

TAPE TWO**JOSE VILLA - ORAL HISTORY**

Jose: I was talking about people who were Mexican-American affairs Committee and I mentioned a lot of the students and professors that were here. But, there were also community people and there were people like Jeffrey ?? , Jose ???, Jose Martinez, Sophia Mendoza, at that time, there were also community activists like Sal ^{Candelaria} Condel???. Who is now known as Chemal? And Jesse and Henry Domenquez, the Domenquez brothers, so there were, I guess I'm saying there was a lot of participation in Mexican-American Affairs Committee because there was a lot of community support for the idea of the Mexican-American right to studies?? program and helping bring more Chicano students on this campus and prepare them to go back and serve the community, but, then the School of Social Work was started up too and there was quite frankly a lot of conflict in starting up the School of Social Work. No.1 because there was already a program in place that was Mexican-American Graduate Studies and No. 2 because there was no budget for the Social Work program as a line item budget and the University had passed for a budget for the program but the Governor who was then Governor Reagan could not grant it. So,

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the acting President when I came here in 1969, I came here in October of 1969...

Question: So that was my next question, what led you to come to San Jose eventually?

Jose: It was that the idea starting a Graduate School of Social Work that had as its major emphasis the training of organizers to go out and organize the community, the ????. To me that seemed right down my line because what I had been doing over in Phoenix. That's what I had done in Albuquerque because I had....although I didn't know I was an organizer, I really had organized the people and kids. So I was an organizer before I went to get my graduate degree. Before coming here. And so I liked the idea of working with Grad program in Social Work that did just that. But, when I got here, I mean when I was interviewed I was offered the job and I asked my wife if she wanted to move here; she wasn't too happy about the idea but, we already had eight children, most of them, all of them in grade school or younger. Our baby was just a year old and...??? to take the job, I took the job and when I got here, I didn't know the politics that were going on. When I got here I found out that ... a lot of disgust between faculty that were already at MAGS and the people that were being hired in the Social Work program. Because the positions to hire people in Social Work Program

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were bootlegged by the Acting President of the University who was ^{Robert Burns?} Hubert Burnsley. He was pretty supportive, I think, of what we were trying to do. Bootlegged means that just took positions from other department and assigned them to the faculty, to ??? the positions here at the school, to help get the school curriculum organized. Practice organized and to start to finding coursework???.

Question: So the MAGS people were opposed to this?

Jose: Well, they were, I think, they felt threatened by it. And I think it was just justifiable because they had worked so hard, the MAGS people in the community and the community had worked so hard to get very limited resources to the MAGS program and all of a sudden, they saw us getting five positions for the School of Social Work, for a professional program which we are. Professional ??????. And they felt threatened by it because, they had worked so hard to get to the stage, where ??? and they saw that if a professional school started here it would automatically then subordinate a department which was what MAGS, was a Department and the idea was cooled ??? and understanding the academic structure was more powerful, prestigious, and ???

Question: A School, rather than a Department

Jose: That's right, so, there was a lot of talk among the Chicanos as to whether they should especially after the Governor had turned down the budget. Whether they should continue supporting the Social Work Program, under bootlegged positions for a temporary period of time. And there were a lot of discussions, I don't know if I can go into detail about all the discussions that took place.

Question: Could you give us the basic premise of them?

Jose: Basically, I think that the discussion was whether Chicanos should support a School, a concept of a School or continue with the Department. The idea was to continue with the Department until the idea of a School of Social Work. But, when I was interviewed by the Mexican-American Affairs committee they had asked me questions about what I was ready to do and would do if I came here. And I used to question too. And the question was, Look I have a large family and if I come here, how do I know that I will continue to be supported because I could already see that there was a lot of... just by talking to people.... and the way people were talking to each other that there was some questions. And so, I was assured by the Committee that they would always so long as I was here, that they would always support the idea of a School. And so,

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when the Committee, ????? was discussing doing away with the School of Social Work, I reminded them about that commitment to me. When I came here, that so long as I was here this would continue, so. Basically, what happened was that while that can continue the way it's going and if you help us over at MAGS maybe we will consider that so, the trade-off quite frankly was that I went to MAGS and I went there full-time because Lou Caranza who was the first temporary Chairman of the Department decided he needed to get a Ph.D. He did not have a Ph.D. so they needed a permanent Chairman for the Department and the trade-off that I became the permanent Chairman of MAGS while this School continued to develop.

