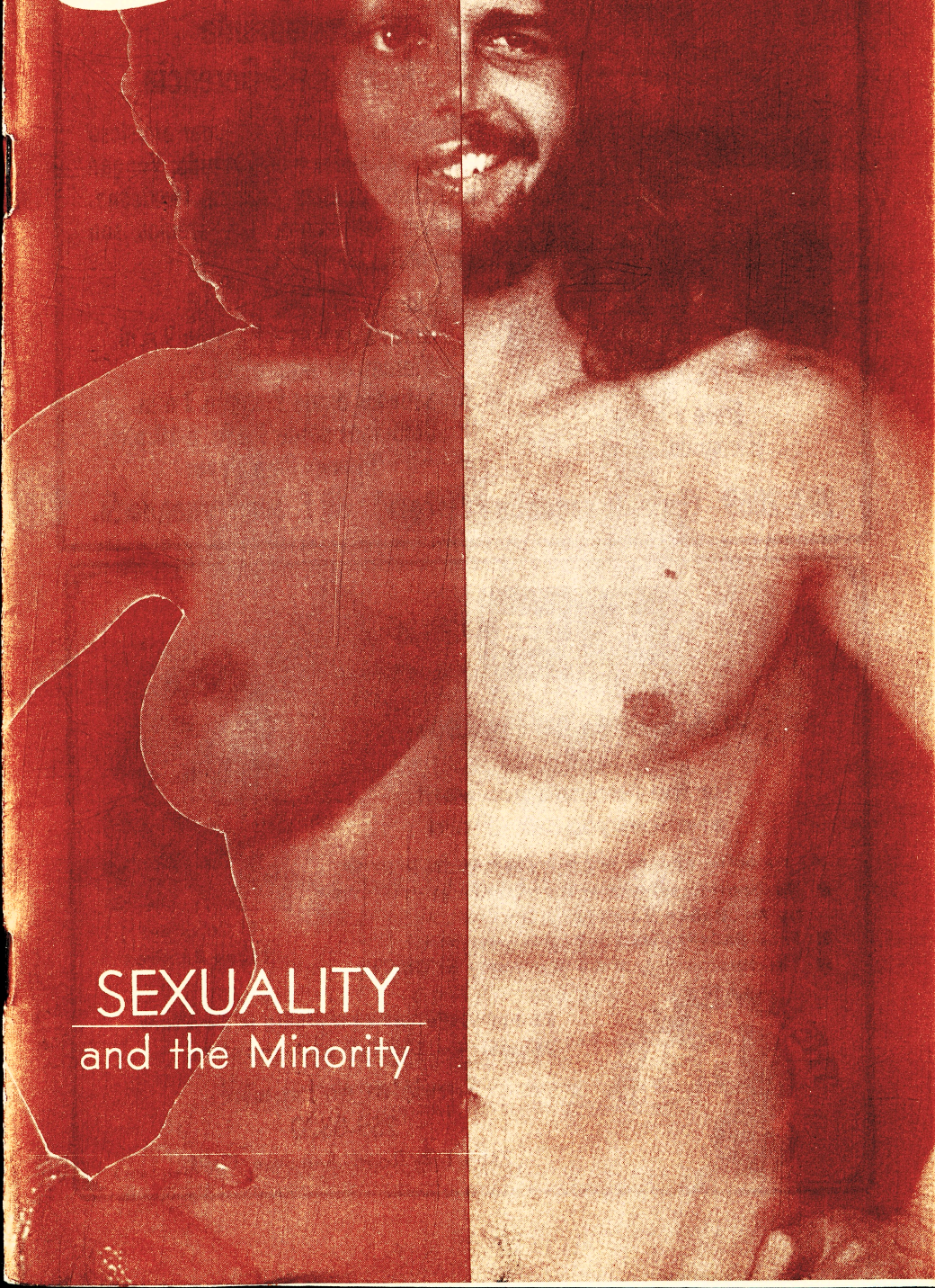


El Excentrico

Vol. 26, No. 21 / February 1976



SEXUALITY
and the Minority



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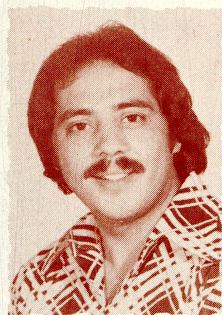
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PROMINENTE CHICANA



Graciela Gil Olivarez
Attorney, educator

Born in Phoenix, Arizona

Highlights: Doctor of Laws degree, Notre Dame University, 1970

Vice Chairman, Commission on Population and the American Future, 1971

Appointed Director, Institute for Social Research and Development, University of New Mexico, 1972

By temperament, Grace Olivarez has probably always been an activist. As a very young woman she was aware of the second class citizenship endured by most of her fellow Mexican Americans. But for a long time the only way she could express her anger and resentment was to drop out of school, shun the majority Anglo society, and turn her frustration inward upon herself. A chance airport encounter in 1966 with Father Theodore M. Hesburgh changed all of this, however, and led to a kind of rebirth for her. After listening to Mrs. Olivarez' complaint about life for minority peoples in the United States, Father Hesburgh told her he would personally waive the entrance requirements if she would agree to enter the law school of Notre Dame University, whose president he was. Mrs. Olivarez accepted his offer, and four years later became the first woman ever to take a law degree at Notre Dame. Shortly thereafter she found a concrete way of attacking the social problems that concerned her by becoming a vice chairman of the Commission on Population Growth and the American Future, which was established by Congress in March 1970. Mrs. Olivarez also became Executive Director of Food For All, Inc., whose mission was to enroll needy people in Federal food programs. In June 1972 she accepted her present post as Director of the Institute for Social Research and Development. Her first order of business is to make the Mexican American visible to all Americans, as this is the first step on the road to opportunity.

