

TAPE FOUR**JOSE VILLA - ORAL HISTORY****Question: What was the FarmWorker's Union?**

Jose: Well, the FarmWorker's movement is an ongoing process to get farmworker's recognized and justly compensated in many ways for the work they do that has traditionally been very exploitative. I'm saying that because the movement has been a long standing movement; it has started with a lot of the early organizing efforts of tenant farmers and other very poor people in the South, in the deep South, but, it also has a lot to do with a lot of the exploitation of the people that worked in the fields here in the Southwest and it started long before the United States took over the Southwest, the land we call ???. Because the working people have always been exploited by rich people those people that own the land. So I don't see the movement as just being risen?? by Cesar Chavez, I see it as an ongoing concern about the injustices for people that have been exploited that have been enslaved, that have been made to reap the harvests and that have in fact fed our nation and fed the world in many ways, but had not derived the just benefits of a society, but, it has focused very strongly around Cesar Chavez because he was able to get support to get the attention of the public of

addressing the injustices towards farmworkers but, it started before Cesar Chavez with people like Ernesto Garlaza??? too. Ernesto Garlaza is the person who we had called our preeminent Chicano scholar and he, of course, chronicled; he documented in very careful detail what was happening to farmworkers here, not only here in the Southwest, because he did some organizing work with the unionizing efforts in the South, deep South and other parts of the country, but he focused strongly on the Southwest and what was happening to the Chicano, the Mexican-American worker, the Mexicano because, I use all three terms because we had Mexicanos that were being imported by the United States from Mexico into what we call a barsero?? program and that was also a lot of exploitative kind of of a things, a lot of exploitative things were happening to Mexicanos and I mentioned earlier to you that I had worked a little bit with that but, then that was in turn creating a situation for own local Chicano, what I would then call Mexican-American or Chicano was being exploited because the farmers here. The big growers especially were able to import great numbers of free, not free labor, but, labor that was kept on to minimum wages and cheap labor. People that were keeping our own people from getting a fair price or from having decent housing and from having health benefits and things like that. So it's a long sort of run-about way of saying that the farmworker's movement has been a on-going fight to bring justice to the people that have harvested our crops. And it's been focused; it's been emphasized through the work that Cesar Chavez has done. And rightly so, the only

other thing I can tell you is that because the grape boycott and because of Cesar's efforts certainly we've got the California Labor Relations Board that at one time was very friendly and supportive of what's bring about some justice and fair negotiated contracts between farmworkers and laborers. But, under the Republican administration it's turned around to where it's being controlled by Republican appointees that are not sympathetic or supportive of justice for farmworkers. Then there are very... it's focused other, I think, it's made a valuable contribution to broader society because currently, for instance, they have raised the question of pesticides and that maybe carried to our mouths from the fields to our mouths and that that may be impregnating our very fruit that we're eating. So they are raising some very serious environmental ecological questions. And very serious social questions that need all of our attention to farmworkers, per se. But, it's been them that have suffered out of the fields cancerous conditions, cancer causing conditions and it raises questions, of ethical questions about what we are permitting to happen to people on the one hand, but, what we are allowing our government to subsidize in terms of rules and regulations that permit this to go on and also, it has raised serious questions about subsidization of big farm growers, rich people who are exploiting not only the farmworkers but are exploiting the taxpayer because it is the taxpayer that underwrites the cost of Universities, like UC Davis that do the research for coming out with the machinery to replace the farmworkers, but, the pollution and the poisoning of

our crops and our fields and our foods goes on. What I'm saying is that the farmworker movement has gone far beyond just getting a decent break for the farmworker in terms of wages and housing and health and education type of social concerns. It's raised a very major social policy issue about the damage that the consumer of those foods may experience because of the way that our government has written up laws, rules, regulations and how they implement and administer those laws. I could talk more about it, but, that is not my area of expertise. All I can say is that when I was Chairman of MAGS and since you've been here, we've been very supportive in having students support Cesar Chavez and support that whole area.

Question: That would be my next question. What was your involvement in the farmworker's movement?

Jose: I think I explained earlier that when I was in Phoenix, I like everybody else was concerned about justice for the farmworker movement. We made contributions; we wrote proposals to try and get funding for health services, daycare services, migrant, as I said for ????. MAXCA, we administered the ???? Program. But, while I was Chairman of MAGS, we encouraged, we taught the injustice, we taught about the social conditions and we also encouraged students and we marched with the students in bringing to public attention the whole injustice against the farmworkers. So, our role was not only to

educate but to become involved with students and to support the community in their struggle.

Question: OK and you mentioned marches and things during that time?

Jose: Yea, we boycotted and we marched around stores.

Question: How did you participate in boycotts and strikes?

Jose: Get out there in the picket lines. And encourage students to get there.

Question: When and where did this all take place?

Jose: It took place around Lucky stores and it took place around stores that were selling grapes. Safeway stores, the major areas. And I think the boycott became an educational tool. Because not only did we go and carry picket signs, we also published information and handed them out to the consumers. And we supported students who in ???? Theatros and we had fund raisers and we just did a whole bunch of stuff that other people will talk about in more detail. But, I participated enough too. As a matter of fact, I think I participated more directly, my son went to one for Cesar Chavez and got directly involved working for Cesar.

Question: What role did he play?

Answer: Well, he went to help with building, but, at Keene???, where Cesar lives and at Delano, too, there was always need for builder's and this and that and my son was in ???? construction, so he helped with building.

Question: Building 40 acres?

Jose: Some of it, some little piece. I just know that he was doing construction work.

Question: Are you familiar with migrant ministry?