Question: Who was running the School at that time?

Jose: Paul Sanchez

Question: So what happened to it?

Jose: They developed the curriculum. Quite frankly, one of the people after I became Chairman of MAGS, one of the people I hired, Felix Garcia who was a Ph.D. in curriculum helped develop the curriculum in the School of Social Work. So there was a continuing trade-off.

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Question: ???? able to see his book he wrote on the development of the School of Social Work.

Jose: So, in that position, I became Chairman of MAGS and I think that they liked me even though I was a social worker and they had trouble with social workers. Because social workers had a negative image. They still do, I think, in the community. They're the people that control resources in the welfare department and mental health and , and, I think, a feeling of the community towards social works is that we maybe emphasize the things that are wrong with people instead of finding out what things are good about people and trying to help them out. Anyhow, that's an image, I'm not saying that's the way social workers are but, I had to help overcome that image and it's through a process of just interacting and communicating with people here. So, anyhow, as Chairman of MAGS....

Question: Well, wait a minute, do you think, it could be that instead of finding out what is wrong with the person, that there could be ... and through social work that you could find out, maybe perhaps, what's wrong with the institution? And the implementation.. Instead of looking at the individual?

Jose: That's why the original curriculum office, School of Social Work, was around organizing because it means getting people to

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develop power to confront institutions and systems that are not really responsive to the people or sensitive to their needs. It was the opposite, the other end of the spectrum that we choose. It was the empowerment model. That's why I stood up very strongly for it. And I saw myself as a sacrificial lamb to keep the School alive.

Question: By moving over to MAGS?

Jose: That's right. So, that was the big trade-off as far I'm concerned. And it was acceptable. It was a negotiated trade-off.

Question: Negotiated by yourself?

Jose: By the social workers, by the committee and the University and... ?? because the recommendation from the committee was that the University appoint me as Chairman of a Department. Besides being a social worker, what I brought to MAGS is that my undergraduate degree from the Univ. of New Mexico was Inter-American Affairs or Latin-American Studies. So I brought a lot of what, I heard people talking about, MAGS represented, understanding our history. I had a lot of History about Mexico, Latin-America, understanding our culture. I had a lot of sociology and a lot of cultural kind of stuff. I spoke pretty

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good Spanish and I had a lot of experience with elite in the community, in Phoenix and in Albuquerque. So, I already represented what the MAGS program in many ways was talking about helping other people become.

Question: Did you encounter any difference between the communities of, let's say, Southwest and that particularly of San Jose?

Jose: Well, the communities here were more activist. There were a lot more activists here than in Albuquerque or in Phoenix, the two large cities where I had been before. So, a lot of that activism, I think, came out again Cesar Chavez and a lot of identity with the movement that started here in California and Cesar Chavez was here from San Jose. So the big difference and that why what made, I think, San Jose like a magnet to some of us from outside. Because Cesar Chavez became a hero, a folk hero to us. And the movement became a cause, our cause in bringing about some sense of justice. Especially because a lot of us had been migrant workers and we identified very strongly with the injustices to our migrants. Why do you think we lived in cities? We came, we had folks..that background. ??? Beginnings. So San Jose became the capital of activism to us. The mecca, the seat.

Question: So how did you continue your activism and organizing in San Jose? Well, when I came here, in order to... the first thing when I came here, the next day after I got here was October of 1969. The headlines of the newspaper, I forget, the exact date but, must have been early October was Judge Gerald S. Sargen?? *Chargin?* about a young boy that had relations with his sister, about incest, a young Mexican boy and his sister and Judge Gerald S. *Chargin?* Sargen?? being quoted in the paper, as telling that young boy maybe Hitler was right that animals in society should be killed and he was an animal. Maybe Mexicans should be treated that way. That got the community all upset, of course. And so I stayed with Sal ??? And so, Sal, had been pretty active himself in the community. He had been working as a liaison with the Church. Like a Hispanic or Chicano counselor that the Church had organized. Sal was very active in organizing the School of Social Work too. And Sal was very active with Cesar Chavez.

Question: Was this the Catholic Church or the Protestant?

