!!

FEATURING

EOP Crisis
Chicano Poetry
Chicano Education
Chicano Drama
MECHA House
Literary Contest
Chicano and the Draft
Chicano Ombudsman
Switchboard

THE PAPER IS:

QUE TAL!
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(MAGS)
275-6441
294-6414 Ext. 2468
San Jose State College
San Jose, California
95112

Letter to the Editor

At first I was rather reluctant in writing this letter, but after reviewing my thoughts and talking to people, I realized that silence only fuels conflict and desperation. What is it that is bothering me? September 16th, a historical day in the life of all Mexicanos. Yet over a month ago we celebrated this occasion in a disgusting form--frankly "fue cabronada." I don't know who was responsible in organizing this event (a beautiful day in our history, but an absolute disaster at Spartan Stadium last month). It was a hot day (era un infierno) and the seating arrangement at the stadium didn't help any. Kids were walking around all over the place. They were no longer interested in the program; they were restless and hot and the security had more than it could handle. As a result, what could have been a great day, turned out to be a big joke. Let's admit it carnales (if we haven't already) we failed. I'm aware of the fact that people in the school district were there, and that the institutionalization of this event as a recognized school holiday was at stake. After what happened, I'm sure we can rightfully assume that their opinions concerning September 16th will be less than positive. Unfortunately, after what happened, our chances are slim in making this event--an important day for our Raza--a legal school holiday. "Because they're racist"? Maybe so. But I'm not for rationalizing about a failure on our part. We'll do our own cosa? Perhaps. But are we considering our young people! If the educational establishment doesn't recognize an important historical date, will the kids? I'm not saying that the system knows what's right. I am merely saying that it should be part of the kids education. I think it would be more advantageous to have Chicano Liberation Day a school function from now on. Why centralize this event (at Spartan Stadium) if we can't handle such a task? Let's make it an enjoyable and an educational experience for the kids: leave it in the schools.

Sincerely,

Un Hijo de la Raza

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

THE SURVIVAL OF SHIT

"Let's not fight !" The words seemed to have exploded above the tension and discussion. The people turned in the direction of the voice. The standing, brown student, who had now gained the attention of the meeting, was getting ready to continue his rap.

"I don't dig this pendejada! Too much shit is going on! I have heard enough already! Chicanos fighting Chicanos, this stuff has got to stop! Why do we have to be fighting each other all the time? Where is our Carnalismo?"

People started to nod their heads and whisper among themselves in agreement. As the tension was fading, a loud voice was heard.

"But we have to finish this discussion! Let's resolve this issue. We were just about to settle it."

"No !" A voice as explosive as the first broke and continued. "I agree with Rudy. I don't like to fight any Chicano. However, they always go into personalities. Why don't they stick to the issue, as I do?"

The group of students turned to the ones who don't stick to the issue and attack personalities as if insisting on an answer.

The issue. What happened to the issue? What was it? What did it concern? Oh yes, we were talking about fighting each other. No... before that. The staff? Committee? Mecha? What was the issue?

..... PREMIO..... PREMIO..... PREMIO.....

FOR THE BEST LITERARY WORK WRITTEN BY A CHICANO (SHORT STORY, POEM, DRAMA, ETC). MAXIMUM IS 1500 WORDS.

1st PRIZE \$25.00

2st PRIZE \$15.00

3st PRIZE \$10.00

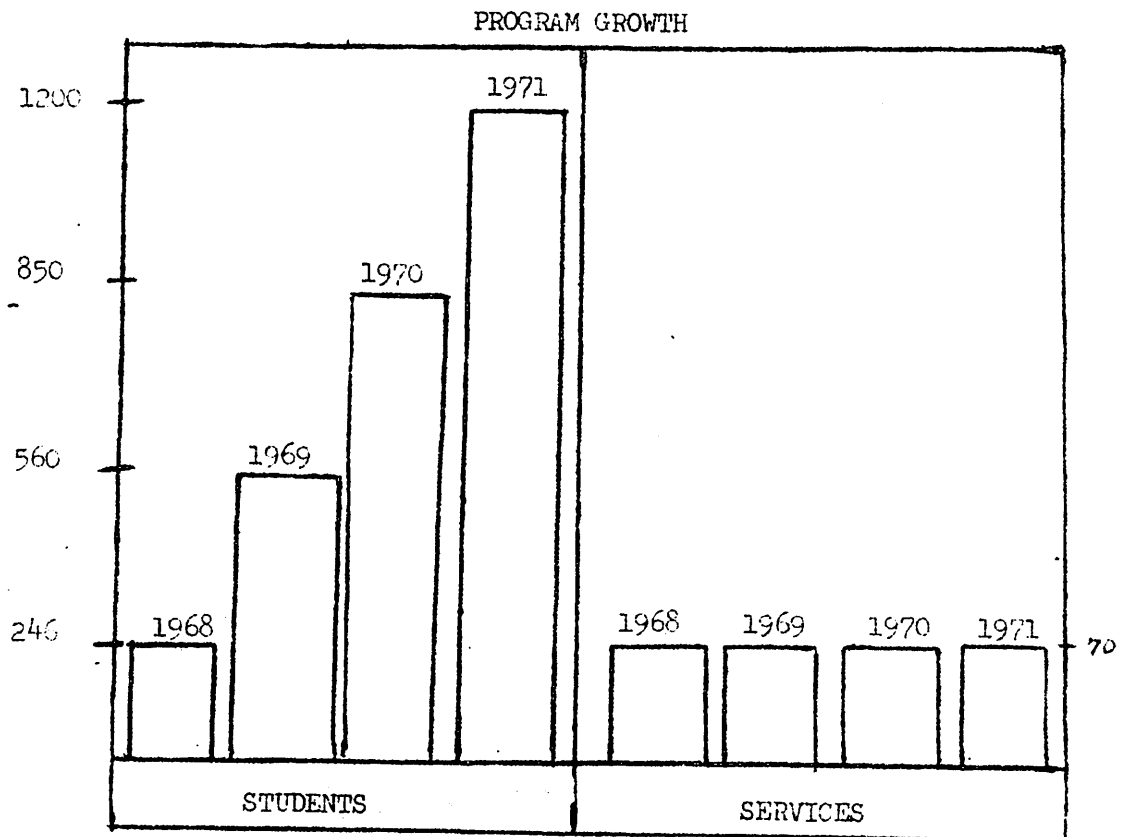
DEADLINE: NOVEMBER 30, 1971. GIVE YOUR ARTICLES TO THE SECRETARIES AT MEXICAN-AMERICAN GRADUATE STUDIES (MAGS) OR E.O.P. ARTICLES WILL NOT BE RETURNED.



