¡Qué Tal! June 1, 1974

Mexican American Graduate Studies, San Jose State University

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¡QUÉ TAL!

JUNE 1, 1974
NO. 19
Hola Amigos!

Que Tal de la vida? How are your feet feeling now? O.K. huh?
Bueno, someone was bound to hear us, in fact there are a whole bunch of people that heard us. Now we see what happens and possibly, if needed, take action to push some of the Legislative material into law.

Sabes que? I have never seen a sight more beautiful than todos los carnalitas y cafalitos taloniandole por un lado de la calle y cantando conciones. Yo me deje caí unas once millas y ya me andaba.

Bueno otra cosita, el Chicano commencement, I hear it is "tentatively" scheduled for June 8, 1974. All Chicanos graduating this semester, summer, or Fall '74 who won't be around for next year, from city colleges, or receiving degrees from Universities or colleges are invited to attend the ceremonies.

Tell anyone you know who will be graduating and hopefully we will see you there.

For further information contact John Torres or Bobby Calvillo at 277-2341.

Bueno mis Chiquitos Dios me los cuida.

Amor
Por mi Raza
Abuelo
Recently the Chicano Educational Pilgrimage came to a successful close. The Pilgrimage was a symbolic gesture by those of us participating to bring attention to the critical educational needs of Chicanos at all levels of education. Our concerns were reflected in the theme of the Pilgrimage (Quality Education for Chicanos) and in the numerous questions raised. For example, questions such as:

1. Where are the bilingual-bicultural programs necessary to meet the needs of Spanish speaking students in the schools?

2. Where are the Chicano teachers, counselors, and administrators needed to adequately provide the Chicano perspective that may help to find solutions to the numerous problems facing our schools throughout the state.

3. Why is 36% of the Chicano student population in California continuing to drop-out of school prior to graduation from high school, and in some cases from junior high school?

4. Are existing teacher credentialling standards intended to meet the needs of students in the classrooms or to the values of decision makers in the educational institutions?

5. How much more federal and state funds will be required by local educational institutions before the needs of Chicano students can be met?
These and many other questions remain to be answered. For what opportunity will exist for our children in the future, if the quality of education they receive today does not provide them with the skills and knowledge to make a meaningful choice tomorrow?

The Pilgrimage made clear to state legislators that Chicanos need legislative directives that mandate, not merely recommend to educational institutions the necessity to focus directly upon meeting Chicano needs. Legislation thus far has seemed more intent upon forcing Chicanos to be "melted into euphemistic concepts such as "ethnic and/or "multilingual-multicultural" programs that too often result in the subordination of his needs to those of other groups. As once stated by a Chicana student at San Jose State University: "If the Chicano is to pass from the shadow of the cactus to the shadow of other equally effected minority groups, he will have gained nothing." The Pilgrimage called for an end to the "double standards" of federal and state guidelines that prohibit funding to bilingual and other educational programs in schools that are comprised of 100% of Chicano students; yet, these guidelines do not prohibit funding to suburban schools where classrooms are all too often comprised of 100% middle class Anglo students. Therefore, if in fact "desegregation is the name of the game, then let the rules apply equally to all schools in all communities; not just to urban downtown schools where Chicanos and other low-income groups are enrolled.

Studies have been made regarding the plight of Chicanos in education. While some point out that Chicano students needs are being ignored, others point out that his achievement is related to his environment.
Yet, regardless of the findings, local School Boards of Education have for the most part consistently chosen, like the "proverbial ostrich", to stick their heads in the sand thinking that no one sees their failure to provide equal, quality educational services to all students in the schools, and not just for the "chosen few". Hence, local School Boards of Education must be held accountable for whatever positive and negative conditions exist in our schools today. For regardless of what laws are passed by federal and state legislators, the local School Boards of Education determine to what extent the schools will comply. As stated by Dr. Casavantez in Sacramento! "The time has come for decision-makers in the field of education to realize that we know, that they know, that we know what is happening."

The Pilgrimage was also successful in terms of the many beautiful individual and group relationships experienced by those of us on the march. The carino and friendship expressed through the hard work and warm assistance of Chicanos in San Jose, Union City, Livermore, Stockton, Thornton, Lodi, and Sacramento was heart warming. It was an example of how Chicanos can work cooperatively to achieve the goals that have for too long been viewed by too many as "impossible dreams". Our Pilgrimage was meant to be one step toward the achievement of one dream; that our children will some day receive the quality education that will enable them to be proud of whom and what they are, and be able to decide (by choice) their own future. As mentioned in Sacramento, "We did today what hopefully our children will not have to do tomorrow?"
In summary, on behalf of all of us on the Pilgrimage Steering Committee, I would like to extend our deep appreciation for the long and extensive hours, days, and weeks contributed by everyone concerned in helping to make the Pilgrimage a success. The success of the march was the work of many, not few, and everyone who helped in whatever way has our deepest respect and gratitude.