Jose: Catholic. So I stayed with an activist. That's the first thing that, you got to understand, about how did I get oriented like kind of real fast in San Jose. I stayed with him and his family for the first three weeks I was in San Jose while I was looking for a house for my family. And it was at his house that I read these headlines about Gerald S. Sargen calling Mexicans

Chargin

animals. And it was through MACA, the Mexican-American Community Services agency that a lot of Chicanos came together to challenge and to demand that the Judge be thrown out of the court for that, for racist remarks. And I went to those meetings and those were the first meetings I went to. About the Chicano community organizing to do something about that Judge. Get him thrown out of the Court. And it was just attending a lot of those meetings... there were meetings almost every night. Someplace or other. There were meetings almost every day about this school, about MAGS. And MAGS getting the students involved in demonstrating. At the court steps and demonstrating and demonstrating every place they could. There were a lot of meetings through MAGS and the community affairs committee and MACA at that time about demonstrating and picketing at the place, the Center for the Performing Arts Theater is now. Because of lack of Affirmative Action policies. I went and walked those picket lines, that's one of the things I did. There were demonstrations and picketing in front of the Administration building here at San Jose State for lack of Chicano teachers and other matters related to Chicano needs. And I walked in those picket lines and that's where I meet people, activist type people. That's where I meet Carlo Largenti???. I meet Carlo Largenti for the picket lines, Jim Macenti?? too, at the Center for Performing Arts and over here and some demonstrations at City Hall and the Court House over

Gerald S. Sargen??. I made it my business to just attend every meeting there was about anything that related to the Chicano community. I went to school board meetings. I went to City Council meetings. I went to Board of Supervisors meetings. I went anyplace there was any question about what was happening to Chicanos. I just circulated a whole bunch. Every night, every day on weekends, whenever there was nothing going on, I was there. And I was there to participate and just kind of look and listen and see who was saying what, and who was whom and find out who was talking to who. It's an organizer's way of getting to know a community. We go anyplace where there is people and find out what people are saying, what they are feeling what they are doing. And so my first six months every day of the week, every weekend, that's what I did, I spent just going and observing people where they were meeting and what they were saying. What the issues were. And in that process I got acquainted with people and people got acquainted with me. So I introduced myself to some ??? , I just went to every meeting that I could.

Question: So after those six months, what were some of your conclusions?

Jose: Well, I didn't reach any conclusions. I saw there was a lot of activism but,

Question: What were you feeling or thinking at the time?

Jose: I was thinking there was a lot of work to do. And I was wondering if the people had a good sense of planning because a lot of my background was in planning and organizing. More of how to plan and coordinate activities. How to plan and coordinate actions about issues that needed attention. Because the issues were very big. They had to do with housing, with crime, with delinquency, with school drop-outs, the same things we have now. But at that time, at least the people were vocal, they were making statements of their dissatisfaction. So how do you capture dissatisfaction and channel it? Was the thing I was looking at. I was trying to I was doing all this for a purpose, part of my job. Because my job was to organize the field practicum or the field experiences out there in the community for our students that we sent out to learn how to become organizers. So I really analyzing, not only the social conditions, but the situations in which our students would find themselves, working with various community groups and organizations and how they would be able to systemically also introduce themselves, be accepted and learn from the experience of working there. So that's a slow process. It was a slow learning process for me and I saw from an academic standpoint, it had to be a slow learning process for our students

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too. So that even if they became very involved in things I was involved in, such as demonstrations, rallies, picketing, etc. Supporting causes that they always.... a student is a student. A student has to be a student first and then an activist second or.

Question: Did you find that to be a conflict?

Jose: Yea, because students tend in a way ... they get swept with the emotionalism or with the excitement or activity of an action, but if you are going to be a student you have to learn how to separate yourself from that, study it carefully, analyze it and then decide how the people themselves, can become empowered to confront conditions they want changed. It's not easy.

Question: How is that done?

Jose: Very slowly.

Question: I can understand the emotionalized bit. That would be difficult.

Jose: And part of the training, you see, of a social worker is to understand, to develop understanding and acceptance of self because if it isn't there, if it isn't under a known condition, under

a factor of self analysis, of understanding strengths and weaknesses of self,.... if you can't help self, how can you help someone else?

Question: That's true, I agree with that.

Jose: It's a careful process of development, self-development. Because self-development and knowledge of self in a reciprocal way that you begin to really understand the power of developmental capacity or potential of another individual. But, only as that individual is willing or able to develop self also. You don't give anything to anyone. You bring out what already exists. You bring out how they can move with it.

Question: Do you recall the walk-out at Roosevelt Junior High?

Jose: I wasn't here at the time. That was in '68, I think.

Question: You were not here at the time.

Jose: I was here in '69.