Jose: The migrant ministry, in Phoenix, I was more familiar with it through the Presbyterian Church. They literally developed through their own Church, raising the consciousness of other Churches, and tried to get a lot of support by the Church groups to support the boycott and support the farmworkers. And they did a lot of educational work too, in cranking out bits and pieces of information, educational leaflets and brochures to people to learn about the boycott from about the injustice, so that, the migrant ministry really, I would say in a religious sense carrying the message of justice to the Churches and its moral responsibility and moral commitment. And the migrant ministry did a good job of that and they went beyond that they had

organizers. They set up officers; they collected monies. They distributed funds to ????.

Question: Could you name some of the leaders of the migrant ministry?

Jose: I was more directly involved with them in Phoenix and it's been a long time ago. I cannot think of names off the top of my head. But, there were Chicanos and there were others. I didn't work very directly but, I was aware of who was???

Question: You mentioned that this was a Presbyterian organization?

Jose: It was the Presbyterian Church I worked more directly with. There was a Reverend that I was familiar with that was Presbyterian. That's what I'm saying, it had other churches that were supporting it, but that's the one thing that comes to mind.

Question: What role do you feel that the Catholic Church pulled in all this, in the Farmworker's Union?

Jose: I think it got it out of the ??? to directly support it out of the parishes to the parishioners. I know that a lot of sermons, a lot of the information that came out of the pulpits, Guadalupe Church here and Sacred Heart Church, Father Moriarty, I remember was a very, very strong leader. A lot more than just

a Pastor, he was a leader in getting his priests to take him, he used to distribute literature at the Churches; he used to talk about it in terms of moral commitment, injustice, also. He used to get people to try and contribute to it. So, the Church became, I think it was more individual leadership, pastors that were simpatico, supportive. Tony ??? was really involved with the boycott when he was Paster of Sacred Heart Church and there was Father Garcia and I knew them and I worked with those people. I think they were very involved with promoting... they were being messengers of the good news and they were being organizers in their own way and getting their parishioners educated and participating in the cause of farmworkers.

Question: Do you recall any organizers who they hired?

Jose: No, I don't.

Question: How effective do you think the migrant ministry was?

Jose: Well, they fulfilled a role, but I didn't, as I say work very directly with them, I was just very aware of the work they were doing?

Question: Well, in your opinion?

Jose: Farmworker movement needed all the help it could get and I feel that there was that group that was ?? But, there were pretty effective in what they were doing.

Question: Have you heard of the Chicano teacher's association?

Jose: Well, yea. We had.. when I was here, some of us... that goes back to when I first came to this campus in '69. Some of us would get together and rap together and call ourselves the Chicano Teacher's Association. And through that association, we supported the Mexican-American committee that was on campus that was composed of students and teachers and community people, but, to look at matters that on campus and for us to speak as a group, we organized the Chicano Teacher's Association and that was to address the curriculum problems institutional problems of the University and to at least have a group that some community groups would come to for advise and consultation and assistance in a lot of matters. There were a lot of school boards and there were a lot of problems out in the school districts that needed attention by people that had some expertise, knowledge and ??? former teachers and as products of this University. So we often had to make... we were called upon as the Chicano Teacher's Association to go and make presentations at school board meetings or to have developed bilingual programs at districts or to help orient teachers about needs of Chicanos in different types of settings, so we became... the Chicano Association was needed for us to share information

as a group, to respond as a group and to request ???? and to look and evaluate what was happening to the whole educational process on campus too.

Question: Do you recall who organized this organization?

Jose: I think it was mostly Jose Carrasco at the time as I recall. Jose and the people at MAGS provided a lot of leadership too. By that I mean Lou Caranza, ???? Revera ???at the time, ??? Dom?? , it started including people that we could identify in the School of Education, or in the School of Social Work.

Question: Do you recall any community people or students at the time that were involved?

Jose: Well, that gets back to the old MAGS days and there were people like Sophia Mendoza and Jack Greco. Rudy ??? and Irene and Sonny and Rudy Madrid??, some of them were students, some of them were not. I don't remember for instance, if Sonny was a student or not, I think Irene was a student. Irene Madrid. Irene Morales, now. And then there was the blond... there was the two Wandas, I remember the two names. Because we said the two Wandas used to run around and they were named Juan and I can't remember their last names. There were a whole bunch of people. As part of Chicano Teachers we had people that weren't actually teaching but, that were .???? like Umberto

Garza was running EOP. A whole bunch of people but, those were the names that come readily to mind.

Question: What other areas did they get into?

Jose: Besides just school related issues, I think that as Chicano teachers we also urged to, took on issues, housing, but, the community ?? that they needed some expertise, that could do with housing, it could do with health, it could do with besides education. As a group, we also got involved with the grape boycott and with looking at what was happening with community colleges, but, there were a whole bunch of students that too that were involved at the time. I guess students like M?? Chavez was a student then, so was Ramon Martinez. There was just a whole Jesse Packez ??? ... There were a bunch of students. Those are just some of the names. ???

Question: Do you know of the Association of Chicano Professors?

Jose: Not a separate... I think we took on... we belonged to so many things, that I had a hard time remembering. I think the Associated Chicano Professors went beyond the Chicano Teachers Association here on campus, to also include the professors that were from other colleges in the area, like City College or De Anza or community colleges or even Stanford and Santa Clara; in other words it was just people that would get together to see what was happening. It was more of an

informal get together kind of.... let's share information, see what's happening.. see what we can learn from each other.

Question: So they did not have any specific goals or objectives?

Jose: I'm sure they did but, as a group... more informational

Question: Are you aware of the Association of Mexican-American Educators?

Jose: Included a lot of the school district people, administrators, teachers in the school districts ????? state-wide level but that was any Chicano teacher or educator in any setting and it focused heavily on the school district level. But came together to look at what's happening to kids in the schools And how we could educate the ???? for education for kids. That's.... and I didn't participate a lot in that; it's just that I was aware. ????