Por su temperamento, Grace Olivares siempre ha sido una activista. Cuando era muy joven se dió cuenta que ella y sus conciudadanos mexicanos-americanos eran tratados como ciudadanos de segunda clase. Pero por largo tiempo la única manera en que podía expresar su coraje y resentimiento era saliéndose de la escuela, apartándose de la mayoría de habla inglesa y llevando en sí misma toda su frustración. Un encuentro casual en un aeropuerto en el año de 1966 con el padre Theodore M. Hesburgh cambió todo esto y fué un verdadero renacimiento el que ocurrió en su persona. Después de escuchar las quejas sobre la vida de las minorías en los Estados Unidos el padre Hesburgh le dijo que él personalmente la eximiría de los requisitos de admisión si ella estaba dispuesta a ingresar a la escuela de leyes de la University of Notre Dame donde él era presidente. La Sra. Olivares aceptó esta oferta y cuatro años más tarde fué la primera mujer que recibió un título de leyes de la University of Notre Dame. Poco después encontró la manera concreta de atacar los problemas sociales que la preocupaban al ser nombrada subjefe de la Comisión de Incremento de Población y el Futuro Americano que el congreso había establecido en marzo de 1970. La Sra. Olivares también fué nombrada Directora Ejecutiva de Food for All, Inc., cuya misión era enrolar a las personas necesitadas en programas federales de comida. En 1972 aceptó su nombramiento como Director del Instituto de Investigaciones Sociales y Desarrollo, cargo que desempeña hoy día. Su primera misión es hacer al mexicanos-americanos visible a todos los ciudadanos, ya que este es el primer paso en el camino de la oportunidad.

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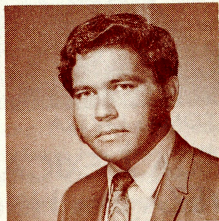
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Open Letter Cannery Workers Committee Augustine Ruiz

Recently there have been articles in the local paper relating to a proposed sewer fee hike and a contract for a new sewer plant. In those articles, Dick Benevento, Secretary-treasurer of the Cannery Workers Union Local 679 has been quoted as saying that if this sewage deal goes into effect it would mean the loss of 15,000 cannery workers' jobs. This is a very false statement.

It is clear to us that what Benevento and the cannery owners are trying to do is to scare the workers, particularly the Mexican-American workers who are the large majority of the work force. This whole tactic of trying to scare the workers is an invention or scheme by the union officials and the cannery industry. The reason is that the canneries have been putting millions of dollars into their own pockets and are too greedy to pay for cleaning up the sewage that they create. If the canneries were to move elsewhere, they would have the same problems of paying for sewage; in addition, it would cost them millions of dollars to move and build new plants. All of this is just a big hoax, and like Mayor Hayes' says, it is very unlikely that they are going to move, particularly because of sewage treatment. And as far as Richard Benevento and the other union officials are concerned, it is not really the workers that they care about, it is merely their jobs with their fat salaries. (Benevento alone makes about \$36,000 per year).

To be more specific and say it like it really is, Mr. Benevento points out that the cannery industry pumps more than \$56 million a year into the valley economy, but this is not true because a large percentage of the workers are migrants and have to go elsewhere after the canning season to spend their money and look for other work (the season is only about three months long and over 75 percent of the workers are seasonal).

We believe that cannery workers should not be deceived by this scheme that has been formed by the canneries and the union officials. When our own representatives scheme with the canneries, cannery workers are the ones who pay them. Let us be sensible and open our eyes to the real truth and work for those things that will really

help us, the cannery workers.

We have many real problems in the canneries, such as discrimination, harassment, unsafe and unhealthy working conditions, inadequate pensions, etc. After all, we are also human and children of God like all other people. The Declaration of Independence says that all men are created equal, but as far as the cannery industry is concerned, this is not so. Why are the union officials so concerned about the sewage problem—which really belongs directly to the canneries—when what they should be doing is fighting for a decent contract which is coming up this summer? They could have investigated possible alternatives to the sewage problem, but instead they work hand in hand with the canneries to scare the people. They even went so far as to give cannery workers a half a day off with pay to go to the city council! Cannery workers should not be fooled or scared by these tactics — we should all work together and demands from our union officials that they represent our true interests.

P.S.—The Cannery Workers Committee is a group of rank-and-file cannery workers who ran a slate of candidates against the incumbent officers in the last cannery election. The Committee candidates charged that the incumbent officials were more concerned with their own pay checks than they were with representing the interests of the workers. The Committee candidates won one of the positions and won between 45-49% of the vote for the other positions. That election is presently being challenged by the Committee and its lawyers on the basis of election irregularities and fraud.

Agustin S. Ruiz
715 Harrison St.
San José, California
Phone 292-8483
■

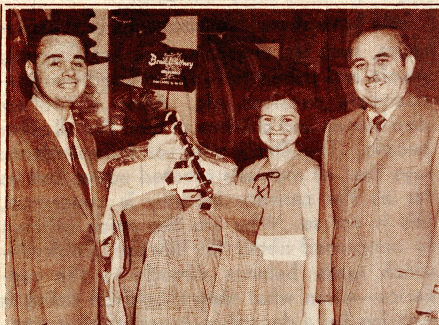
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A foursome going over plans for the current \$125,000 capital funds drive for the YWCA in Santa Clara Valley is made up of (left to right) Rosalie Sanchez, San Jose City Councilwoman Susanne Wilson, Ray Blackmore, and Helen Hayashi. Blackmore, former San Jose chief-of-police, is volunteer chairman for the effort, which is to provide funds

to complete payment on the 375 South Third Street YW administrative headquarters building in San Jose and to finance landscaping and furnishings. The YWCA in Santa Clara Valley has centers in Sunnyvale, South San Jose-Almaden, East San Jose, and Cambrian Park.