Question: Do you recall reading any articles or what you heard about it or so forth?

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Jose: I heard a lot about it. I heard about it from the people that walked out. That lead the walkers.

Question: Who were?

Jose: Jose Carrasco and Conseulo Rodriquez.

Question: Can you tell me what led up to those incidents?

Jose: Well, Larry and Sofia Mendoza too told me about it. Well, again the same thing that's been wrong at most schools where you have a large number of Chicano kids. The teachers weren't really teaching the kids. The kids weren't interested in school that much because of alienation and other factors. That teachers were mostly nonChicano and a lot of them racist and that Chicanos were completely turned off by their attitudes and by their lack of respect for the students and the parents. Those are basic factors caused our Chicano kids to be alienated from educational system.

Question: So what did they tell you happened?

Jose: They got sick and tired of the way the school was being run. They got sick and tired of nothing being done about the situation. And so parents were organized to pull their kids out

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of school. As a protest to the bad things that were going on. Sophie had a lot to do with it as I understand it. And Jose and Consuelo were the two teachers, Chicano teachers that were willing to walk out with kids.

Question: Consuelo Rodriguez? Isn't she now the....

Jose: She's here at State.

Question: Why was a Junior High School the target? I would feel that being a University, would take place more so at the University level than at a junior high school where kids would not really comprehend what was going on?

Jose: I know but, you see the junior high because that's where the kids were suffering the most. At universities, students are already adults, right? But, at the junior high, you still have kids that somehow at a very critical stage, you see, of developing themselves. In the development process. And also because a person like Sophie Mendoza who was a parent of kids there and was very concerned and an activist in other ways. Had taken the time in the organizing sense to talk to them and were willing to do something about what was happening to the kids. So the whole concept of a strong organizing base has to do with people to whom you can appeal to their self interest and there's no one,

that I think can respond better than the self interests around the needs of their kids. And so, again, in the organizing sense, I think, it wasn't just by accident that you would say, it was Roosevelt Junior High. I think it was because there was willingness on the part of one parent, Sophie, who talked to other parents and helped organize them do something. And it's out of development... you have to develop a base, an organizing base. You have to develop a power base. And without those items, you have nothing to move on.

Question: It could be in addition to the teachers there as well, right?

Jose: Yea, well, that's the other important element. Who wouldn't ???? , also carry out some action, internally.

Question: Who were teachers there at the time.

Jose: Right.

Question: So, where there any results out of this walk-out?

Jose: Well, again, it got a lot of attention of the public through the press. I think it brought attention to things that were wrong regarding the make-up of the school and the operations

of the school and the lack of ability to really address the needs of kids, respect for the kids and the community and their parents. Again, attention to institutionalized racism that besides, even if people are not racist, consciously racist, institutionalized racism says that there are practices that are carried out by the nonChicano teachers in this instance and that they couldn't handle, simply because of the social distance. This are people that might drive in from Los Gatos, Saratoga, or Palo Alto and the social distance alone keeps you from being able to understand the experience that the kids bring into the school. Into the classroom setting. So having that social distance, then you have the lack of ability to relate to the kids regarding again, then which culture or history, those matters that teachers were not knowledgeable about. Because they had not been trained in school. So this brings ... that then provided the rationale for what was wrong with this institution and how we trained teachers to become knowledgeable about and responsive to the needs of Chicano kids.

Question: Do you recall the Fiesta de las Rosas?

Jose: I wasn't here when that happened. That also happened right before I came here. And I've heard about it.

Question: What did you hear about it?

Jose: I heard that La Fiesta de las Rosas was a very traditional community celebration that had a lot to do with celebrating more the Spanish heritage than the Mexican heritage. It was supported by the City and Anglos and, you know, the gringos that liked the Rose Parade or something similar to that. It was a time to really put on a nice celebration of roses and beauty and centered around the theme, a Spanish theme. So the people were very upset here. The Mexican people, the Chicano, because the gringos were celebrating Spanish traditions and values and they felt very offended and rightly so, because the Chicano community, the Mexican community was not being recognized. So when you celebrate Spain and its heritage, you really celebrate the oppression of Spain towards Mexican Indians. And so that brought a protest and objections to the whole idea of celebrating oppressive kinds of conditions rather than recognizing goals that were healing the oppression. And that was a protest really against that erupted into real violence. Police beating up on Chicanos that were protesting during the parade. Disrupting the parade. Taken off to jail.

Question: Do you know why, who was even .. created or thought of to begin with?