Question: So what methods or strategies did they use?

Jose: I wasn't that close to them to understand that.

Question: Were you involved with Model Cities Inc.?

Jose: I would not say that I was directly involved with it. I had a lot to do with getting some money from them for programs

and services and here again, the role I played there in many ways, that's both when I was Chairman of MAGS and I was Supervisor of Adult Education and when I was Executive Director of MACHA -- my role was really to bring to the attention of Model Cities that there were some needs that we could get some money from them for. And it had to do with everything from housing, to bilingual education, to training of teachers, to educating of parents and things like that. I used to attend the Board Meetings ..

Question: What was Model Cities, Inc.?

Jose: Model Cities, Inc. was a community based program that addressed what was happening to downtown San Jose, but, particularly, to trying to accommodate the needs of the people in the area. What we call downtown San Jose which was a big area. And it includes some barrios; it includes ???? things that needed some restorations, some attention in rehabilitation and in bringing up to code a lot of the housing that was out of code that was unsafe for people, that was unsanitary, that was unhealthy. So Model Cities was really a program, a federally funded program that addressed the rehabilitation, the restoration, the safety conditions of downtown areas, of people that were lower income, means to provide them with some funds to put their houses into better condition. That was generally what it was for. But, it also included other aspects of making neighborhoods safe, sanitary, decent living places and

that included looking at what the schools need assistance too, whether additional classrooms or to get Chicano teachers. It was also a program to support the people who lived in those neighborhoods in other settings. Such as police, such as health agencies, whatever, so the monies were made available to a lot of other areas that helped the people that lived in that area. With services. And that's why when I was supervisor of an education, for instance, we got a grant from them to hire and train more bilingual teachers and to education parents about the needs of their children in the schools. That's where I stepped in, cause then we'd give out proposals but give us some funds to do some training of teachers and parents.

Question: So who were the key people involved in Model Cities?

Jose: Well, here again, there was a Board of Directors. There was what we call the double green light style of operation. Meaning that there was a Board of Directors that was comprised mainly of community people who did needs assessment or had staff to do needs assessment, so that they could define the problems and look at the needs and try and get money to help the people in the area. So that was mostly community control, community based organization, operation. It was autonomous from the city. But the city had to approve and work with the government and make the application for getting the monies. So the city council also had to understand and justify the funds, on the basis of needs and the basis of staff

service?? and reports and how they considered ??? ??? recreational things, for libraries and things like that. So the city had to give the green light to programs and services and priorities, but, the community also had to give the green light to approve what they felt were the greatest needs and then. And then the city and the community have to come together and agree on the priorities for funding and that's why it's called the double green light approach. But, the approval had to come both from the community based organization and from the city level.

Question: How effective was it?

Jose: It channeled monies; it provided a lot of jobs for a lot of people, a lot of Chicanos ... minorities, Blacks, too. But, a lot of Chicanos got jobs and some of them were pretty decent paying jobs. So jobs was always a big factor of any large Federally funded program. So it did provide jobs; it did get monies channeled to neighborhoods and to schools and to provide help and recreation and other.. library services to communities that didn't have them before. I think that while it lasted the most important thing was that people got a chance to define their own needs and not just have prepackaged programs or somebody from outside saying what was best for people. So in that sense, I think it was a significant program to raise the consciousness and knowledge of people about how the City works for instance, because in negotiating the priorities for the Federal funding, a community based group and the city had to

come together. And I think that it served as an educational process to get people to understand the workings of City Hall and the Federal Government so it helped in that sense.

Question: Who was running this program?

Jose: There were several people that ran it. There again, I didn't take a lot of interest in the people that... I know that the City Manager was Ted Tedesco and then there was Martinez that was a Director of Model Cities and also Frank Escobar, I think. I'm not sure if Frank was the Director or the Deputy Director but he played a major role in a lot of things that happened.

Question: What led to the creation of EOP at San Jose State?

Jose: Well, I wasn't here when it was created. I was here after it already had been established. And when I got here, I think, Umberto Garza was the Director of EOP. I think the first Director or somebody that helped was Lou Caranza who also was the first temporary Chairman of MAGS. But, the establishment of EOP as I recall really coincided also with the wanting to establish the Mexican-American Graduate Studies and both had a similar purpose and that was to try and get more Chicano students enrolled at San Jose State and to try and reach out into the community to interest more students in higher education and then to provide the needed support services and financing for students who could afford public education, to provide them

with the necessary resources, not only to come here but to be helped to make it in their roles as students. And the other objective as far as I know about EOP that related to MAGS in some way was that while they were here to have a very strong orientation to... a culture orientation around Chicano, Mexican, Latino kinds of experiences. That included celebrations of Cinco de Mayo, ???? Spanish ???? , etc. So, in viewed throughout the training and philosophic underpinning was this very strong cultural perspective that was developed for both programs. But, EOP specifically was to help, more the poor Chicano students to come and make it here.

Question: What strategies were used for its creation?

Jose: The basic strategy in that, again as much as I can refer to MAGS, it's because I think that a lot of the people were the same people that pushed for MAGS and pushed for EOP. So therefore, the unifying force was still the community and one of the strategies certainly had to with getting the community to articulate, to state the need to open up the doors here for Chicanos.

Question: How did they articulate that need?

Jose: One was to be organized through various organizations, like ... Spanish, was one, ??? out there that was doing

some community organizing, so that was one. There were other groups I'm sure that helped ??? Spanish...., Chicano Teachers Association from the school districts, probably MACHA. There were groups and there were organizations and agencies that were brought together from the community to formulate a coalition to confront this institution to open its doors. That was the basic strategy. That's what I mean by ??? the community to confront this institution.

Question: What arguments or so forth were presented for justification?