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SEXUALITY

AND THE MINORITY

The following is an excerpt from a panel discussion from the program "Perspective" on Channel 7, San Francisco. The topic of this program dealt with Sexuality and in particular, its relationship to Minorities. The panel consisted of Concha Salcedo, a psychologist working primarily in the Latino community in San Francisco's Mission District; Clorine Don Rauston, a lecturer at USC, and a psychotherapist in private practice and Elaine Alvarez, who works with the Pacific Psychotherapy Institute and deals with families as a counselor.

PART ONE OF A TWO PART SERIES

COMMENTATOR: What is Sexuality?

PANEL: We can begin by saying that Sexuality is something that we all share in common, in spite of all of our ethnic and racial differences. When we talk about Sexuality, we are talking about the bio-physical structure. Anatomy. Sexual activity. We're also talking about attitudes, with regards to that which has been determined by the culture to appear to be sexual.

COMMENTATOR: What is Pathological Sexual Behavior?

PANEL: Much of the sexual behavior research done in this country is conducted in laboratories that are problem focused. So that the word "Pathological" is too strong. What is considered normal in one culture, may not be considered normal in another. And that is where that term Pathological becomes very dangerous, because up until now, in terms of psychological factors, it's viewed in terms of what the Anglo society has defined as being normative behavior.

COMMENTATOR: The Judaic-Christian Ethic say the end goal of genital sex is procreation. But today people are asking themselves if that is the only purpose. Would you comment on this.

PANEL: Sexuality is now being thought about in a total sense. When we talk about sexual activity, we talk about the total being and the total body. This is counter to the historical taboos we have lived with until now. Ethnic groups are beginning to redefine and question what, if anything, should be taboo.

COMMENTATOR: How has the Sexual Revolution effected the Black person?

PANEL: Black people come to the clinics with various problems, including sexual problems. Being exposed to newspapers, television, and other media, they've begun to question how the so-called "Sexual Revolution" relates to them. They talk about specific things, such as oral sex, and whether or not it's a black thing to do.

COMMENTATOR: Or whether it's a good thing and satisfying. Or is it pathological?

PANEL: If it's satisfying, then it's not pathological for the two individuals involved. It's actually healthy. Pathological again, is a very dangerous term.

COMMENTATOR: When we look at the Asian culture, we look at a culture that is centuries old. The sexual roles are clearly defined, and this tradition, by and large, still exists. What is the impact of new concepts on that culture.

PANEL: First of all, let's qualify that statement. The term "Asian" is a very large umbrella that attempts to group together people that come from very diverse cultures. We're talking about Chinese, Japanese, Korean and others.

In psychotherapy, Asians have a certain reserve, a reluctance to discuss their sexual problems. Their reluctance is not necessary because of the content of the material, but a general reservation about self exposure. One Asian value is that you keep problems to yourself.

COMMENTATOR: What about the Latino community?

PANEL: It is very similar to the Asian community. The Latino women generally don't come in saying "I have a sexual problem." They may come in talking about difficulties with the children, or they may be very depressed, but it will be some time before they begin to open up and discuss problems of a sexual nature. Again, there is a reserve in the Latino as to what you disclose. This reserve has to do with the very ethic in the culture.

COMMENTATOR: We are talking about Problem Orientated Sex, maybe we shouldn't look at it in those terms?

PANEL: It's the same thing as looking at it as pathological; if we look at it in terms of what we consider fulfilling, then we arrive at a whole new definition. Sexuality has to do with the totality of the person.

At one time, in most societies, sexual activity was considered a very natural kind of act. You had children, you worked, you died; it was all part of that. In Western society, here in the United States, it's become a specialty.

It is particularly western to separate, and examine. In psychotherapy, when people don't immediately begin to discuss sexual issues, you don't necessarily consider it problematic or pathological. You consider that sexuality is in the total of their being, and it will come up in the process. It takes awhile before you start to talk about sexual issues.

COMMENTATOR: Many people obtain their concepts on sexual techniques from books relating to the Eastern culture. These books, the Kama Sutra, for example, date far back into history.

PANEL: That's part of the mythology relating to Asians. That they practice unique and exotic techniques. It really has to do with how we view the world.

COMMENTATOR: Let's get into the myths relating to ethnic groups. For example, the mystique of the Asian woman.

PANEL: Asian women suffer from an interesting kind of stereo typing. On one hand there is the virtuous picture bride, and on the other, for lack of a better ideal label, there is your "Suzie Wong." The latter is your bar girl-prostitute who practices these mythological exotic and erotic sexual practices.

COMMENTATOR: What about the "Black Stud" image? The character we see portrayed in the media by such people as Jim Brown or Billy Dee Williams.

PANEL: That's mythology talking. The black culture is a vigorous and expressive culture. But the whole issue of the black male having bigger genitalia, and being more virile, well, there hasn't been a comparative study about genitalia. We don't know that it needs to be done. Such a study would put the emphasis in the wrong place. It would imply that it is the male's responsibility to satisfy the woman. It implies that with a large organ, he can better satisfy the woman. That puts the woman into a very passive position. It leaves out equality and role sharing.

It may well be that black males have larger sexual organs, but that is not all that sexual relations consist of. Sexual relations consist of two people relating to one another in a loving and a sharing way. A large organ is not the end all, be all of anything.

What we're dealing with is competition between men. Part of the myth is "Bigger is better." Bigger breasts, a bigger penis means a better performance, like a bigger car or a bigger house. It reflects our economic society, competitive and capitalistic. It says, "the more you have, the better you are."

COMMENTATOR: What about the concept of "The Latin Lover?" The idea that Latin people are very sensuous, very passionate?

PANEL: Within the Chicano-Latin community there is a full range. Those who are very passionate, and those who are not. We are human beings, and there are individual differences on how we respond. The image of the "Valentino" or the Latin woman, who is either the "Virgin Mary" or the "Mexican Spitfire" puts a great deal of pressure on the man or woman who relates to those stereotypes.

COMMENTATOR: What about American-Anglo concepts on what is sexually desirable? What is their effect on minorities?