Jose: As any public demonstration, it was to bring public attention to a wrong, to right a wrong.

(end Tp 2-Sd 1)

Question: Have you heard of the Mexican-American youth organization? Or other organizations at the high school level?

Jose: I heard about it. They were the early on high school student, Chicano student organizations that attempted to get them to assume greater responsibility for improving, their own education but, also for getting serious about the value of education and what it had for them. Now when I say the value of education, I'm familiar with the fact that there were a lot of problems that students had to confront in the high schools. Such as a racist attitudes by teachers and administrators. Neglect of their interest in studying. Inadequate resources for students in the poor schools. And just bad treatment on campuses of schools, it's a whole history of that, and I don't want to get into it. There's a whole history regarding the U.S. Civil Rights Commission report and what they found was happening in the Southwest regarding punishing kids for speaking Spanish, inadequate resources in schools where Chicano kids went, like for instance. Lack of microscopes or lack of people to teach science. Lack of just teachers that just could relate to the kid's

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experiences to turn them on to education. But, what I'm saying is that I don't want to get into what caused students to be dissatisfied. Especially Chicano students in the high schools. That has been documented in the U.S. Civil Rights Commission reports, in books written by Tom Carter or whoever it was who wrote a case study of educational neglect when it came to schools and Mexican-American in schools. When it came to people like Ernesto Barlarza??? writing grants and who came here to this University to develop bilingual student laboratory and to try and get students, teachers and parents involved in the process. I just don't want ... what I'm saying is that all of these factors, in fact, force students to get organized because no one else was really willing to feel better what they were experiencing in schools. So, I'm familiar with the fact that that took place here in San Jose and Oakland and San Antonio and all over the place and in Phoenix, too.

Question: Do you recall who were the original organizers?

Jose: No, I didn't work... here, in San Jose, I didn't work with any of the organizers at MAYA ?? groups. And in Phoenix, Arizona, I did work with some of the parents and students. You recall that I had mentioned in organizing the quality ?? programs that we organized parents to walk over to the high school and take their kids out and protest about what was

happening to the kids. And there were leaders there, I really can't remember the names, the student names.

Question: So what ever became of ...

Jose: MAYA ??? then turned into in many ways... the MAYA kids came to the campuses and started up MACHA or ??? , we still have MACHA groups on this campus now and all over the place. But, I don't think and... I think that the groups at the school level, I haven't heard much about MAYA groups now. I don't know what's happening there at this time.

Question: Do you think that they are nonexistent?

Jose: My feeling is that they are nonexistent.

Question: You spoke of those who were formally MAYA students and that became MACHA students. Do you believe that they maintained the same philosophy now as then?

Jose: I think many of them do. I think, for instance, Carmelita De??? who is MACHA leader on campus and some others. They basically cling to the fact that what's wrong with education is that mostly the white faculty still don't relate to or understand or accept Chicanos for what they are and they values, their

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needs and their feelings. They're still fighting, they are on ????, it's ????? institutionalized racism. I think Carmelita and MACHA people and people like Carmelita across campuses.... MACHA is still alive and I think that these are some of those kids that started out some of those schools.

Question: Could you define institutional racism?

Jose: Institutional racism in fact, is a practice of discrimination. It is also attitudes that relegate talking about Chicanos, you could say the same thing about Blacks in some degree, have worked their pervasive, prevailing attitudes that still still nonwhite people as inferior to white people. And it is not outright accusation of you're brown or you're black or you're Asian or whatever, therefore, you're inferior. Nobody is says that but, very subtle ways and in many, and once in awhile it does pop out in very active, you know, go back to Mexico and speak English only. This is America. Go back to Mexico, so. Chicano ??? has to say this is American, speak Spanish, I heard on TV. We're still fighting, active the institutionalized racism and I'm saying institutionalized because it's in the practice of people who occupy positions of authority and teaching positions that in unspoken ways discriminate against people of a different color. And in many ways, I could go into a great deal of detail and give you instances; just day before yesterday, I was at a committee