Jose: The same stuff, I think I referred to earlier. And that is that the number of Chicano kids in schools wasn't as great as it should have been because of the population that we had. But also because of high drop out rates. Discriminatory practices toward Chicano kids which a lot of people saw here and in terms of wh was in charge of the institutions. Both the schools out here and the universities here we're talking about white people. The insensitivity and lack of knowledge about the history, the culture, the needs of the Chicano community and so that was all motivational and part of rationale and that was part of why ??? registering their grievances about the injustices sort of thing.

Question: What led to the creation of MAGS?

Jose: Some of what I said for EOP, ... as I said a lot of the leadership for MAGS which included people like Jose Carrasco, Lou Caranza, Umberto Garza, Jack ?? from the community, Sophia Mendoza. People from the ???? , the Brown Berets, they all came together and they decided that it wasn't just enough to have a Chicano educated through a Bachelor's degree program, but because the schools and the colleges were so important, especially the community colleges where a lot of our people go. That we help train Chicano teachers for the community colleges in the ethnic studies program specifically, that would help to turn Chicano students on to their own history, their culture and use of their experiences to understand the value of education generally, any education. MAGS came about specifically to then take that a step beyond just preparing teachers. It was to take it a step in to preparing folks to become managers, to become, maybe, Deans, Directors, Superintendents of Community Colleges of the schools. So it wasn't on the one hand just to learn about RAZA, and about our experience and our history. It was really to provide some skills and some training in what it took to become a leader in the management sense of those resources and those institutions, the schools specifically that affected the whole community and our kids.

Question: Could you tell me what kind of curriculum or activities were involved with MAGS?

Jose: A lot of ... the curriculum itself, I think was based on a historical perspective of people that it also had, I think a very strong community development underpinnings. Now, I'm not sure we called it community development at the time, I think at that time we said, How do prepare people to serve the community? In order to serve the community, at that time it has a lot to do with understanding the politics that affected the community. It has a lot to do with the economics and the social conditions. So to understand those factors meant that you had to really get to understanding a lot of the systems as well. So it was, I think, as I look back on it a two pronged approach, on the one hand, it was to fulfill a need of the lack of Chicanos in key positions, where we needed role models for the kids, etc. And the other part was to really carry out research and to document and to illustrate to the broader community those needs in a systemic, analytical fashion. So that was the nature of the Graduate Program because you need research skills to be able to carry out a piece of documentation to prove a point.

Question: Who is credited for developing the curriculum for MAGS?

Jose: The people again that were very much a part of that early curriculum definition were people like Lou Caranza, Jose Carrasco, the early on faculty were ???? Revera, ??? Hemenez, Corky?? ???? , and some of us came a little later, but, we still continued trying to build a curriculum.

Question: Can you tell me anything about the controversy of the MAGS program here at San Jose State being the first program of its kind in the nation? Because I read several things stating that it originated in Southern California.

Jose: Well, there was ???? that kind of gave... which was developed in Santa Barbara where a lot of professors and students and community folks came together to say, Why do we want to be in higher education and the ????? stated was sort of like the Manifesto for Chicano education and higher education and so a lot of people from down south in Los Angeles because of the great numbers of Chicano people there did develop a lot of the definition of the need for ethnic studies programs, Chicano studies. But, here at San Jose State we were the first to develop a Graduate Studies Program giving attention and expressing concern about the levels of research that need to be carried out and studies in those areas. So, I think it came out of a collective need and out of some common experiences and out of which had to do with oppressive social injustices and the oppressive conditions that our people experienced and this happened as much in Los Angeles if not more in sheer numbers, maybe than here. But, here we decided we would like to take it a step further and into the graduate level.

Question: So it would be the actual implementation more so than just the concept or the idea here?

Jose: Oh yea, all of us had ideas of all kinds, but I think a more challenging thing was how to bring these ideas into some consensus of what was needed and to develop consensus, you sometimes have to have conflict and conflict is not an easy process to go through for those who don't understand its usefulness and can't understand how to deal with heat. How to deal with differences, with arguments, with opposite views, etc. So we had to work out a few problems among themselves too. By that I mean there is always a far right and a far left and there's somebody in the middle, close to the middle in their thinking. It's either a very radical approach or a very liberal approach sort of thing, conservative, liberal arguments. So those points of conflict that would be dealt with among the people were early on identifying and defining the kinds of studies that should be considered.

Question: So what was your personal role in MAGS?

Jose: To begin with I came as I mentioned earlier... I was really hired as an Associate Professor to work on developing the School of Social Work and that was in 1969. But, I had to get into MAGS because I was part of Social Work is the point. I came as a faculty member of Social Work to start with. The way I became Chairman of MAGS... by that time MAGS was already started. There were five faculty teaching in MAGS and so when Social Work started out, Paul Sanchez was the first Director to get the

School of Social Work started. He hired me as the first faculty see, ???? was one of the next faculty members. The thing that's about as far as we got because the Governor of California who was Gov. Reagan at the time wouldn't give us any money to get the school going. So Burt Burns who was the Academic Vice President at the time, bootlegged five positions from other Departments in the University to give them to us to do some planning, to do some curriculum development and to do some organizing for the School of Social Work. Well, MAGS faculty felt very threatened because they felt that the School of Social Work got going that MAGS would be killed. Or that we would rob them of some of their positions. So there were some elements of distrust about... not about social work people as such, but about what the institution, what the University was doing through Social Work development that might jeopardize the MAGS program, so among us we discussed all these matters. And one of theit's one of those very major conflict situations that people generally haven't heard about but, that was negotiated because I reminded the MAGS ... the Chairman of the Mexican-American Affairs committee which really is where a lot of community people and most of us that were on campus and students came together. When I was hired for the job Jose Carrasco was the Chairman, by the way, of the Mexican-American Affairs Committee. He had said... one of the things I said before because I had eight children to bring here, to move here from Arizona... I said well, what's... what do I know about coming here with a family of eight, selling my house in Phoenix,