EOP FINANCIAL CRISIS

If you've passed by the College Union lately, you may have noticed the Chicano EOP Fund Raising Table. It has been there for most of October and was set up there to make it easier for EOP students to donate their ten dollars.

What's the ten dollars for? The money is basically to keep the Educational Opportunity Program (EOP) from failing, as the Sacramento administration is planning for it to do. Since EOP is the only way for the majority of Chicanos to enter college, it cannot be allowed to fail. Below is a table illustrating the growth of the Program since 1968, when 246 students were admitted. The table also shows the stagnation in growth of the basic supportive services essential to EOP students: counseling, tutoring, and job placement.



Note the growth, at San Jose State, from 1968 to 1971 is approximately 500% yet the supportive services for these students has increased 0%. There are now 148 students on probation, 47 in academic trouble and over 200 new students who are special-admit.

To do a good job, the EOP tutors (50) should concentrate only on the 148 probationary students, leaving 47 in academic trouble plus the 200 needing help with their classes. EOP, then, critically needs more tutors and counselors and the money to pay for them. Thus, the financial crisis.

To meet the EOP needs, the Chicano Fund Raising Committee is asking each EOP student to contribute \$10 and each faculty and staff member to contribute \$100. If these amounts prove to be a financial hardship, any amount will help. The SJS administration has agreed to match any funds EOP is able to raise by 4 times, thus, each dollar will become five dollars. The immediate goal is \$10,000 from the students and staff which would generate a total of \$50,000.

The monies will not only provide more services to students but will also create more work-study positions for Chicanos who are academically stable. Also students who are academically stable and have time, can help by donating some time and talent to tutor one student in his major field. Students wishing to help in that way may contact Jim Santi at The Chicano EOP building.

The Fund Raising Committee, chaired by Gabe Reyes, includes: from MECHA, Pedro Michel, Laurence Holguin, one vacancy; from MAGSA, Fred Villasenor; from MAGS, MSW, Adrienne Garcia; and from Que Tal, Richard Mendoza and Bobby Calvillo. The Committee needs people to work on various projects, including a community fund raiser to be held sometime in the future. They meet every Monday at 3:30 p.m. at the Que Tal office in the EOP building. Drop by or leave your name at the table if you wish to help.

The most important thing to remember is that the money must be raised. Remind your friends to donate, hopefully \$10 or whatever amount will help us reach our goal. If you can't make it to the table or the EOP office, you can mail a check, payable to CHICANO EOP, to:

Chicano EOP
Building V
177 S. 10th Street
San Jose, California 95112

As of October 20th the fund drive had reached \$4,007, which means a total of \$20,035.

NOTE: AT PRESS TIME, NOVEMBER 4TH, THE FUND DRIVE HAD REACHED \$7,400 FOR A MATCHED TOTAL OF \$37,000.

Is Education Irrelevant to the Chicano?

Ever since the Chicano E.O.P. began on this campus three years ago, there has always existed a doubt in many Chicanos' minds about the relevancy of education to the Chicano, as well as the role of the Chicano in school. Why are we here? Where are we going? Where would we like to go? What are we here to learn? These are a few of the many questions that we should begin to critically evaluate in the hope of finding out whether or not we are wasting our time being in college.

For many of us here at San Jose State, education does seem to be a lost cause. Each year more and more E.O.P. students drop out of college, are disqualified, get on probation, or just pick up their E.O.P. money and leave. However, the majority of the students in the program have maintained respectable G.P.A.s and continue to attend their classes. Why?

We are now at a point where we can no longer take all our time to decide our future on this campus. For too long we have put up with the handful of Chicanos at San Jose State who have been constantly knocking "the system" and speaking of it as if it were a ghost or a chalk mark on a blackboard that can be erased and forgotten. This isn't so. Sooner or later we have to face up to the fact that we live in a Capitalistic society whose sole "worth" to itself lies in its economic stability. If we want to change that, we had better begin to realize that the only avenue that is even slightly accessible to us is the educational system. "The system" is really there, ready to swallow us up into it if we let it.

Education is the most logical step to the Chicano making any type of meaningful change in this system. The only way for us to be helped is to help ourselves.

For some, "revolution" is the only answer to our problems, and that's a nice idealistic way to look at it. The only problem in the "revolution theory" is that it's basically and perhaps totally, unrealistic. For example, if we were to take the extremest position from a revolutionary viewpoint and envi-

sion a country run by Chicanos, we would still lose and we would lose because again we would be swallowed up in numbers alone. All the Anglo would have to do would be to organize themselves, and they have shown much greater organizational skill than the Chicano so far. But that vision is unrealistic in itself, if a civil war comes, the Chicano will be annihilated, and all of Che's writings won't help us because we don't have the Bolivian jungles to fight in and we're short of sympathizers.

Of all the systems existing in the countries of this world, many of us study every system but our own. We are ignorant of exactly how the system we live in operates, and what can be done to change it. In other words, maybe it's time that we stopped looking at Lenin, Marx, Mao, etc. for our answers and looked to ourselves and looked at our own problems.

Hopefully, we'll never stop questioning, and we'll never become stagnant and satisfied. But at the same time we'll always be able to criticize and not offer any new approach; if we want an education, let's look at the fallacies of this system and offer alternatives as well as criticisms. We should always keep in mind that we cannot or should not criticize those things that we haven't found out for ourselves. And if in the process of investigating these criticisms we close our minds to the thought of the hard work involved in looking for and finding alternatives, then we should go back to the streets, because we still won't be going anywhere.

"El Chicanito"

I am the little brown boy
Who always had to fight.
I always got the blame
Even if I was wrong or right.

I couldn't learn your English,
I couldn't learn to write;
So I threw my back towards education
And had to learn to fight.