meeting which is called the Outreach Council of the Educational Equity Board which minorities help to get established in this institution. 1) That educational equity board which is looking at why more Chicanos, especially, as well as Blacks are not being brought into this campus both students and faculty. Because of this campus, 2 percent of the faculty is Chicano as compared to the fact that out there is about 25 percent of the population is Chicano. On campus, 5.7 percent of the student population is Chicano as compared to probably out there, the student population right now in the schools is close to 30 percent. So there is this terrible, you know, differences. That means we ought to have more Chicanos on this campus, but, we do not. That alone is statistical evidence to the fact that we have not been able to accommodate the education of Chicanos on this campus. But beyond statistical evidence, the other day at this meeting, I started telling you about there was a nonChicano white guy that was basically saying, we were saying, we ought to have, establish, an equity goal to bring more Chicanos on campus. And the question was what should that goal be? And one of the Chicanos present said, it should be the number of Chicano kids in kindergarten right now. And that number became 40 to 50 percent. So, twelve years from now, we should be able to accommodate 40 to 50 percent of the graduating high school seniors. And you won't believe the reaction.

Question: I can just imagine.

Jose: The reaction was that was not real. We have to think more in terms of accommodating only the number on a parity basis, a percentage of those graduating from high school. And this is a guy that supposedly understands minorities or is willing to work on this committee, But, he himself was saying it's unreal for us to shoot for goals that in fact sends out a message that says if you're Chicano, and you go all the way through school we'll accommodate you. The message he is sending is only some of you will make it, we don't know what some of you will make it but, we're only willing to take a percentage of those of you who do make it. And that's institutionalized racism. How do you put a handle on it? This guy was totally oblivious to what he was expressing and to what and to where his mind was. And to what his understanding, more important that frustration to me is this lack of understanding of how to keep this institution honest about its commitment, not just to the graduating seniors or to percentage thereof, but, to kids that have got to here we are going to prepare to accommodate. That's the difference. And this guy ???? he would begin to think he's acting in a prejudiced way or prejudicial. This happened this week.

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Question: It's more overt or more covert than overt. Are youare you aware of the existence of Chicano EOP at San Jose City College? Or San Jose State?

Jose: When I came here there was already an EOP here and I think that there was an EOP at City College about the same time or shortly after and there was a Chicano EOP and there was a Black EOP. Yes, I was aware of it.

Question: Do you know why was it formed?

Jose: It was formed again to focus on the fact that a lot of Chicanos students weren't coming because of lack of financial assistance. It was primarily to get Chicano students that were from low income backgrounds, the financial assistance they needed to offset the expenses of coming to school. But, also to provide them with counseling with counselors and counseling that was about Chicanos too. As a way of role modeling, as a way of attracting.

Question: Do you know who created or ... EOP?

Jose: Here on campus, again, once it was known that they were??? for this purpose, I think the Mexican-American Affairs

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Committee helped get that going and Umberto Garza was the EOP director.

Question: The first one at State?

Jose: I don't know if he was the first or not, but, he was one of...

Question: What role did he play?

Jose: He was the Director when I was here. In '70 and his role that he had as Director was just to manage, administer and give direction to the whole program.

Question: And what impact would you say he had on the program or on the institution?

Jose: Umberto is totally Chicano. There was no guessing where his head and heart were regarding getting resources and helping Chicanos through college and so he was an effective leader and representative of Chicano needs and what Chicanos aspirations were all about from an educational standpoint. I think that he hired people and managed people who were similarly committed to helping the Chicano kids come to this campus and succeed in some ways. I think a lot of the early Chicano leadership came

from people like Umberto in EOP and ???? and other programs we have now.

Question: How did the institution itself view EOP?

Jose: Well, when I came here Bert Burns was the Acting President and he was very supportive of the program.

Question: So what is EOP doing today?

Jose: Right now EOP still trying to... it's integrated now. And...There's no Black or Chicano EOP, it's all just EOP for either Chicanos, Blacks, Asians or others or ?? white kids.

Question: How did that happen?

Jose: Well, it happened out of the fact that you had two separate administrations and there was a duplication of administration and of program resources. And so they just...because of a lot of cut-backs, that happened because people saw it as a waste of money, they combined the programs. ????? order.

Question: So how did this effect Chicanos?

Jose: Well, Chicanos have maintained control of the program because Gabe Reyes?? has been the Director or was Director for many, many years. He was Associate Director and ????. There have been some Black associate directors but, the management of the programs have been maintained by Chicanos.

Question: So you don't feel this had negative impact combining the two?