PANEL: The most obvious connotation is that a Latin, Black, or Asian has to become "white" in order to be acceptable. These standards imply that a minority woman has

to take on attributes of white women in order to be sexually appealing. Many people are trapped into feeling that they can only make it in Anglo society if they become white. We cannot discuss sexuality without acknowledging that racism plays a part. It plays a part in sexual stereotyping and in mythology about ethnic groups.

COMMENTATOR: Why does this society tend to accept Asian women more readily than it does Asian men?

PANEL: There may be a number of explanations. We don't pretend to have the answers. But there is a feeling that minority women have more social mobility because they're not viewed as economic competitors or as sexual threats in the same way as the male is.

Also, the Asian male has had very poor representation in the media. You either have the image of the subordinate houseboy, the not very bright No. 2 son of Charlie Chan, or on the other extreme you have someone like the late Bruce Lee.

COMMENTATOR: Do you think that Bruce Lee is a positive image or merely a caricature?

PANEL: He offers a more positive image, but he is also a caricature. He's the Asian counterpart to Superfly, or James Bond. His characterization emphasises only one aspect of the person. He demonstrates to the Asian male that even if you are small, you can still be a person's equal in combat. Marshal Arts are techniques that can be learned, and are not dependent solely on one's size.

The "Bruce Lee Image" does leave out the feeling side, the vulnerable side of an Asian male. We look forward to the day when the total person can be portrayed in the media and be accepted and enjoy popularity.

COMMENTATOR: Do you think society is ready to handle a sensitive, feeling, complete person?

PANEL: They're not even ready to accept that in a white male.

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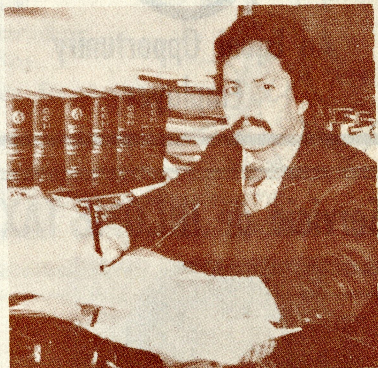
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COMMENTATOR: What about the whole question of inter-racial dating and marriage?

PANEL: There are arguments that can be made for associating, dating, or marrying only people of your own race. There are people who say you are being disloyal if you have anything to do with people that are not of your own race. Race is a very important feature and attribute of the total person; it is an undeniable aspect of one's being. But we would hope that relationships would not be made or broken on that basis alone. We hope the day will come when we look at someone without pointing out solely that they are Chicano, Black or Asian, but rather that they are a person.

COMMENTATOR: Machismo is a Spanish term that has been interpreted to mean strong, assertive, commanding masculinity. At one time it simply represented a strong, male image. But down through the years it has taken a connotation of sexuality. Many people believe that machismo is exploitation of sexuality in the Latin community. I would like to get the panel's opinion on this.

PANEL: Machismo in the Latin community is a two edged sword. It puts the male in the position of having all the power and being the domineering person in the family, and it makes it very safe for the woman. She can be protected, she can be taken care of, and she doesn't really have to be responsible for herself. Both people get something out of that kind of an image. It is not a completely negative image, there are some very positive things about Machismo in the Latin culture. It's a position of respect, a position of power, it's a position of taking care of your family. It's a very heavy and burdensome responsibility, actually.

PART TWO NEXT ISSUE

NEXT ISSUE:

EXCLUSIVE INTERVIEW

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Bilingual Telephone Services Needed? Voice Your Opinion

Minority and other customers of California's telephone utilities will be invited to testify in 10 cities between February 2 and March 5 on the issue of bilingual telephone services, the California Public Utilities Commission announced today.

The PUC formally opened its investigation into the bilingual issue last September 23. Its purpose is to "determine whether the rules, regulations, practices, operations, or services of the telephone companies operating within the State of California are unjust or unreasonable with respect to services provided to non-English speaking persons, and to determine the need of bilingual services by the utility companies."

Purpose of the statewide series of hearings is primarily to hear from non-English speaking groups and individuals about special services they may need from their telephone companies.

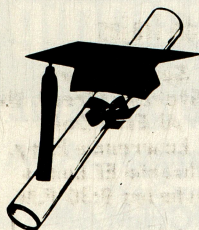
The schedule for public witnesses is:

SACRAMENTO, February 5, 2-4 p.m. and 7-9 p.m., Room 1098, Employment Development Department Building, 7222 Capitol Mall.

SAN FRANCISCO, February 6, 2-4 p.m. and 7-9 p.m.; February 9, 9:30 a.m., Commission Courtroom, State Building, 350 McAllister.

SAN JOSE, February 10, 10:30 a.m., City Health Department Classroom, Room 161, 151 West Mission Street.

PUC Examiner James D. Tante will preside at all hearings. PUC staff attorney Lionel B. Wilson will be on hand for any members of the public who wish assistance in making their presentations.



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El Fotografo de las ESTRELLAS

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Gloria Reynaga

Queen contestant for the American
G.I. Forum of San Jose. Gloria is from
Santa Clara and attends S. C. High.
Her parents are John any Mary Rey-
naga.



Birthday Party with plenty of food
and champagne for Rudy Baca at Ar-

turo's, the place of beautiful girls, Jan.
28, 1976.

Grace Cabazos with Alanis Patrol,
checking I.D. cards for this pretty girls

at the Tropicana Lounge, Story and
King Road.



L-R: "Little Joe" Ernie Hernandez
and Grace Hernandez and Johnny,

"Little Joe's" brother at Tropicana
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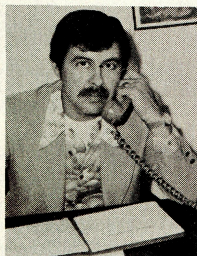


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American GI Forum

By CARLA MARINUCCI
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"We are trying to develop unity and strength among the Mexican-American people," said Martin Perez, a member of the American GI Forum.