As far as a follow-up to the march, commitments have been made and we intend to fulfill these commitments as completely as possible. I'd like to ensure everyone concerned that their efforts will not be forgotten and hopefully we will be able to see some results of the march before long.

Sincerely,
Jose Carrasco
QUE TAL has printed the following interviews taken during the march in an effort to show those who were not able to participate the courage, determination, and unity shared by those who took part in the march.

Give me a fish, and I eat for a day. Teach me to fish, and I'll eat for a lifetime. I've been around this saying as long as I've been in education. I've seen the institutionalized racism within and without our educational system. If there is going to be change, I want to be part of the pressure group to inspire it. I am honored to be here.

--Fernando R. Moreno

There's plenty of blistered, sore, aching, tired feet but I believe all of us will march into Sacra with the hope that all our efforts weren't for nothing.

--Veronica Stagi

It's about 2:00 on the fourth day of this march and I'm still smiling. Everyone is still laughing and walking with a good attitude. We are all getting a chance to know ourselves along with the others. The whole march feels like a family of man, getting back to the good, basic things in life. I hope from this march a spark catches and everyone will take notice and things will be good.

--Mike Urenda

The March to Sacramento is one of the greatest experiences of my life. All along the way from San Jose to Sacramento I could hear the people on the march groaning from the painful blisters on their feet. The blisters didn't stop the people from marching because we had a purpose—The Chicano Educational Pilgrimage.

--Victor Garza

I don't know what to say, other than that I hope we don't have to do this again. This march, like the first one, has been a great experience. Even if we don't see tremendous improvements in the educational system, I know that every individual who went on this march will have personally benefitted greatly, and for that alone, it was worth it.

--Gabe Reyes

Finished the march sore all over. It was worth all the pain and hardship. I don't know what will become of the cause we marched for, but just the unity and friendship that developed will make another march easier.

--Albert Zamora
Sharing a common experience, struggling to find the courage and determination to keep on walking was, to me, the most rewarding experience of the march. The pain that all of us felt served to bring us together, and no matter what happens in the future, we will always be close to each other.

--Tino Esparza

Remember a people who are truly educated will always be free! FREE TO CHOOSE! Beyond that freedom, the future belongs to our children; then, they will have to decide.

--Jose Carrasco

The march to Sacramento is one of the greatest experiences of my short, but full life. The people were great in every respect and it was a pleasure working with them all.

--Jesse Jacques
Tramping, tramping, tramping
Blisters, pain, and just plain exhausting
Do not outweigh the atmosphere of love
That seems to be shared by all
Including the one Gabachita who can
No longer be called
A Gabachita.

Marching, marching, marching
Just when a feeling of not being able
To go on overcomes us,
Musica!
La Bamba ninety-six times;
Sacramento Blues seventy-three times
And every top ten song from 1956 to 1974
Including Angel Baby, Suavesito, and
I've Got a Girl Named Boney Marroni,
Intermingled with gritos of
"Que Viva La Raza" and
"Second Platoon's got its shit together
Reinvigorating our bodies and souls
And alleviating our pain.

Walking, walking, walking
Teachers, college, high school, junior high school,
And elementary school students, administrators,
Pintos, clergymen, junkies, photographers, poets,
Alcoholics, government bureaucrats, writers,
Factory, workers, singers, businessmen, lyricists,
East San Jo' derelects, un chingo de war veterans,
A retired viejito who made it all the ay,
And even a Chicano highway patrolman who can
No longer be called, and I'd better not hear
Anybody call him a pig!
All united in love
All one-hundred-and-ninety-nine members of La Raza
And one Gabachita who can no longer be called
A Gabachita.
All

Limping, limping, limping
With the exception of one
Who just happens to be a Chicana
Who related the message concerning the
Natural superiority of women
At least of Chicano women
As she maintained the same
Dignified Stride
All the way to the Capitol
To protest
With the rest
The middle finger of inadequate education
Touching La Raza.
All have experienced the neurosis producing effects
Of an illogical, inherently evil educational system
That has to resort to force in the form of
Compulsory attendance laws in grade schools
And threats of failure on the so-called
Higher educational level, which is only higher
in cost
Forcing one to sell one's soul to
The Financial Aid Department
Forcing one into the moneymaking system in
An effort to buy back a secondhand but still
Marketable soul
Only to be tricked into suppression
And imprisonment
Forcing one to make one's main priority grades
Instead of knowledge
Grades high enough to allow you
Entrance into another institution
That teaches you to cut corners
By hustling and cheating and bullshitting
In order to make high enough grades
To allow you entrance into still another institution
Institutions for the neurotic
And in some cases the psychotic
Oh how I envy the well-adjusted streetsweeper
And the psychologically well-balanced tramp.