Jose: There had been some negative impacts. I am not familiar. I'm not familiar with all of them. But, if... I think it has diluted, my observation and it's only that, is that it has diluted the ability to reach out to the Chicano community. Resources were cut back and that's another minus. And I think it has also, lost a focus on what's necessary from a cultural language standpoint to help Chicano kids succeed when then you have to make sense to nonChicanos of why you're not into Affirmative Action things. Like why you want to hire bilingual people rather than just monolingual people who might be white, black or other. So there have been some. I guess I'm saying there has been an erosion of the effectiveness of the program for Chicanos. The reason I'm saying that is not to be negative toward Gabe or anyone there is that there aren't as many Chicanos on campus as we ought to have. It's that simple.

Question: Were you aware of the Economic Opportunities Commission of Santa Clara County?

Jose: Yes, I was even though I wasn't here when that was formed. I knew about it 1) because a white guy that had been the Director of the Equal Opportunity Commission here, which was the Poverty Program, was a friend of the Director of the Poverty Program in Phoenix, Arizona who was my boss. And my boss hired the guy who had been hired here from Santa Clara County to be a consultant to us in Phoenix, Arizona in the Poverty Programs. So I got his side of why he was fired and how these Chicanos had taken over the EOC over there.

Question: Would you explain that please?

Jose: The Poverty Programs over here as I understood from this guy initially were attempting, of course, to do the same thing that Poverty Programs were funded to do. That is to involve the poor in participating and making decisions on what was best for them. To help them out of poverty regarding needs, social needs like housing, like health, like day care, legal services and a whole gamut of services. So, this guy felt that the Chicano community didn't understand that it had to be done in a very well managed way, that was one of the criticisms I heard or in a well planned way because he was a professional planner. And

he got into quite a little bit of a conflict so the Chicanos, I guess really got, oh, hot about it and went to the Board of Supervisors and other public bodies and said that this guy wasn't willing to listen to them and exerted enough pressure to have him taken out. And they exerted enough pressure back to get one of their own in. Which was I think four guys ahead of ...??

Question: What kind of pressure did they use?

Jose: Well, I'm sure as I know what kinds of pressure I would have... it had a lot to do with some demonstrations, with demonstrating at Board of Supervisors meetings about the treatment and attitudes that white people have toward Chicanos and demanded that a Chicano director be installed and that Chicano people be named to the poverty corps. And I think that from my understanding that a lot of initial poverty board members were white people that were in charge. Like the Director of Public Welfare, the Director of the Health Dept., the Director of Housing, etc. Instead of getting grassroots people, in this community, we're talking Chicano people, they were getting these agency directors and power types and white people. So, I guess what the Chicanos did and this is a guess, because I wasn't here was that they basically got... ??? not informed number one, to understand the criteria for the ... the purpose for the poverty board and it wasn't hard to figure out that they had

a good case to present to the government on things that weren't been done right here and I think that the government also exerted pressure on the Board of Supervisors to get a well represented poverty board together. And once that came about then they ousted the white guy and put in a Chicano. Now, I'd like to say that I wasn't here then. But, I've heard that from the guy that was the was the former ??? that got canned here ??? Chicanos basically. And then I got to meet ???? in Los Angeles because I was flying a lot to Los Angeles from Phoenix and we were there at the conference and ??? also brought me up to date in a general sort of way about what had happened here. And that's the first time ???? said no.

Question: And what are your feelings about him?

Jose: He came to our school here a couple of years ago. He already had his Ph.D. ??? was a faculty person under my directorship of MAGS when I was Director of MAGS. ??? he picketed me when I was Director of MAGS with students. ??? I consider a friend and somebody that sticks to his beliefs and does what he thinks is right and I respect him for that.

Question: What do you know about the consent degree for Chicano sheriffs?

Jose: I know that it was organized out of MACHA when I was executive director of it. I know that Jack ?? was a guy that helped organize it. And I know that Russell??? also helped. These are staff people that worked with me. And I know that Jack especially was the guy that brought together Steve Manley, a lawyer from legal aid and other legal assistants to strategize on what to do about that consent degree to sue the County of Santa Clara about hiring more minorities especially Chicanos and women.

Question: So what strategies were used?

Jose: Here again, they were mostly legal. But, part of it was also public pressure. By public pressure, I also mean getting a group of vocal articulate Chicanos to talk to the Board of Supervisors and tell them what they had to develop some sense of justice and what was happening regarding the lack of Chicano representation on the police department. And the Sheriff's Department. That was one general strategy and the other was to do research and to obtain legal resources to develop a lawsuit and a third probably had to do with getting friends, friendly assistance from nonChicano sources like the Bar Association and other groups that certainly supported the idea of Affirmative Action.