I couldn't see no meaning,
When you said, I had to learn.
So, I had to try my own way
And I obviously got burned.

So I finally reached my senses
And said, the Army is right for me.
And I spent time there for freedom
That I thought was made for me.

So, now I'm out of the Army
Where I learned the word "equal".
Now I find myself out of a job
Because I am bilingual.

I, uneducatedly
Had a family of five;
And I raised them in the ghetto
Where it's too hard to survive.

So, going by your sayings:
"It's never too late to learn",
I just went back to College,
And, damn it, did I get burned.

Because I learned the things you say
About my family,
That we don't care, that we like dirt,
That were not like society.

You must be wrong, the things you say,
Instead of teaching the Human Way.
Of course, we have some wars to fight,
But, we should do it side by side.

And when we win, we should come home
And treat each other like good neighbors.
Not split our people, as good and bad
Or the Privates from the Majors.

If freedom is what we're fighting for,
Let's spread it out for one and all;
And have our flag there, flying true
With colors such as red, white, and blue.

To me our flag is silent saying,
I'll have you feeling safe and sound.
I see my flag in different colors.
To me, my flag is white, black and brown.

By Joe Hernandez



CASA MECHA

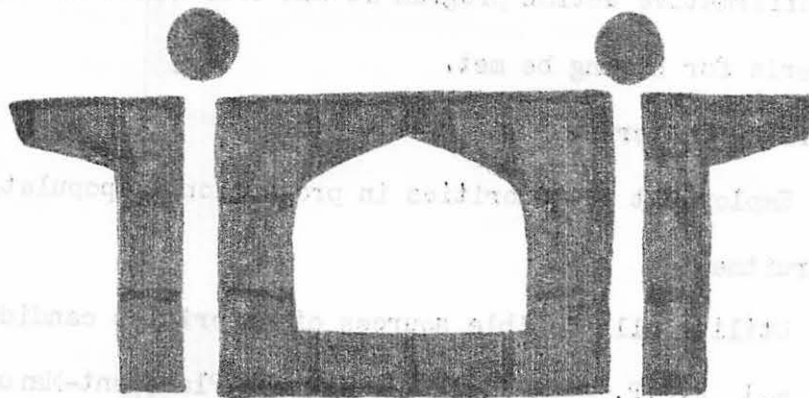
The Casa MECHA is located at 694 South Second Street in San Jose. The purpose of the Casa is to assist Chicano students in defraying the expensive costs of living facilities while they are furthering their education by attending one of the institutions of higher education. The house also serves as a residency for pintos who are eligible for full time college study. The Casa can facilitate fifteen to twenty individuals with emergency facilities for three more on a temporary basis.

Among the services that are being offered are: an Ethnic Library, a meeting place for community groups, office facilities, and voter registration. The Pinto Community Center has an office at the Casa directed by Mike Morales. Other programs still in the developing stages are tutorial services, a drug abuse program, and a legal aid program.

Our goal is to further the understanding of all individuals, to provide a common meeting ground for college students and community groups, to assume an active role in providing realistic and practical services directed toward the educational, social, cultural, and economic development of the Chicano community, and to cultivate leadership qualities and responsibility within the community.

The Casa MECCHA is funded through E.S.O. (Economic & Social Opportunities Inc.), the staff includes: Rose Amador as the Director, Reggie Acosta as Assistant Director, and Jill Mora and Monica Rios as secretaries. At present there are twelve occupants. Applications will be accepted at the Casa and an interview will be arranged. Selection criteria is based on financial need and personal need. In addition to this, the student must be enrolled in at least twelve units of academic work, must assist in house maintenance, and will be reviewed quarterly or by semester. The rent ranges from \$20 to \$25 per month according to income.

At present we are still in need of furniture, beds, lamps etc. Any contributions would be greatly appreciated. The community is invited to drop in and visit the Casa. Applications may be obtained at any of the colleges, at E.S.O. - 842 The Alameda, or at the Casa. The number is: 287-3537 or 287-3600.



AFFIRMATIVE ACTION--NOW WHAT

Efforts to end discrimination in minority hiring with the San Jose State College Union, resulted in establishing an Affirmative Action program policy during the 1971 Spring semester at San Jose State College. This policy was instituted only after much bickering against its positive measures which seek to establish equal job opportunities for all minorities that wish to work in the College Union. Needless to say this Affirmative Action program is only as effective as we make it, because from past experience the gabacho will move only when he is exposed and pressured.

Incredible as it may seem, San Jose State College, prior to 1971, had made little or no effort to establish any type of affirmative action program on its campus. Realistically, when an institution fails to recognize the need for: better recruitment, better job opportunities, and better hiring practices, we can in all honesty refer to this as institutional racism.

Racism, as a concept, has such a wide variety of usage that few people seem to agree on a common meaning, except that everyone believes racism to be as evil as it is un-American.

Basically, affirmative action programs set a standard of employment for minorities at all levels of job classifications in the proportion that the groups are represented in the total population. The San Jose State College Union was to utilize figures derived from service areas that have been designated for San Jose State College by the State College Trustees on September 29, 1971.

The present affirmative action program at San Jose State College Union provides that certain criteria for hiring be met.

- A. Staffing patterns
 - 1. Employment of minorities in proportion to population
- B. Recruitment
 - 1. Utilize all possible sources of minorities candidates
 - a.) E.O.P. - Lucia Villareal, Job Placement-Manuel Carrillo, Mecha-Marco Lopez, and MAGS & MSW
 - 2. That only essential requirements be included on job announcements and advertisements.
- C. Selection, Transfer and Promotion
 - 1. To be done solely on their ability or potential to perform the duties of the job.
 - 2. That personnel involved in selection, transfer, and promotion be advised on how best to insure elimination of racial bias.
- D. Job Design
 - 1. That they conform to actual job functions.
 - 2. Establish career ladders and training for all employees in the College Union.
- E. Employee Development
 - 1. Establish a skills bank to insure maximum utilization and development of minority employee's skills.

F. Reports and Records

1. Annual Affirmative Action progress report for the College Union.

2. Maintain records of minority placement, rejections, promotions, and terminations, and training, etc.

Our troubles are far from over, as we have experienced, but we have a start in the right direction and only you can insure that we get maximum results. You can help by assisting the various Chicano groups on campus and also in standing firm in a crisis, for our biggest struggle is yet to come.