Tramping, tramping, tramping

And if it doesn't work this time
We'll do it again and again
Perhaps in a different way
And perhaps alongside our children or grandchildren
Como el viejito who made it all the way
And as did the viejito
We too
Will refuse to ride the bus.

--Richard Olivas
April 20, 1974
Doscientas, doscientas personas
Cantando -- marchando -- llorando
Con pies quemando
Carnal y carnal carinosamente
Cuidando uno al otro

La canción -- el grito -- que pasa?
Nos falta la plata -- la educación nos hace falta
Pero... pero...

Que viva la raza!
Que viva!

Juntos, juntos en la capital

Después de las lecturas y plataformas
Bocas cerradas y nalgas sentadas
Alrededor de los políticos
Una voz... un grito... quebró el silencio

Ya vez -- si vamos a saber
Que el gabacho no nos hace caso
Un vato optimista se quejó
Ese vato no marchó!
Y allí se quedó--se gasto
La marcha de Sacra-San Jo
Como dolió!

Cuentame el valor
Por favor.

--- Donn Sanchez
Once I went to Mexico
   As any tourist may.
Here I've lived forever
   Or since my starting day.

I love my country truly
   Of my heritage I am proud.
Two languages I've learned to speak
   And write and read aloud.

My teachers speak in English
   Spanish I hear at home
My brothers all speak "Spanglish"
   At least I'm not alone.

I'm known by many labels
   Some are fine, but some are not.
I'm still just me, a person
   And man, that's quite a lot.

En el medio estoy
   En el medio quedare
Asi es ser Chicano
   Jamas comprendere.
   --Beningno Romero

* * * * * * * * * * * * * *

We're going to Sacramento, Sacramento here we come
We're going to Sacramento, Sacramento here we come
They've got some crazy education laws
And we're going to change us some.

We're going to be standing on the corner
   The corner of Capitol and Vine
We're going to be standing on the corner
   The corner of Capitol and Vine
With a whole bunch of Chicanos
   And some protesting picket signs.

Well, we won't take a train, we won't take a plane
We're going to walk all the way, but we'll get there just the same.

We're going to Sacramento, Sacramento here we come
They've got some crazy legislators there
And we're going to get us one (or, change us some; or, make them run)*

We'll get to Sacramento, Sacramento near or far.
We'll get to Sacramento, Sacramento near or far.
They've got some ignorant lawmakers there
So we'll show them who we are.
   --Rich Olivas

*optional
This year's Chicano Commencement seems to be having a rather difficult time getting off the ground.

I volunteered to help get the program started and called for a meeting of all persons interested in helping with this year's program. Only a handful of students (5) showed up. It seems as though most students want to help but only with the minor chores. No one wants to commit themselves to the task of actually being responsible for such things as getting the food, the speakers and entertainment, the cleanup committee, etc.

As it now stands, nothing has been done except for a fund raising B-B-Q, sponsored by Que Tal on May 18, 1974. Unless some "leaders" step forward and get things going the might not be a 1974 Chicano Commencement.

For more information contact John Lujan at the EOP office, ph. 277-2344.
IMPORTANT!!!! CAR (Computer Assistance Registration)
Attention continuing E.O.P. students.

May 6th - June 7

All continuing students have until May 6 - June 7 to register for classes. EOP counselors are available to help you schedule for your classes. We can also serve as your advisors if you do not have an advisor. First time and second time juniors, we recommend that you see your advisor concerning your classes. If you do not have an advisor, it is important that you go to your major department and obtain one. Once you have seen your advisor, you can register two ways, you can register through your advisor, or bring your schedule of classes to EOP, and we will be glad to help you.

There are also a few counselors who will be working after 5:00 p.m. to assist those of you who may be unable to see us during the day. Come or call EOP to see or make an appointment with a counselor.

Please DON'T wait till the last minute to see an EOP counselor or your advisor.
CHILE JALAPENO NIGHT

Chile jalapeno night
The taste of your frosted air
Stings my tongue
Leaves my nostrils
Open to the spiced greeness
Of your aroma.

You take me back
To a kitchen in El Sereno
Where you fried nervously
Alongside papas
And sizzling carnitas.

The air exploded with your hot fragrance
And spilled into every room
Until I became a tiny pod
Enveloped in your convoluted body.

Chile jalapeno
The thought of your taste
Mix with memories of familia.

A salsa of laughter and music
Coors and Fritos
Tias, tios, ninos
Loud talking and dancing.