To deal effectively with Chicano issues "requires work at the grass roots level," he said, "because that's where the strength is."

The San Jose Chapter of the American GI Forum is part of a national veterans-oriented, non-profit organization begun in an effort to fight discrimination against Chicanos and to promote their involvement in communities and government, Perez said.

Since its founding here in 1959, the Forum's goal has been to assist the Mexican-American community through a variety of programs that range from job placement to housing assistance, according to Veteran's Outreach Program director Sam Pena.

The Forum, said Pena, has been concerned with helping Chicanos and the community tackle the complex problems that develop in dealing with government and its agencies.

"We aren't concerned with merely hand-carrying an individual through his problems," said Pena. "We want to make them understand what their rights are—and what they are entitled to as citizens."

People "turn to us for assistance or for referral services" through the many different community projects sponsored by the Chapter, said Perez.

One major project, according to the Forum's national newsletter editor, Dave Sierra, is the Veteran's Outreach Program. Members of the Forum "seek out the vet" to "make them aware of what their benefits are and what's available to them and their dependents," he said.

"The establishment Veteran's Administration doesn't do the damn job for the vets," he said. "We don't have as much money as they do, or a fancy office building," he added, "but we do have a community-level organization with people who work like hell."

Legal services, skill training, assistance with complex VA forms, and employment locating help—which Pena calls their most important service—are all part of the Outreach program.

Through Operation SER, the Forum provides a vocational training program which includes counseling services, work experience and work retraining, according to Perez.

Operation SER, which Sierra calls "the most successful manpower program in the Valley" receives federal funds through the Comprehensive Employment Training Act. English taught as a second language and General Education Diploma course studies are offered through Operation SER for people who wish to expand their employment skills and possibilities, said Pena.

For local youth education, the chapter furnishes over \$14,000 annually in scholarships to area high school students, Pena said.

The chapter encourages Chicano students—"not just the A and B students"—to continue their education past high school, said Sierra.

"We tell them not to settle for being a farmworker just because their father might have been one," he said.

And through the Youth Services Bureau, the Forum has sponsored fund-raisers to provide local fieldtrips for places like the Eastside Youth Center, said Pena.

Many chapter members are school instructors, PTA or board members, he said, who are concerned about the quality of local education and who know "the problems that have developed within the community."

Because of its non-partisan status, the Forum does not endorse candidates or become directly involved in political issues, according to Perez. But members are strongly encouraged to be individually active in the issues, he said.

"The taxes and the environment have always seemed to be Anglo-oriented issues to Chicanos," said Sierra. "But it's our money

they're ripping off too," he added, "and we have to care."

"Watching government to see that it is effectively serving the people" is part of the Forum's work, Sierra said.

The organization, he said, is in close contact and "participates actively" with politicians on the local, state and national level.

Sierra said San Jose Mayor Janet Gray Hayes has been "cooperative," and he described City Councilman Al Garza as "very helpful" to the Forum. Congressmen

Mineta and Edwards, he said, have also been "very accessible" to members.

The Forum, said Pena, "has made sure that local government officials know we are there."

One example, said Sierra, is their present fight with Pacific Telephone because of its "regular rate increases" and "lack of bilingual services."

"We can't understand the lack of Spanish-speaking operators here considering the number of bilingual people in this valley," Sierra said.

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Issues concerning Chicanos—such as the Coors boycott and the United Farmworkers campaign—have drawn support from the Forum members, who have taken up collections to assist these causes.

"We are concerned about the continually rising cost of government," said Sierra. "Many times, they are simply pushing too much paper and spending too much money" because people have not examined local political affairs closely enough, he said.

The San Jose Forum Chapter, he added, was the first in the nation to break a long-standing, unspoken rule against demonstrations. The Forum supported—and finally won—the appointment of a Chicano director for what was then the Office of Eco-

nomic Opportunity, he said.

"Some militant Chicanos think that the Forum is an establishment organization," said Sierra, "but it's not."

Although membership is not restricted to Mexican-Americans, said Sierra, "most of our issues are Chicano-oriented."

"The people who join us are usually those who are interested in the cause," said Perez.

A major goal in the future is to "register our people to vote in more numbers," Sierra said.

Chicano's must get people elected in local offices who reflect their goals and desires," he said, in order to be effective in area government.

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Although some of the Chapter programs are funded with national and local money, much of the financial assistance comes from membership dues and efforts like the Scholarship fund drive and annual food drive, said Pena.

"There are presently 170 members in the San Jose Chapter," said Pena, but "we really need more manpower to make some of the projects really happen."

Many of the members, Sierra said, have developed—through group activities—the "courage to stand up for their rights" in issues ranging from being overcharged at the supermarket to the controversies of local government.

"Some of these people were very shy when they started to work with us," Sierra said. But when they have become involved in meetings with candidates, officials and with the community, he said, "they begin to speak up when they see their rights being violated," he said. "That's the important thing."

The Forum's motto, said Pena, is "education is our freedom, and freedom is everybody's business."

With that in mind, he said, the Forum is working to become a viable organization which will assist and involve the Chicano, and the community, in active government participation.

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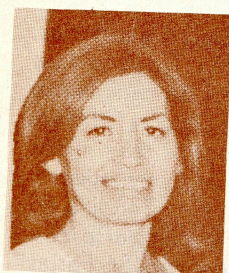
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Commission on The Status of Women

The CSW sees the half-cent transit sales tax as an important women's issue. "Low-income, female heads of household, and women on welfare desperately need efficient and cheap transportation," said Donna Koelsch, Chairperson of the CSW. "The office staff constantly hears of the difficulties welfare mothers experience in just getting to the County office to pick up their checks. We also hear of the hardships encountered by low-income women, who are desirous of getting training at OIC or SER or the community colleges, but have no way of getting to these classes because they are too poor to own cars and public transportation in the County is not meeting their needs. In the long run," Ms. Koelsch continued, "if the County helps such women to become more mobile and to acquire the necessary skills to enable them to be gainfully employed, it will ultimately save money by reducing the numbers on the Welfare and Unemployment rolls. The aged on fixed incomes are also suffering because they can't get around. Consequently, the CSW endorsed the half-cent tax for maintaining and improving the transit system in the County and urges all citizens to recognize the acute and desperate need for additional buses by voting to support the half-cent sales tax."