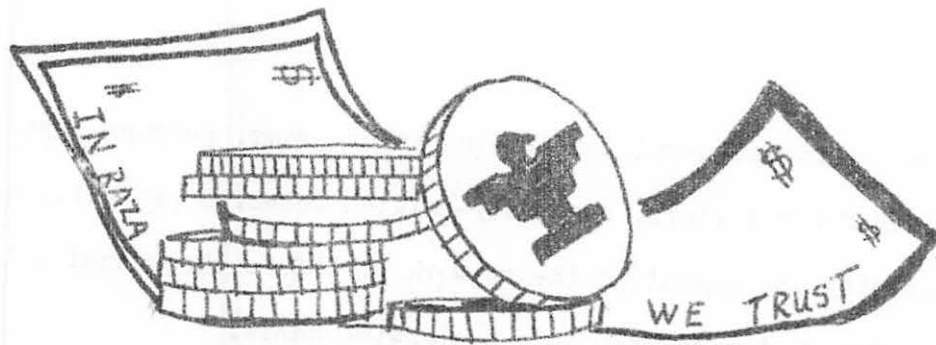
"Make a commitment now, o los embrujo."

Patriotism: Revisited

Ahmereeka has gone back to the days of old, when rights weren't cold, and problems weren't invented. Reaching purity, truthfulness, and all-around-good-shit within red, white, and blue which one is inclined (reclined) to see everyday. The beauty of stars and stripes has apparently reached its highest point of maturity. Collegiate crazies have, in step with the never-ending march of fashions, begun to adorn the scene with some patriotic absurdities that have as much meaning to modern life, as a portrait of a naked lady to a grasshopper. The color combination is fine to see, especially on a shapely maiden, but can it absorb or cover-up for the pain and sorrow being felt in this country? The colors of any flag are a fine thing to behold, but how can one have respect when one sees them displayed on a woman's buttocks while she is bending over?

Naguib Manzur

Have you given your \$10 yet?



CBSA

As a way of introducing ourselves, we are the Chicano Business Student Association. Recently organized and statewide, our headquarters are at the UCLA Graduate School of Management. The CBSA is establishing the groundwork for a national organization via a National convention on Cinco de Mayo. Our primary goals and objectives are: (1) To encourage Chicanos to consider graduate studies in business; (2) To develop programs for economic development within the Chicano Community; (3) To increase the number of Chicano managers and entrepreneurs in business; (4) To seek financial assistance; & (5) To be influential and instrumental in effecting change that will benefit the Chicano Community.

Though San Jose State has one of the largest schools of business in the country, the following is how we stand. In 1970 there were only .02% or 11 Chicanos out of a total of 632 graduating seniors. Of the 1,988 undergraduate students in business, only 4.5% or 81 were Chicano. In light of the fact that Chicanos comprise as much as 25% of the Santa Clara County population, only 1% are represented in the Masters Program. This figure is truly indicative of the need for more Chicanos in the SJSC School of Business. The CBSA is actively involved in Small Business Consulting,

developing business-related internship programs, personnel rating services for retailers, community-related research projects, and in planning and executing the network of CBSA's throughout California, the Southwest, and on a nationwide basis.

It is evident that the Chicano Community must plan now to build an economic base if it is to enjoy the standard of living that it has long deserved and it is to this end that the Chicano Business Students will strive.....Viva La Raza!

AVEL BUSTAMANTE
CBSA PRESIDENT
287-0306, 294-6414 X3104



"Este fue uno de los que no pudo!"

Hello Hector, Good-bye Joe

The Que Tal staff would like to take this opportunity to welcome our new chairman of Mexican American Graduate Studies, Mr. Hector Cordova; and also to wish the departing chairman, Mr. Jose Villa, our deepest gratitude for the manner in which he worked with the MAGS staff, the Chicano students and the community in which he worked so diligently.

The respect and admiration that Mr. Villa has enjoyed in the short time that he was chairman of MAGS, is indicative of the understanding he has for his fellow Chicanos on campus and in the community. Therefore, our loss becomes our gain in the form of Mr. Cordova, who equally deserves the respect and admiration of the Chicano staff, students, and community. Mr. Cordova, former graduate advisor with MAGS, is not a stranger to the needs arising within the MAGS department and will more than fulfill the responsibilities that his new position entails. Again, our best wishes to both Jose and Hector and our sincerest gratitude to them for the work they have done with their fellow Chicanos.



THE RAM IN THE DARK

(A short play)

Characters: OSCUROS and CHIVA

Two Chicano ghosts debate the questions of faith, life, and death.

Oscuros (sitting on top of a wall reading the newspaper)

"ooooo-Que gacho!!! No, no, eso si fue pero gacho. Mira no mas! Cold ass muthas....ooooo shit! Lie DOGS" (Chiva walks on to the stage. He walks past Oscuros, then stops, looks back and greets his friend sitting on top of the wall.)

Chiva

"KEE-OOBO Oscuros? Como la miras?

Oscuros

"Que pues loco! Y que dice la Chiva?"

Chiva

"Fighting it bato, fighting it."

Oscuros (sarcastically)

"Still fighting it uh? That's too bad."

Chiva

"Not really, I haven't given up yet."

Oscuros (cool)

"You're dead! When are you going to realize that? DEAD! And people easily forget the deceased."

Chiva

"Give your ass relief. Get off that wall and walk around."

Oscuros (looking more shrewd)

"No, it's okay. Me gusta aqui...besides, I'm dedicated. You know that, verdad? I follow simbolos, in life and in death. Y esta pinche pared is one of them, sabes?"
(he readjusts his sitting position)

Chiva (confused)

"The Wall?"

Oscuros (staring at Chiva with a triumphant smile)

"Simon mi chivita. Everyone should have one--symbols of life and death--everyone. And those who do have them, should follow them."

Chiva
"Y cual es el mio cabron?"

Oscuros
"Run Chiva. Run...run and don't stop. Never stop. That's how you died, running from la chota, running blindly--going nowhere, NOWHERE. That pig took out his gun y toma!!!" (Oscuros laughs) "Are you going to run?"