Arizona moving over here and this program being killed or something. And Jose Carrasco answered, saying that there would always be work for me. So, so I reminded Jose in committee of that because this was said publicly because when MAGS and the community said, well, maybe we should kill the Social Work program because it's not a program ???, so that MAGS doesn't get hurt and that's what the community wanted. I said well, but, social work is also important to the community and I reminded them of the promise that so long as I was here or that there was a need for any kind of community work, I would have a job here. So, it was about that time that we entered into discussions about how I would.... about what would happen to the Social Work faculty if the program didn't fly. But, out of that negotiation and out of those discussions what happened was that 1) we met with Bert Burns and decided that Bert was not going to hurt MAGS at all with any faculty positions that would be kept to keep the ???? program going. But, what was negotiated among us Chicanos was that I would go over to MAGS to help them and become the Chairman of the Department to give it some direction because they found out that I had a Bachelor's Degree in Inter-American Affairs, so I had a lot of the formal education around understanding Latin-America, Mexico, Latin-American Affairs, relations between us and that country, because I was going to go into foreign service. So they thought that was important. I had a good historical grounding, a good political grounding, a good economics grounding in Latin American kind of things and I had been very active in the

Chicano community in Phoenix and in Albur , and in other places, so they just felt that I would be important. So what was the bottom line is for my going over to the become MAGS Chairman, they backed away from trying to kill the ??? study Program. That how I wound up in MAGS. That's how I wound up in MAGS.

Question: How long were you Chairman there?

Jose: I was just Chairman one year actually. And just helped stabilize things a little bit. And then I decided to leave completely for a new job and the reason I left the University for a new job was that while I was Chairman of MAGS, Dr. Ernesto Valarza?? was the Distinguished Visiting Scholar here at San Jose State campus and Dr. Valarza developed this concept of a bilingual study laboratory which he wanted to... which he started from the discussions and the research and the interest in that area with teachers and people here, now; in MAGS we were developing bilingual, bicultural education degree and that was through MAGS, through the School of Education and through the languages departments and one of the big contributions, I believe, MAGS made while we were there was that we developed that degree that now is in the School of Education but, we were the ones that brought it together and got this University to sanction it. Mr. Valarza helped us with some of that. Jose Carrasco was very key in that. So were other people, but, what I'm saying is that there were a couple of major things that happened while I was MAGS Chairman and while Ernesto Valarza

was Distinguished Visiting Scholar. We got into the area of developing a bilingual, bicultural degree program. And he helped with his concept of bilingual studio laboratory. At that time some thing else happened that was a very major community ?? and need and that had to do with a tearing down of the earthquake, unsafe schools in downtown area and new schools have to be built so we felt that was an excellent opportunity for the University and the community to get into discussions on how to build new schools and then Urnesto Varlarza wanted to implement his concept of a bilingual studio laboratory in San Jose Unified School District and while I was MAGS Chairman and had done a study of parent participation in Title One Programs in the school district, I became familiar with the community, Chicano parents, and with Title One and with the District and all of that led me to agree with Dr. Varlarza we should move into San Jose Unified School District to see what we could do to implement this concept of a bilingual studio laboratory and so I moved there. There was also a financial benefit because at that time, I earning something like \$14,000 as a associate professor here. But, I could move into San Jose Unified School District that same year and earn \$23,000 and I had eight children. And so that was a strong motivator. That's kind of a long way of telling what role I had but, the role I had in MAGS, I think was maybe, basically it stabilized the program as my major role. I've been noted by peers, by my Chicano peers and other people to have skills in negotiating conflict situations. And negotiating in our behalf. So I had negotiated, I think, a stable situation for us.

Question: What methods did you use in negotiating?

Jose: That comes out of... when you negotiate you have to understand the system very well, the university system here, the administration, the management, the management leadership. You have to understand the needs of the community. You have to understand how students and faculty and community can come together to state their demands in terms of needs that make sense to the institution. So, when you say, what do you do, well, it's a matter of getting people to understand that process more than anything; it's a matter of making sense of the institution or the system under which you work, of what your needs are and why it's in their self interest to help you or support you in your efforts.

Question: When you state understand, are you referring to individuals personally, economically, politically?

Jose: All of the above. We were talking about understanding the system and getting people who are trying to function within that system to also demand what they need in such a way that it makes sense to the system. But when you say methods, I think that then that raises the question about how does one develop an understanding of the system. First of all you have to understand the policies, the rules, the regulations, the governing kinds of laws and then how they are interpreted by the

administrators. So when it comes, for instance, to the question about, we all have the rights to be educated, but then the educational system generally says, in order to come to a University you have to have a high school diploma and you have to be able to write and do this and that,-- I'm putting things very fundamentally but, -- what I'm saying is that, How does one then say a lot of our people have been forced out of schools, never mind drop outs, they have been forced out because of discrimination, etc.; but now that they are older they had learned what it takes to meet some of the requirements of the school system, but, now that they have been out of it for awhile, they don't have neither the diploma, but, they have a lot of experience and maybe they've gained the writing skills and the verbal skills. So part of what had to be negotiated is at least open the system up for those folks and put them on probation, maybe, allow them, if not on regular terms, get them in on some kinds of a probationary or test, trial period and give them a chance to show what they know. And then to pick up on what it is they ought to know, to then be "qualified" as regular students. So you see that kind of reasoning is what you have to understand how to present to the system. Of course, it comes out of more detailed research; it comes out of explication, being able to be articulate in terms of how people related to their own experience. By that I mean, the academic vice-president and the scholars know how the problems out there and they also know that an education, you have to then assume in touch with the historical purpose of a state college or university which is to