Two men were seated on a crowded bus and one noticed the other had his eyes closed.

"What's the matter, pal?" he asked.

"You sick?"

"No, I'm okay. It's just that I hate to see women standing."



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OPINION

By **LUIS JUAREZ**



Chicanos Form Culture From Two Backgrounds

I often receive letters from my readers expressing their displeasure with the number of Chicanos displaying the Mexican flag on the rear windows of their cars without the American flag being placed above it.

This, one reader feels "would be bad enough at any time, but it is particularly disrespectful when America is celebrating her 200th birthday." I agree that this practice may be insulting to many, and that it is difficult to understand why should a people, the majority of whom were born in this country profess allegiance to another country."

To better understand the Chicano thinking we need to take a look at the history of the Chicano in the Southwest.

Although the Mexican people have been in these lands from time immemorial, the Chicanos are a relatively new breed of people. They are the result of a meeting of geography, history, Mexican and Anglo-Saxon cultures, Spanish, and English languages.

The Chicano has been the victim of racial discrimination which has prevailed in our society since before the birth of the nation. Our founding fathers intended for all the people of this nation to have equal rights. Ethnic minorities, nevertheless, have had to fight for their constitutional rights every inch of the way for the last 200 years.

The Mexican-American may be one of the last groups to reach a point where he feels he has begun to regain these rights.

Today, the Chicano whose parents were born and raised in this country, in the midst of ethnic prejudices and social oppression,

is attempting to create a new image for himself.

Displaying the flag of Mexico on his car, the young Chicano is turning to the history of his national ancestry. To be a proud and dedicated citizen, you first have to know who you are. The Chicano must first be proud of his heritage and succeed in his own emancipation struggle before he is ready to join the rest of society.

He is gaining self-respect, confidence in himself and his people, pride in his newly discovered Chicano culture.

We are still a young nation, we are in our infancy compared to other civilizations, our physical and social characteristics are still being developed. The Chicano is an integral part.

As for the Chicano, when he is ready to join the rest of this society, it will not be to Anglo-Saxon conformity, but rather in a direction that will ultimately blend and merge into a way of living that is distinctly American, and unlike the way of life that people of Mexican origin came from.

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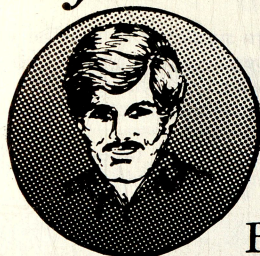
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Father Murphy was a priest in a very poor parish and asked for suggestions on how to raise money for the church. One of the parishioners mentioned that all horse owners had money. So he went to an auction and bought a horse. As it turned out, the "horse" was a donkey. But he decided to enter the donkey in a race anyway and it finished third. Next day the sports page headline read Father Murphy's Ass Shows. The Archbishop saw the headlines and was very displeased. The next day the donkey came in first and the headlines read: Father Murphy's Ass Out in Front. The next day the donkey finished second and the headline read: Father Murphy's Ass Back In Place. The Archbishop was up in arms, figuring that something had to be done and forbade the priest's entering the donkey in any more races. The headline then read Archbishop

Scratches Father Murphy's Ass. In desperation the Archbishop ordered Father Murphy to dispose of the animal. He was unable to sell it, so he gave it to Sister Agatha, who sold it for \$10.00. The headline next day read: Sister Agatha Peddles Her Ass for \$10. They buried the Archbishop later.

"BAILE RANCHERO"

Club San Felipe's Baile Ranchero is all set. It will take place on April 10, 1976, at the Hardeman's Hall on Willow Street. You can come dressed in a cowboy or cowgirl outfit and you can come on a horse or an ass, but when you get to the hall your horse or your ass has to stay outside.

"ALERT"

There are different means and ways of keeping people alert and sometimes it can be done without thinking, like at a college track meet recently one of the teams had a cross-eyed javelin thrower. He didn't win any medals but he sure kept the spectators alert.

We were supposed to run The Favorites in this issue but some of the photographs weren't ready thus; the delay. You will be seeing them, muy pronto!

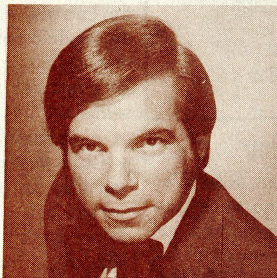
This photo did not make it as a favorite in 1976. That's for sure.



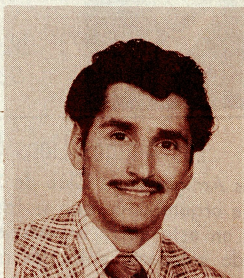
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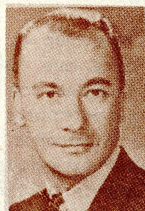
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Los Amigos Lions Club

Los Amigos Lions Club de San José, Ca. es una organización que se formó hace dos años; en este corto espacio de tiempo ha logrado colocarse entre los primeros clubs de leones del area que cubre el Distrito leonístico 4-C6 y ha hecho beneficios sociales a la comunidad por valor de varios miles de dólares.

No se trata de un club de millonarios ni de personas ricas o adineradas, entre sus miembros hay diferentes clasificaciones, doctores en medicina, en leyes, ejecutivos de empresas, contadores, comerciantes, corredores de bienes raíces, pequeños comerciantes, industriales, empleados, obreros, fotógrafos, oficinistas, constructores, etc. etc., pero todos ellos tienen un común deseo; éste es el de ser útiles a sus semejantes y a la comunidad en que viven.