We ate you heartily
And regretted it as strongly
The next morning.

Chile jalapeno night
The taste of your frosted air
Stings my memories
Leaves this city
Open to my tapped loneliness.

-- N. Quinonez
PROPOSED EASTSIDE COMMUNITY CENTER

by
Louis A. Guyot

Today the Eastside of San Jose is an area largely populated by minorities, the poor and lower income families. For the Chicano it represents the "Barrio," for the Black it represents the "Ghetto," for many people--brown, white, and black--it represents a place to get out of.

Public opinion about the Eastside of San Jose is negative. Statements commonly heard from those who live outside the Eastside are: "It's unsafe to live on the Eastside;" "I wouldn't live on the Eastside;" and "OH! You live on the Eastside?"

Unfortunately, the Eastside of San Jose represents poverty, unemployment, welfare, food stamps, poor schools, bad housing, high prices and no recreational facilities. For example, there is not one walk-in theater on the Eastside of San Jose. If kids want to go to the show on Saturdays and holidays, they must go downtown, or be driven close to 10 miles to another part of town.

To hear "name groups" (the most popular form of entertainment), in most cases, the people have two choices. One - go to the County Fairgrounds, or two - go to San Francisco or Oakland. Unless there is an overwhelming number of security police armed with mace, clubs, guns and walkie-talkies, the Fairgrounds becomes unmanageable. Recent fights and rioting proves this as a fact. Only last month a 19 year old Chicano youth was stabbed to death at a dance held at the Fairgrounds.

The price of frustration and disorientation runs high. A family of 12 now mourns their brother's death. Hundred of other families have children who are exposed to an environment of violence, crime, drugs and bizarre behavior. The current economic plight of the Eastside is an example of institutionally sanctioned and exposed exclusion. The Energy Crisis will trap people in this environment. No longer can the community of the Eastside of San Jose be IGNORED!

What is needed so badly is a place of recreation for the youth and younger adults. A place that children could go to get off the streets, have some fun and learn social concern on a person-to-person level. A place that parents would feel safe to send their children. A place that the community could identify with and respect as their own.

A vision such as this can become reality through organization, cooperation and a fully-supported community effort. Steps have already been made to organize what could be called the "EASTSIDE COMMUNITY CENTER." Proposed facilities to be contained with the CENTER are:

1) THEATERS -
   A theater for children with GP movies,
   A theater for teenagers,
   A theater for adults.
A place to hold rock concerts, community meetings and conventions.

A cuisine with reasonable prices, a pleasant atmosphere and that would display Mexican culture and heritage.

Karate has become popular among young and old. Its self discipline and rigorous training teaches patience, kindness and good health (deterant to the use of drugs and violence).

A form of recreation enjoyed by both young and old.

A facility with game machines for children to play while waiting to go to the movies.

A place with facilities to care for children of working mothers.

Essential to the understanding of culture and social behavior is educational classes such as Ceramics, Art, Bilingual, Economic Survival of the Poor, Business and Politics etc., could be taught - to expose to the community methods to enhance self determination and creativity and social and economic advancement.

A building to house the proposed facilities would cost in rent alone, close to $10,000 per month. Construction costs to renovate an already existing building would run approximately $500,000. At minimum, at least $50,000 would be needed to start financial negotiations.

Who as a member of the community of Eastside San Jose has this kind of money and would be willing to undertake such a venture? NOBODY! If there were someone, it would have been done.

If the proposed "EASTSIDE COMMUNITY CENTER" is to become a reality, the money and effort must come from the PEOPLE. This is the only alternative.
A corporation must be formed that is owned and operated by members of the community. All money raised, unless contributed with no strings attached, would be exchanged for stock. This means that you, as a stockholder, could vote on matters concerning the overall activities of the proposed EASTSIDE COMMUNITY CENTER. Profits from EASTSIDE COMMUNITY CENTER would be distributed as dividends to the stockholders as a result of their ownership. Limits on ownership would be set so that no one person or group could take control of the corporation.

Steps to incorporate have been made under the name of "United Community Corporation." Initial activities of the United Community Corporation will be to raise $50,000 by means of investments. People can invest on a month-to-month basis until they reach a limit at which point stock would be issued to the investor. For example, if a person invested $20 per month at the end of one year the investor would be issued $240 worth of United Community Corporation stock.

Unless people of the Eastside organize for their own benefit, it seems unlikely that a project such as the proposed EASTSIDE COMMUNITY CENTER will be undertaken by government or any other organization. It is time to act. We hope you will join the cause of the United Community Corporation and bring into existence the EASTSIDE COMMUNITY CENTER.

For further information contact Tito Guyot at 279-2817 or 377-1383.