Chiva
"How did you die? Shitting?"

Oscuros (laughing harder)
"Naw...no seas tan cabroncito! I died trying to make it over this damn wall." (he stops and becomes pensive)
"Sabes que? Como si mori culiando encima de la pared."

Chiva
"The wall is a symbol? Why a symbol of destruction?"

Oscuros
"Look, in life I was chingon. Muchos batos me la pelaban, sabes? In life I lived by symbols: my hair, my clothes, my speech, my friends, my alocadas. In life! But I wasn't a pendejo. I faked being one. But I knew life and other beings bato. You know what I learned about other gente? I learned that they don't give a damn about nothing and NOBODY."

Chiva
"No tienes fe. Ten fe."

Oscuros
"You're a typical greaser Chiva, soulful but naive."

Chiva
"They murdered you-me juntos and in cold blood!!!"
(he walks closer to the wall, closer to Oscuros. He grabs hold of Oscuros pants and tugs on it.) "Fight with me, Oscuros."

Oscuros
"Para que? Para que?"

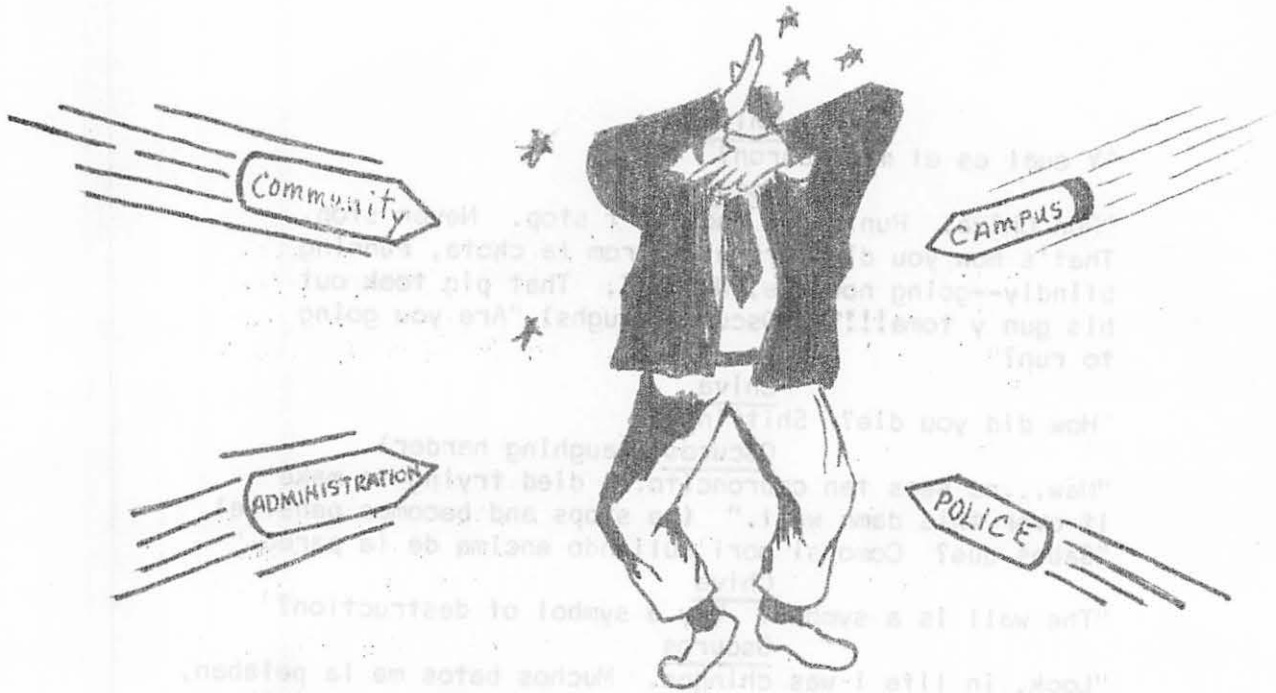
Chiva
"FIGHT WITH ME."

Oscuros
"They've forgot us. People forget the dead. Even our own people have forgotten us. Two Mexicans murdered...how easily they forget."

Chiva
"They haven't forgotten. I have faith. If anything else, I have faith."

There is a blackout. The lights on stage are turned off. Two men (Chiva and Oscuros) are seen running across the stage. They are being pursued by a cop. The cop aims his gun and fires, it hits Chiva on the neck. He falls to the ground. Oscuros in desperation attempts to climb over the wall. He makes it to the top, but he is shot by the policeman; he lays on top of the wall, face down--with his right leg on one side of the wall and the left leg on the other side. Both men (the dead) are motionless. The curtain closes.

THE END



Community Ombudsman

Sam Sanchez, former San Jose State E.O.P. assistant Director, has been appointed Community Ombudsman for the city of San Jose. Sanchez has recently completed a national urban fellowship program sponsored by Yale University, National League of Cities and U.S. Conference of Mayors. He spent last year working as a Special Assistant in the Human Resource Area for the league of California Cities in Sacramento.

Sam will begin work on Oct. 15 in the City Health Building, 151 Mission Street. His staff will consist of two field representatives and a couple of clerical workers who are yet to be hired. The Ombudsman role will be to set-up and maintain an apparatus that will intake, respond and report to the citizens of San Jose regarding city services. He will receive suggestions, comments, complaints, and make recommendations to the city Manager, in addition to mediating disputes and initiating studies regarding full optimization of city services.

There were 80 applicants for the ombudsman's job, with about 60 being from the county. The position was advertised statewide. A Screening committee comprised of Eloy Martinez, of the Model Cities Board; Samuel Pena, chairman of the Tropicana Assembly; Richard Karren, of the City Attorney's Office; John McBride, of the Santa Clara County Bar Association and Fred Whitley, a police officer serving on the Model Cities staff narrowed the field of 15.

A MIDDLETOWN VISION

Councilman Walter Hayes participated in a pre-screening meeting. Fletcher noted that only 29 of the original 80 applicants met all the job requirements. An orals board comprised of Mrs. Lala Garcia, of the Model Cities Board; Phil Norton, of the Peace Officers Association; Leo Howard, of C.M.C.; Bob Martinez, Model Cities Director; Karen, McBride, and Frances Galloni, monitor, selected five finalists, from which Fletcher made his choice. The finalists included one other Model Cities resident besides Sanchez.