La forma en que el club se hace de fondos para sus obras de beneficio, no es haciendo que los socios aporten dinero personalmente, no, lo que hace el club es dar un baile anual y las utilidades del baile unidas a las de otras actividades, hacen las sumas necesarias para sus obras de beneficio social.

En la actualidad el club cuenta con cuarenta miembros aproximadamente, por su número no es el más grande, pero por sus trabajos de servicios es uno de los primeros en el area.

Una particularidad de este club es que esta formado por individuos que hablan Castellano con la misma facilidad con que dominan el Inglés. Entre sus miembros hay diferentes nacionalidades: Mexicanos, Cubanos, Peruanos, Bolivianos, Puertorriqueños y va aumentando el número de sus miembros a la vez que va aumentando el número de las nacionalidades representadas en el club.

Los miembros del club se reunen cada semana para cenar, cambiar impresiones y planear sus actividades. Las esposas de los leones tambien asisten al club, cuando se efectuan las noches de damas; en esa forma

ellas se dan cuenta de las actividades que estan llevando a cabo sus esposos y tambien ayudan en algunas festividades; se relacionan con las otras damas y hacen más amplio el número de sus amistades.

La persona que usa el distintivo de el Club de Leones, es miembro de la organización de servicio más numerosa de todo el mundo; más de un millón docientos mil miembros. En cualquier país del mundo donde se presenta un León al club de leones del lugar es bien recibido, por que saben que es una persona dedicada a servir a aquellos que no han sido tan afortunados como ellos y comparten sus conocimientos, su tiempo y su dinero para hacer obras de utilidad en beneficio de la humanidad. ■

Gran Baile De Valentine

En los elegantes salones del Holiday Inn Hotel se llevará a cabo el Sábado 14 de Febrero de 1976 de 9:00 PM a 1:30 AM el gran baile de San Valentín, éste evento ha sido organizado por el Liceo Cubano de el Condado de Santa Clara.

Una fabulosa orquesta latina se encargará de tocar los ritmos preferidos del público. El boleto de admisión es solamente de cinco dolares por persona. Se rifarán dos cenas entre los concurrentes y les serán servidas en el elegante comedor del Holiday Inn Hotel.

Las utilidades que se obtengan de este baile las empleará el Liceo Cubano para celebrar el Bicentenario de el nacimiento de los Estados Unidos de América. Se ha preparado un gran programa artístico y cultural que se presentará el Domingo 28 de Marzo de 1976 de las 2:00 PM a la 5:00 PM. en el Community Theater de San José. El programa consiste de Partes de Opera; Ballet Clásico, Bailes Españoles de diferentes provincias de España, Coros y Bailes del Hawaii, 50 Bailarinas de la Academia Smith de Hollywood Bailes Folklóricos de México Aztlán.

Todas las personas que asistan al baile de Valentine el 14 de Febrero pueden adquirir los boletos que necesiten para el programa del 28 de Marzo; la entrada es gratis al público en general, pero se dara lunetas de preferencia a las personas que piedad sus boletos en el baile.

No olvide El Gran Baile de San Valentín el 14 de Febrero en el Salón Valencia del Holiday Inn en el número 282 de Almaden Ave. esquina con San Carlos y el Gran Programa Artístico Cultural el 28 de Marzo en el Community Theater de San José, Ca.

Para mayor información llame a los teléfonos 246-5800 y 293-2250.



Obituario

La Sra. Paulina Cota dejó de existir el 25 de Diciembre de 1975, a la edad de 75 años.

La Sra. Cota fué esposa del Sr. Don Ernesto E. Cota que puestó sus servicios en el Servicio Consular Mexicano por 50 años. Fué asistente del C. Consul General de México en San Francisco, Ca. por doce años. En 1960 se hizo cargo del Consulado Honorario de México en San José, hasta 1969 que se retiró del Servicio Consular; al final del mismo año falleció.

La Sra. Cota fué su asistente en el Consulado Honorario los últimos cinco años de

su actuación. Ella era originaria de Woodland, Ca. y vivió en el Condado de Santa Clara por 15 años, en su residencia de 1153 Culligan Blvd. en San José.

La sobreviven sus hijos Eduardo A. Cota, de San José, y Ernesto B. Cota de Burlingame, Ca. Su hermana Sra. Zita F. Monroe y su prima Justina Alvarez de San José.

Fué velada en la Capilla Mortuoria de Darling-Fischer Garden Chapel de la Calle de Santa Clara en San José, y fué sepultada el 27 de Diciembre en el Santa Clara Mission Cemetery.

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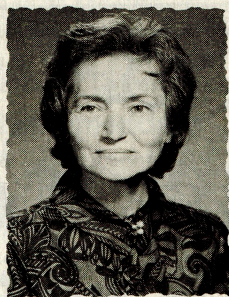
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Dog Day Afternoon

Crime Drama. A Paramount Release of a Sidney Lumet Production. Directed by Sidney Lumet; stars Al Pacino, John Cazale and Charles Durning. Running Time: 122 minutes; MPAA Rating: R.

Dog Day Afternoon is nothing less than a smash success. The film is based on a real life incident that happened in the summer of 1972. What starts out as a routine robbery, turns into the "comedy" of the year. The acting is superb, with Pacino giving us another Academy Award nomination performance. The direction of Mr. Lumet, unlike the other works in the past (Serpico, Murder on the Orient Express), has given us a tight and sometimes very real script. Many times painful. For a thought provoking evening, I very much recommend this one. Now playing at the Century 22 in San Jose.

One Flew Over the Cuckoos Nest

A United Artists Release of a Michael Douglas, Saul Zaentz Production. Directed by Milos Forman. Stars Jack Nicholson, Louise Fletcher, Will Samson and William Redfield. Running Time: 112 minutes; MPAA Rating: R.