prepare people for the world of work, basically nowadays, but, also, to tell people, do their own thing, how they can carve out a decent life in this society of ours, right? So what I'm saying is that then instead of just saying, you people are fucked up; you can say well, you people can redress a lot of our grievances by at least creating some opportunity for us to get caught up on meeting some of the basic requirements. So the methods include research, they include effective communication, they include knowledge of needs and the expression of those needs and they include an analysis of conditions here in the university setting as well as in the community setting and they include how to bring two disparate poles closer together and they include understanding how to turn negatives into positives. So when I say that you have to negotiate, on the one hand, you have to negotiate on your own behalf toward your own needs; it's a question of understanding means and ends too. Specific means and specific ends and how to get from here to there in such way that it is not threatening to people and in such way that it... I think what turns people off the gringo, for instance, is that they see us in a very threatening way of trying to take something away from them, rip them off. You have to eliminate that and we have to understand that it takes that. Although we'd like to. ????. Spanish. We have to understand that, and that's what it takes to negotiate.

Question: State the rationale for the ???? Program?

Jose: The rationale in the ??? Program is that they had Chicanos sat that we are already working with in certain organizations or establishments or corporations or businesses. But, the people that were there had Bachelor's Degrees and then the corporate policy is that in order to advance in management, you need certain skills, you need certain experience and you need certain kinds of knowledge. So that was rationalized in terms of the Chicano experience to the people here for creation of the EASTBA?? Program. But also to the business community out there or to the public agency services out there that said, you need more Chicanos in management positions. So out of that came the rationale for ???. Role model, keeping jobs, staying on the job and picking up the degree, the credentials that they require, etc.

Question: Back to MAGS, what has happened to MAGS since that time and where is MAGS today?

Jose: Right now, it's just a program, by that I mean that it went from a Graduate degree program, when I was Chairman we must have had, at least 100 graduate students or close to 50 - 100 graduate students and maybe five hundred undergraduate students; we don't have that enrollment now. But, I think what's happened to MAGS is that same thing that has happened to a lot of ethnic studies programs and that is that people, if you go out for a job and you say I have a Bachelor's Degree in Mexican-American Studies, a lot of people say well, we need

somebody with accounting, with business, with economics, with engineering, with whatever. Part of the mistake we made and I had spoken about this but, it came out of our own experience and naivete about the system was that we talked about it, but, never really pushed it and that was, that we ought to have a Master's degree in Mexican-American Studies with an emphasis or a specialization say, in business or in economics or history or bilingual education or whatever. You have to have a saleable skill for the product that we were turning out in the graduate student. So that when they came out they went out to look for a job then they could say, well, I have a Master's Degree in Mexican-American Studies but, emphasizing economics and that's what I know, economics. So we fell a little short in our curriculum in integrating the concept of practicality with the concept of ideologically speaking, ideally speaking rather, of emerging in the history, the economics, the politics of the Mexican-American community. So there were some definitions, some things we should have done; but, it's easy to quarterback and hindsight.

Question: However, at the time, it was something great, wasn't it?

Jose: Oh yea, we made a lot of progress, but, what I'm saying is that then there has been a national or even a regional or local kind of thing about what's ethnic studies for, so, I think, it's coming back. It's coming back in the sense that corporations

and business systems themselves are saying, we need people who understand minorities and how to work with them, so that they're becoming the largest consumer groups in society and we need somebody that can relate to them. I think that it's coming back in the sense that a practical application to the needs out there. It's how you pull those things together to make sense out of the demands of the marketplace with the preparation of the University.

Question: I would think that another good example would be Japan.

Jose: Oh yea, definitely. For instance, I would say that right now this University for every business student, if they were wise, part of their requirement of a Bachelor's degree in business should be that a student take Japanese and that they take Spanish. Because the Pacific rim thing....

But, anyhow that's the kind of thinking and I think the direction expect now from Mexican-American Studies and it has a lot to do with the increasing numbers of graduating students from the schools that are Chicano, Hispanic.

Question: So, you see that as the future of MAGS?

Jose: Part of it. Yea. I still think that, you see having said, ethnic studies, what we have now been able to sell or convince maybe a better term the University from an academic standpoint

is that Mexican-American Studies has a very vital role in the adequate preparation and education of all students, never mind Chicano students. It has a lot to do with how do we help people understand relationships, if they don't understand how to talk to one another? Or share information? It's that simple.

Question: By talking, do you mean cultural? Or strictly communication:

Jose: Any way. You can talk economically, socially, politically, culturally. What I'm saying is that if we have a Chicano and a gringo and if they aren't able to communicate and share information and formulate a relationship, if it's not based on respect, reciprocal respect, then we're.. you see MARGS can do that and it's an academic goal and we have the people there, especially people like Jose Carrasco, that educationally can make sense of that kind of an approach.

Question: What led to the creation of the School of Social Work at San Jose State?

Jose: Well, we know that alot of our people who were poor people living in barrios and were very dependent on welfare and very dependent on employment services and other public services were there were no Chicano social workers for the helping people right. So knowing that there were very few Chicano social workers, we came out with the documentation

and the research to show that we needed a school; we needed a school where there were lots of Chicanos and this was the place. Because there were schools of Social Work in like, UCLA and USC and San Diego and USF and San Francisco State, and Sacramento had a school already and so did Fresno, but, none of the Schools were producing Chicano social workers and one of the things that under the leadership of people like Simone Dominquez??, Armand Sanchez, ???, ????, Man??? H??? , and some other people, but, those were the names that were social workers at the time; that said there's just a few of us, and when it came to the employment services department they didn't even have two Spanish speaking people in the whole state to help Chicanos to get jobs. So those are the kind of things that said, We got to have some Spanish speaking social workers.