"I have no intention of returning to the barrio after I graduate. Anyway, what did the Raza ever do for me?"

A MIDSUMMER WINTER

For

John Lujan

On June 28, along with 10 other college students from Los Estados Unidos, I arrived in Santiago, Chile, as part of an exchange group. The snow on the ground gave me some warning that this was to be one hell of a summer/winter for me. I was to live there for two months with a family in hopes of learning more about La Gente De Chile.

Let me tell you, the Chilenos are the most politically minded people in the world. Everything is somehow related to "El Politico." Even the disastrous earthquake of July 8th, was partially blamed on Pres. Allende by those not in accord with him.

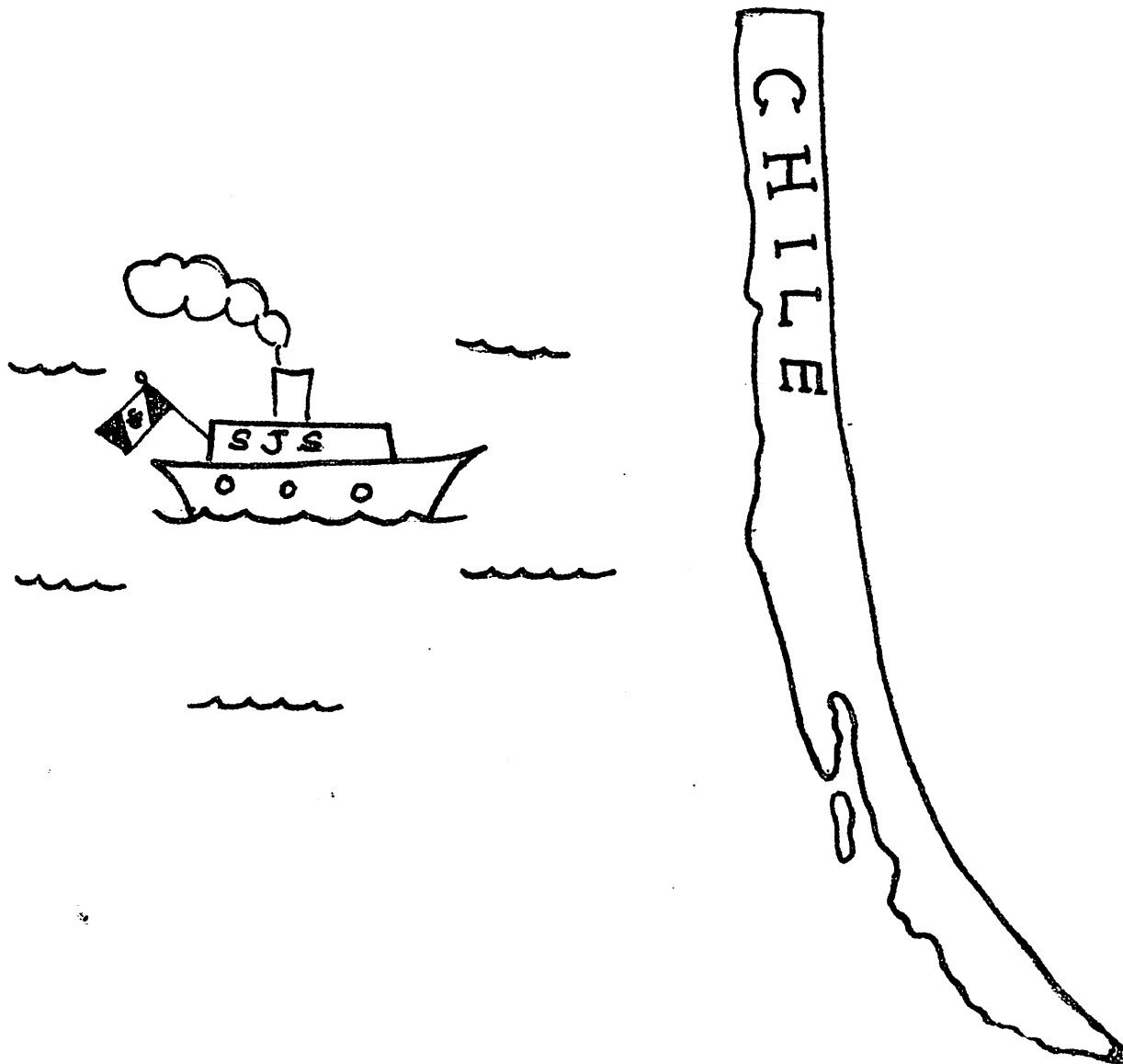
I visited Valparaiseo, Vina Del Mar and Chillan. The 10 day tour of the country was cancelled because of the earthquake, along with an interview with Allende and a 3 day trip to Easter Island. Santiago with a population of 3½ million people is so damn smoggy that I almost thought I was back in San Jo.

There is a youth movement in Chile very similar to ours. They desire an end to the Vietnam war etc. and are generally in accordance with the new Marxist Government (or is it?) I tried to explain the words "Chicano," "Minority," "E.O.P.," and such, but somehow I could never quite get the meaning across to them. They couldn't understand my resentment to my government. They would ask me, "How can you hate a government that pays you to attend college?" No matter what I said they consistently asked me that question.

Something else that was very hard for me to stomach was attitude towards servitude. Although most of these youths talk about equality for all, most of them had maids living in their homes. Was it incidental that most of those involved in the

movement were from upper middle class families (take notice all you rich hippies)? Most of them voiced strong feeling against U.S. imperialism, but at the same time would take us to eat at an American owned Pizza House or Hamburger stand. (Take notice, you that bitch about the establishment yet become more a part of it--Chicanos included.)

As you can see, I was rather unhappy with what I learned. I somehow feel that capitalism, and all of its ugly offspring, are too firmly embedded in the minds of those people for Allende's Marxist Regime to really be a success. Hopefully I will be proven wrong.