This "little" gem just won six Golden Globe Awards a couple of weeks ago, for Best Picture, Actor, Actress, Director, etc. That should give you some idea of the caliber of movie this is. If you haven't made the trip yet to see it, I strongly suggest that you do. It's the one movie that you should see if you're the kind of person that doesn't go to the movies except once a year. The story, in case you haven't heard, concerns the plight of a committed inmate, MacMurphy (brilliantly played by Nicholson) who motivates the entire ward that he stays at to do a little "thinking" themselves. And at the same time, makes the people who run the ward realize, that maybe they're not as

"sane" as they might think. It's a marvelous adventure that takes you to a world that we probably never think much about. But I'm sure that after seeing this heart-warming and sometimes sadistic film, you will think a lot about those "nuts" in our state institution. Now playing at the Century 22 in San Jose.

Blackbeard's Ghost

Comedy; a Buena Vista Release of a Walt Disney Production. Stars Dean Jones, Susanne Pleashette, Peter Ustinov and Michael Conrad. Running time: 120 minutes; MPAA Rating: G!

If you didn't see this one the first time it was released, do so now. You won't be sorry. The live action comedy concerns the story of one college coach, Jones, and his new job at Godolphin University and how by mistake, he brings back the ghost of Blackbeard (Ustinov). Blackbeard must remain a ghost and walk the earth unless he does some good deed for humanity. So until then, our hero, Jones is stuck with the rum-guzzling pirate. And that's when the story really begins. For a far out time at the movies, and I don't mean just for kids, see it. The sight gags alone are worth the price of admission. Now playing at the Oakridge Six in San Jose.

Snow White and the Seven Dwarfs

Cartoon; a Buena Vista Release of a Walt Disney Production. Running time: 90 minutes; MPAA Rating: G.

Again this classic cartoon returns to us. Each time it comes back, it seems to get better and better. Made in 1937 the movie itself is timeless, it looks as though it could have been made today. The only reason I wrote this was to let you know that that it is out again. Now playing at the Century 23 in San Jose.

Currently Playing and Recommended

"Lucky Lady"—Fox Town & Country, San Jose.

"Three Days of the Condor"—Meridian Quad, Santa Clara.

"The Man Who Would Be King"—Century 24, San Jose.

"Return Of The Pink Panther"—Meridian Quad, Santa Clara.



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El Club Del Valle Imperial

El Sábado 7 de Febrero de 1976, The Imperial Valley Club of California llevará a cabo un baile en el Salón de Fiesta Latina Hall en la esquina de las calles Siete y Santa Clara, en San José.

La fiesta empezará a las 7 P.M. con el mariachi de Los Gavilanes de Rudy Rodriguez; en seguida se presentarán a las más conotadas personalidades de la localidad que han sido invitadas. La orquesta de Rudy Baca y su Combo Universitario se encargarán de tocar la música preferida del público, para bailar hasta la 1:00 A.M.

El precio de entrada es de cuatro dolares por persona. El Sr. Richard Diaz prominente miembro del club tomará las fotografías de las asistentes para publicarlas en EL EX-CENTRICO.

No falte Usted. Mariachis, Canciones y Baile hasta la una de la madrugada; Los miembros del Club del Valle Imperial lo esperan con su acostumbrada cortesía y cordialidad.

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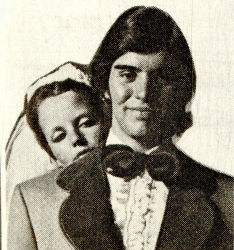
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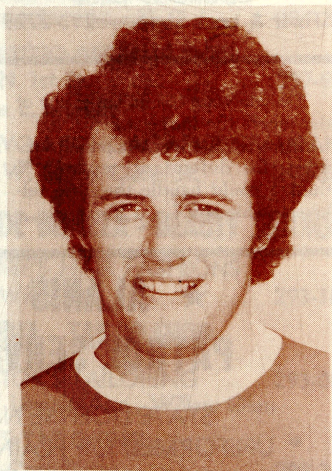


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Introducing Paul Child

A member of the first Earthquakes team in 1974, Paul Child quickly led the Quakes to a playoff berth in winning the North American Soccer League scoring title. Now living in Los Gatos, Paul is looking forward to the NASL indoor season that will see action at the San Francisco Cow Palace on March 19 and 21. The 5' 10" forward also expects to make a comeback after a disappointing 1975 season outdoors. The Quakes begin outdoor games in mid-April at Spartan Stadium. ■



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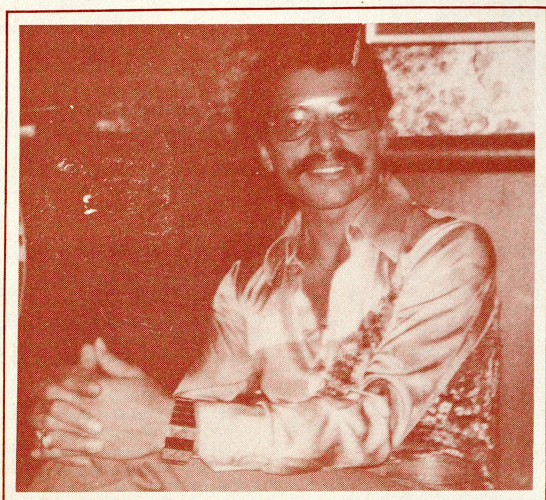
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Through the grace of God I am able to take this opportunity to humbly thank each and everyone of you for your prayers and deep concern. Because of those prayers I am recovering remarkably well and am very happy to be alive.

Por este medio me dirijo a la comunidad latina para agradecerles las oraciones, elevadas a Dios por mi salud.

Una vez mas les doy las gracias a todas esas oraciones que ayudaron a cabo el milagro de mi vida.

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