Question: What year was this?

Jose: This was 1967 -68. It's before that IRI??? thing. Anyhow, the Social Workers that there were here decided to get together along with a guy named Juan Ramos?? Juan Ramos was our first Chicano social worker to get a Ph.D. in social work from Brandeis University and he was from here from San Jose and with his help and with these other people here, they decided to pull together a paper to present to the Council on Social Work Education which is the national accrediting body for graduate schools of social work and to say, we demand a school of social work to train Chicanos and with a mission, with a special mission that says

this school of social work is established to prepare professional social workers to attend to the needs of the Chicano community and we would have a Spanish speaking requirement and that's how... there's a lot of detail that went into that. Research and talking to people, we documented the case, the building up of community support, etc. because the way I came into contact with what was being done was a conference that was held in Tucson, Arizona in 1968 and it was at that Conference I came across the idea from Juan Ramos?? himself who was Doctoral student himself at Brandeis doing his dissertation on community participation in poverty programs in three national urban areas. One of those national urban areas that we selected was Phoenix, Arizona that where I was organizing poverty programs. So Juan and I got to know each other through his doctoral research. He's the first one that told me about what they were trying to do here in San Jose. This type of school of social work and then through NIMH, National Institute of Mental Health the same Chicanos I talked to you about and Juan Ramos, they strategized to write up a proposal to get NIMH funding to put a conference on to look at this need for this school of social work. And to call NIMH people and other national organizations that should support such a concept to lay it on, see the Council on Social Work Education to approve the creation of a school here. So, it was at that conference that I met these people I already mentioned that provided leadership in creating the school. Sal Alvarez was the other guy I met. Was very involved in this whole thing. Sal Alvarez still works on the East Side and he

works with Cesar Chavez. As a result of these folks getting their... they had to do some strange things, like they hear the Deans of the Schools of Social Work in California meet as a group about once a month or periodically; they went to one of those meetings and they locked them up. And they wouldn't let them out until they promised to support the idea of a school here. So things like that were done. Anyhow, out of that this school was created. And out of developing a proposal for accreditation, you meet standards of accreditation, they hire people. I was the very first person that was hired for this school of social work. A lot of people interviewed but, I was the first hired. So.. I was hired specifically because of my organizing background to help organize community support, but to also help define the curriculum on the kinds of learning experiences students of social work should have in the community. For their field practicum.

Question: So what conclusions did you draw?

Jose: We talking about a long process of getting out to interview people, to find out what their real needs are, to interview agencies, to interview.. to develop an idea of learning opportunities, to investigate how other schools do it, to find out what kind of supervision is required, needed. To find out whether or not, the kinds of experiences, learning experiences and field experiences students were getting in other schools were or were not applicable to the Chicano community. Cause I

had been through my own training and worked with the Indians, ??? Indians, ??? Arizona, so I had ideas about cultural perspective and that's the kind of stuff I came in with here and then you heard about MAGS and this other stuff. So, we helped develop a lot of this stuff and the other thing I did when I was MAGS Chairman was that I hired some people, one of them was Felix Garcia and another one was Bill Manning; I hired those two plus who else did I hire? I hired Jose Carrasco and...

Question: What were their roles and functions?

Jose: And what I was going to say was that Felix for instance, had a Ph.D. in curriculum; that's a highly specialized skill. So Felix helped us in the definition of curriculum in both MAGS and here at the School of Social Work. What we did for awhile that worked well is that we still worked and shared faculty from one another because our common concern was service to the Chicano community and Felix helped in his knowledge of curriculum development. Bill Manning got his degree in bilingual education and I mentioned that we developed the whole bilingual education program and Jose had a lot of expertise and experience in not only planning and organizing but, in teaching and in understanding pedagogy and curriculum. So it was the combined education, skills and experiences that I think helped both MAGS and the School of Social Work to kept going until the School of Social Work could get regular funding and until they hired a regular Dean which was Armand Sanchez. And...

Question: How long did this take?

Jose: A couple of years. It takes a year just to develop curriculum because it's very detailed and very....

Question: As a matter of fact, I saw the book that Felix wrote on the School of Social Work.

Jose: It takes a lot of conflict. I didn't mention something that happened in MAGS while I was there, but,...The students picketed me and some of the faculty picketed me because I had flunked first graduating students from MAGS. I don't know if you heard about that or not. What happened is that some of the students... what's required at the graduate level for a student to graduate is either oral comprehensives or some kind of written examinations to show that they can integrate knowledge and bring in things together they've learned, right? So when the first bunch of MAGS students took them; the results weren't that good, meaning they didn't show much depth and knowledge and...

Question: Knowledge in terms of what they....

Jose: What they were supposed to have learned in terms of the Chicano community history, economics, politics, family, the whole bit. So it wasn't brought together very well by them and

taking their written oral examinations and I took a hard stance on that because as Chairman of MAGS, I knowing this institution and its demands that if we had documented what students were supposed to know and it was very wishy-washy or lacked any kind of academic depth that they would say that that program is not academic. So on the strength of what I knew the institution was saying, I said, this isn't going to fly. I won't let anybody graduate. So I flunked them all. And got picketed. But that was negotiated too. And part of what I have here is all about that, everything I have in my hand is about that conflict. That's what this is about.

Question: If I may I'd like to have that. So what has happened to the School of Social Work through the years?