MUSICA Y CARMELO

This year at San Jose State Chicanos will be pleased to know that Carmelo Gonzales Rosado Jr., a professional guitarist and entertainer, is a student here. Carmelo is one of the favorite singer-guitarists on the Spanish speaking radio stations. He is a resident of East San Jose and a Chicano E.O.P. student.

Carmelo was born in Manhattan, New York and is of Puerto Rican and Mexican heritage. His father, also at one time a professional guitarist, taught Carmelo and his sister Leticia the discipline of music. Carmelo was ten years old when he began, today he is eighteen and he has played guitar at many functions. In 1959 the Gonzales family moved to San Francisco. It was there that Carmelo attended elementary school; however, he completed high school in San Jose because his family moved here in 1968. Carmelo's parents have since opened a grocery store on King Road-- De Jesus Market.

Carmelo has studied in Mexico with Mexican guitarist Lopez Ramos.

He learned many of the skills which professions Sogovia and Montoya use. He can play classical, flamenco, jazz, rock guitar, and all Latin Music. The reason he can be so flexible, says Carmelo, is that he has "the Latin Beat".

Guitar builder Candeladio Delgado created Carmelo's \$1,000 guitar. Delgado is the finest guitar maker in all the world. He has made guitars for many people, including Jose Feliciano and Carlos Montoya.

In 1970 Carmelo, along with 300 other young musicians, competed for the Talent Teens Foundation. He was the first Spanish speaking competitor in the history of the talent show. Carmelo won first prize for Flamenco Guitar and was awarded a trip to Europe where he played at recitals, club performances, and T.V. shows. Today our young musicians' latest recording, "Ingrata Mujer" is number one on all Spanish speaking radio stations. He also is releasing a new LP this semester. Keep your eyes and ears open for the beautiful music of Carmelo Gonzalez Rosado Jr., a Chicano musician from San Jo.

Chicanos and the Draft

The Selective Service System has been just what its title suggests, it's been very "selective." Chicanos, Blacks, and other oppressed people in the U.S. have been "selected" to protect the interests of this country's politicians. Coming from a poverty-stricken background, Chicanos have been inducted into Uncle Sam's Army, and in order to prove their "machismo," many Chicanos have submitted themselves and volunteer for the front lines.

Chicanos make up 10% of the population of the five Southwestern states yet of those same states, Chicanos compose 20% of the casualties in Viet Nam.

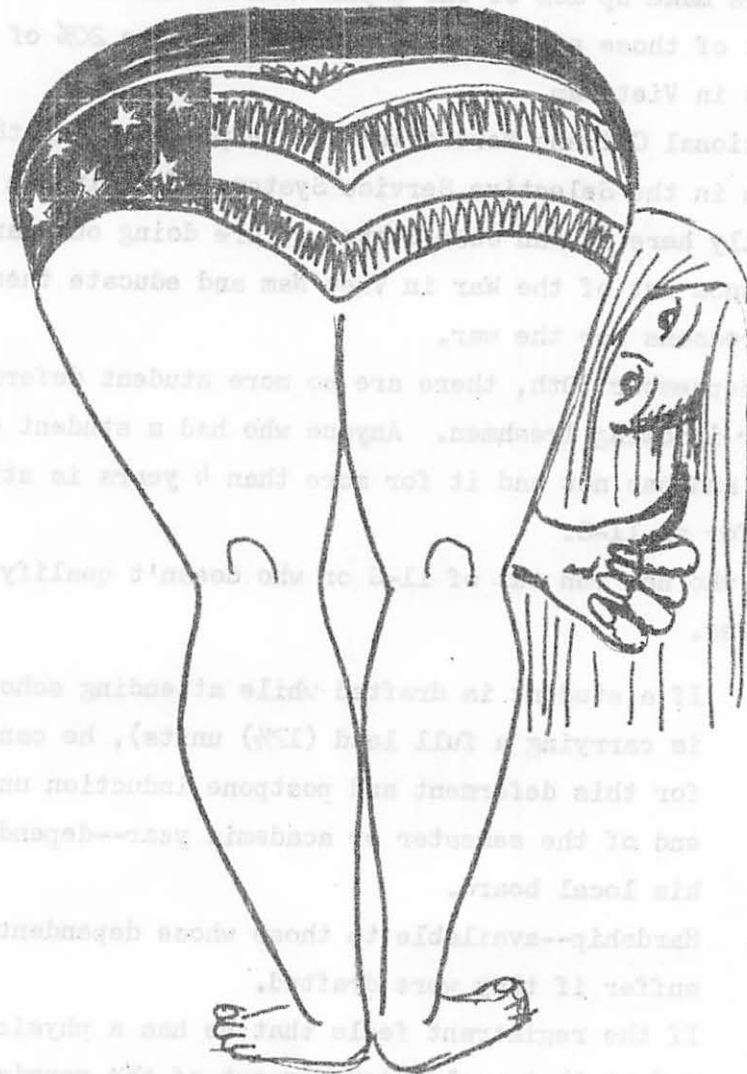
The National Chicano Moratorium has helped to point these discrepancies in the Selective Service System. Here in San Jose, and, specifically here at San Jose State, we are doing our part to help keep Chicanos out of the War in Viet Nam and educate them as to the real reasons for the war.

As of September 30th, there are no more student deferments (11-S) for incoming freshmen. Anyone who had a student deferment last year and has not had it for more than 4 years is still eligible for an 11-S.

Anyone who has run out of 11-S or who doesn't qualify has other alternatives.

- I-SC If a student is drafted while attending school and is carrying a full load (12½) units), he can apply for this deferment and postpone induction until the end of the semester or academic year--depending on his local board.
- III-A Hardship--available to those whose dependents would suffer if they were drafted.
- IV-F If the registrant feels that he has a physical
or
I-Y defect that would keep him out of the service.
- C-O If a person feels his conscience would not permit him to participate in any form of killing.

There are many more deferments that men can qualify for, but the only way to find out is if the person talks to a draft counselor. There is a draft counselor at the Chicano EOP. His office hours are from Tuesday through Friday, 2 to 5 p.m. Come in and find out if you qualify for a deferment before it's too late.



LOVE IT OR
LEAVE IT!

"ARMY"

Uncle Sam wants you....
and may the devil take your soul.*

Admired
Ritual for
Murdering the
Youth.