Jose: It's had its ups and downs too. It started out, the School of Social Work as part of its mission as I said, to educate social workers on how to work with the Spanish speaking communities, it could be Chicanos, whatever. But, they had to understand how...??? and learn Spanish. Those were the two major things. I think a lot was involved in that. I think it's important to mention that it wasn't just to then, to then just train social workers with the same social work stuff that would continue a negative image of... that's where Chicano people were to get a rougher ??? sort of mentality. ???? to empower the community. So the whole curriculum was built around concepts of empowerment, of organizing, or community control of

resources, of researching need, assessing needs in the community, of helping the community understand it's role in improving conditions for themselves. Self determination type of stuff. Principles of social work, relationship building, but, the important about it was ... that was missing from regular social work curriculums...how do you get heart to your curriculum and how do you get a Chicano heart. And how do you introduce the passion for life people, our people have and respect for family and most things that are the strengths of the community and how do you avoid not approaching people as if they are problems and treat them ??? respect, with a pathological kind of reaction, like let me help you, you got a problem. But rather, ??? , how do you serve the community with respect and get respect?

Question: OK, how do you?

Jose: Very carefully. That's what I teach. I still teach that. And you do it very simply in terms of understanding values and in terms of understanding community experiences. And you do it. Values, Chicano community have in regarding family, religion, justice, regarding those things that are values. Cultural values too. Respecto.

Question: That's the key word.

Jose: Anyhow, what I'm saying is that was it's beginning and it was empowerment of the community as a goal and empowerment meaning we don't give people power; we help them discover their power to make changes in their behalf, on their own terms, with their own experiences.

Question: Through their own potential?

Jose: That's right. So that's part of building respect and all of this comes out of interaction, again it's the mutual, reciprocal interactions that then give birth to a bringing together of knowledge that we have as social workers. Quite frankly, it applies to Mexican-American Studies or anything. What I'm saying applies to anything. In building a communities sense of self determination, it's respecting what they can do with what they've got from their experience and with their values and with respecting them in the process. Letting them move as far as they're willing to or taking the risks they're willing to. And understanding how that happens, is what social work should be all about. Not just Chicano social work, any social work, because I don't empower anyone; empowerment is all about helping a person, a group or a community discover what they can do, not giving them something. Now if you want to learn about that you have to get an MSW. Actually you can learn it other ways, but, that's the sort of stuff that I deal with.

Question: Well, to finish up in this area, what were the responses from Administration at the time to these programs?

Jose: Well, Administration was trying to be accommodating and they're trying to be helpful but, I'm not going to try and explain why they didn't respond as much as we would like them to but, they did not respond as well as we needed them to because...

Question: What were their reactions or reasoning to...

Jose: Well, I think that part of the reasons is that they had to find out whether or not we know what we were talking about. They had to find out whether or not resources they were going to give us were going to be appropriately applied to the new academic kinds of things that this administration was concerned about. In other words, they had to test us. But in that testing, they screwed up too.

Question: How so?

Jose: They screwed up because they didn't develop the kind of relationship that's based on mutual trust and respect and so they weren't respecting us. They were saying to people like me, I don't have a Ph.D.; you don't have a Ph.D. so what do you know about it? So in raising the question, it's a confrontational,... in their own terms, they don't see it as confrontational. They just see it as qualifying, being qualified, right? So they were looking

for "qualified people" and some of us didn't meet that term because we didn't have the right credential. I still don't have a Ph.D., but I'm a full tenured professor. Getting to be that is a story in itself, but,...

Question: There seems to be a contradiction in that, that's true in your case but, they're still using the same argument today, aren't they?

Jose: Oh yea. Everybody that comes in even as Assistant Professor, you got to have a Ph.D. But Jose Carrasco didn't have his Ph.D. when he was an Associate Professor but he needed it to be a full Professor. And it's a requirement that pushed more and more because part of the institution's standard is a Ph.D. And that's across the system, any system at the University level. If you don't have a Ph.D., you not supposed to work an institution of higher learning, then you work at a community college or someplace else. That's the way it is. Across the educational system except.. the exception are made in the Arts, where you demonstrate a talent; it's the artistic, like you are a famous bassonist, you can be hired to teach in the Music Department at a full professors because you are famous. As in the case of what's her name... famous soprano, world renown diva. She's here as a professor and she doesn't have a college degree but because she's quite a talent. That's necessary in an art form. So in my case, I got in because...???... Simone Dominquez are two, let's see who is the other one, Al Swanson, that's four of us, four

of us don't have Ph.D.s, but that because we came in at that time where the terminal degree for social work teaching at any level was an MSW. So that's what we had, we had the professional credential. So that's what happened.

Question: There seems to be a contradiction there in that I know a lot of people who may not have Ph.D.s however, they are talented.

Jose: Definitely. Now I'd like to get a Ph.D. and I would have except that I was older and over the hill sort of thing. So I did have experiences though they saw as important here. That one of my paramount ??? having organized in poverty programs and having settled a lot of community conflicts in Phoenix.

Question: So what are the reactions did Administration have ??? demands on EOP?

Jose: There again as I said, it was a matter of do these guys just want to rip us off? Do they just want us to hand them resources without accountability? Are they really needed? Are the resources they are asking for, whether it's faculty positions, space, research grants, etc. Are they understanding of what this means to the building of an academic program? Because they haven't got the experience? And they won't allow gringos to go in and help them? So there was a lot of testing and a lot of conflict around meeting of standards or being able to get what

we felt we needed. From our side of things. I'm just sort of saying we had,... we didn't get the resources we needed. MAGS, especially, hasn't. And part of is institutional racism and, of course, those that are in charge aren't going to admit to being racist. Contributing to racism, so that's part of the conflicts we've had to. And blocks we've had to overcome. I've spent a lot of time holding hands with racists, trying to think if we could change attitudes and a lot of us have. I think there is a lot of truth in the fact that you can't change a leopard's spots or whatever the saying is. And so we've just had to struggle with what we could get or what we could get out of demands or how we could rationalize or whatever. My answer is, It hasn't been ???? Given the needs of our community.