Lagrimas de generaciones
que se secan con el sol.
I wonder if it's all worthwhile-
waiting for the man;
Ese gendarme de los muertos
que no duerme,
To give me a gun
to kill
to rape
to bullshit myself
and my people.
I want to scream
I'd like to shout
but I've grown up mute,
and everyone knows it.
I need fuerza y voluntad
because if I have to fight
and kill,
It'll be Me who dies.
Pero el mundo es ciego
and who will know?
How many can see the misery
en un corazon de alma bronceada?

NAGUIB MANZUR

EL CORRIDO DE FELIPE MUNOZ

(Editor's note: the following poem was written for a student who was attending San Jose State. He was very active in the Chicano Movement here in town and he helped motivate some friends to attend here. He was married to Esther Munoz, head counselor of Chicano E.O.P. and passed away this summer as the result of an accident. The poem was written by Esther's mother and has since been turned into a song.)

El mero dia diez de Agosto
Un hombre bueno murio
A las diez de la mañana
En un martes fallecio
Las voces fueron corriendo
Felipe ya se murio
Nuestro amigo de colegio
Que en San Jose estudio

Las madres de sus amigos
No lo podian creer
Siendo un hombre tan joven
Con una buena mujer
La esposa de Felipe
A Felipe elevo
Porque era la consejera
De el colegio que asistio

Quería ser abogado
y su raza defender
Porque ya estaba cansado
De el gringo y su poder
El no era hombre de pompa
Ni cosas grandes deseo
Solo amaba la vida
Como Dios le consedio

Tenia muchos amigos
De el Barrio donde crecio
Para el todos eran buenos
Y siempre en ellos confio
Felipe era valiente
El miedo no conocio
Nomás hubo un cobarde
Que Felipe perdono

A Juan, Matias y Lorenzo
Hermanos que mucho amo
Tambien su hermana Maria
Que su madre le dejo
Su madre ya esta en el cielo
Solita ya no estara
Porque su hijo Felipe
Siempre la acompanara

* * * *

Composed by:
Anita H. Martinez
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CHICANO SWITCHBOARD

Due to some flagrant mistakes and omissions in the last article, your friendly Chicano operator is back to make the corrections. Since the last time, I am still an operator without any operations. There still is no switchboard, or phones, or beautiful Chicana to help me out. But there are other ways to relay information to you.

I got hold of a party line the other day and some of the things I overheard are not even suitable to print on the walls of El Abuelo's outdoor bano, ha ha. But here are some printable items of general interest:

Recently one of the Que Talistas got wasted and woke up married in San Francisco. (Or was it the other way around?)

The Chicano EOP Fund Raising Drive is in full swing now. I hope all you concerned Chicanos for education have donated your \$10.00 to keep the EOP alive and growing. If not. . .I'll just say my good-byes now to the many of you who may not be around next year.

There are 1400 Chicano EOP students at San Jose State this semester. The EOP office has about 900 of your new addresses. So why don't the remaining 500 lost Chicanos get your nalgas to the EOP office to report your new addresses, and show them that you haven't just skipped town with your checks.

It has been said Chicanos at State are cold. Of course it's not possible to know all 1400 Chicanos on campus, but it doesn't hurt to bring your nose down out of the clouds and give a smile to a fellow brown-face.

In the community, "Big Al" (Garza) did it again. At the Oct. 4th city council meeting, at which 700 citizens attended to denounce the killing of John Henry Smith, Al Garza failed to respond to his people's requests. If anybody should bring his head out of the clouds it is him.

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Fifth and San Fernando Streets, San Jose
287-9879

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San Jose State College Union, Guadalupe Room

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2121 Kammerer Avenue, San Jose
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251-2889 or 225-6133

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Inmates Activities Coordinator
Chief EMPLEO Sponsor
San Quentin State Prison
San Quentin, California 94964

FAMILIA SERVICE ASSOCIATION
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GUADALUPE CHURCH
2020 E. San Antonio Avenue, San Jose
258-7057

LA CONFEDERACION DE LA RAZA UNIDA
489 Almaden Avenue, San Jose
293-7549

LA FAMILIA
c/o Larry Munoz
251-8078

LA RAZA UNIDA PARTY HEADQUARTERS
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694 South Second Street, San Jose
287-3537

MASTERS IN SOCIAL WORK (MSW)
315 South 9th Street, San Jose

MECHA HOUSE
694 South Second Street, San Jose
287-3537

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609 Bird Avenue, San Jose
297-2830

MEXICAN AMERICAN COMMUNITY SERVICE AGENCY (MACSA)
776 North 13th Street, San Jose
287-3445

MEXICAN AMERICAN E.O.P.
177 South 10th Street

MEXICAN AMERICAN GRADUATE STUDIES (MAGS)
156 South 9th Street, San Jose

MEXICAN AMERICAN OPPORTUNITIES CENTER
489-9247

MEXICAN AMERICAN POLITICAL ASSOCIATION
67 West San Antonio, San Jose
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THE UNITED FARM WORKERS ORGANIZING COMMITTEE
237 North First Street, San Jose
292-4651

CHICANO

CALENDAR

1971

N O V	1 CAP	2 CPSA	3	4 MAGS MEETING CMAA	5	6
7	8 CAP	9	10	11 CMAA	12	13
14	15 CAP	16 CPSA	17	18 MAGS MEETING CMAA	19	20
21	22 CAP	23	24	25 TURKEY DAY *****	26	27
28	29	30 CPSA				

November 1,8,15,22.....Community Alert Patrol: meeting at
2142 Kammerer Rd. (old Guadalupe
Church) on Mondays at 7:30 pm
Phone: 251-9109

November 4,8.....MAGS Faculty: meeting. Everybody invited
to attend. Student Union at 12 noon
to 2:00 pm

November 4,11,18.....Committee On Mexican American Affairs:
meeting, Thursdays, 3:30 pm at
Guadalupe Room, Student Union

November 2,16,30.....Chicano Political Science Association:
meeting at 752 S. 9th St. #1 at
5:00pm every Tuesday

November 24,25.....Thanksgiving (Turkey Day) Vacation

ETHIOPIAN

CALENDAR

1971

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31					

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