Question: What did that consent degree action state?

Jose: The consent degree,... I don't know if I can recall the exact declarations.

Question: Give me a quick overview.

Jose: It certainly... pointed out that in a county that had a very large minority population especially Chicano, it was that the Sheriff's department certainly had not actively reached out to identify and recruit qualified members of the Chicano community to be in the Sheriff's department. I'm sure that it's stated that there had been systematic discriminatory practices either consciously or unconsciously in keeping Chicanos from applying to the Sheriff's department and now that it also had a portion that said that the testing procedures of the Sheriff's department were nonvalid because they were really tested ????? that accommodated only the knowledge and experience of the white applicants and was not responsive to the language or culture or experience of the Chicano community. Therefore, it was cultural biased. Those are specific things I am sure were in the consent degree. I am sure there were other matters there regarding hiring Chicanos not only as Sheriffs but hiring them also in other elements of the Police or Sheriff's Departments. Such as administration, clerical, staff positions, that type of things. It

also spoke to the training, the screening and training beyond the tests of officers through the police academy and the type of people in the Academy, the attitudes of those people. It called for developing the cultural perspectives and sensitivity of trainers and those that run the programs for training potential police officers for this County.

Question: OK, are you aware of any police brutality cases during that time?

Jose: Yes, I was aware.

Question: Could you explain?

Jose: They came from MACHA, I was Director of MACHA at that time. And part of the reason of why, Jack ??? is that people that tried for, who had wanted to get into the Police, Sheriff's Departments and couldn't because of the tests, came and talked to us about it. But, they also talked because they came to say they were tired of seeing our people beat up and mistreated by Sheriffs and Police. And they were telling us about specific cases and I know that I spoke to several people and had experienced police brutality. I saw police brutality.

Question: Could you name a few?

Jose: No, I could not name a few. You mean name cases or name the people?

Question: Name the cases?

Jose: I was driving home one time and there was police parked over on the side with a guy with handcuffs with a guy was beating up on a Chicano. Was already down on the ground with handcuffs and was hitting. We had people that were riding around through the community alert patrol. This was before my time. But, people who still had been surveilling the police. These were Chicanos with walkie-talkies and radios, but, as soon as they heard about a Chicano being stopped or something brought over cameras and tape recorders to document how the police were treating Chicanos. Because it was an open practice that Chicanos were brutalized by police. It was a matter of practice. There was no secret. People were documenting this. And the community alert patrol was all about that. Organizing how to document police brutality. Sophia Mendoza will tell you a lot more about that.

Question: That was my next question. Do you know who was involved and who formulated the community alert patrol?

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Jose: Sophia helped in that. I think at that time... Jack ??? was part of it, Sophia was part of it. There were others. I'm blocking the names, but, there were a number of people. Jose Carrasco would know about it.

Question: How effective would you say that they were?

Jose: They were very effective. They did document police brutality.

Question: As a result of that documentation, what happened?

Jose: The documentation helped to make a point of the consent degree for instance, it wasn't a matter of just rhetoric. It was a matter of we had instances with documented police brutality.

Question: Have you heard of United People of ???

Jose: Yes.

Question: Were you or friends affiliated with this group?

Jose: Soph Mendoza was very active in organizing United People ???.

Question: What were their goals and objectives?

Jose: It was basically to give ??? to take an active interest in doing something about it. Injustices in the communities and injustices and injustices having to do with kids getting bounced out of schools, police brutality, lack of adequate housing, lack of health programs, etc.

Question: So whatever happened with them?

Jose: I don't know, Sophie will have to tell you that.

Question: Were you part of this group?

Jose: No, I was not.

Question: Was there a paranoia about government surveillance of individuals affiliated with any of these organizations?

Jose: I wouldn't call it paranoia. I would call it a healthy suspicion of what was going on.

Question: Could you please explain?

Jose: Well, I think that it's been documented. After exposure of CIA files and FBI files, special CIA files that during the Nixon years and other years, the paranoia existed on their part, not on our part. Paranoia on the Nixon type of people who, for instance when Nixon came here... it was more than paranoia, it was.... it bordered on fascism and fascism because when Nixon came, for instance, the CIA or somebody from his office actually organized, orchestrated a planned demonstration to make Dick Nixon look good here in San Jose. And that's been written up. So in answering your question about, was there are paranoia, first of all a paranoia was not on the part of the Chicanos. It was on the part of the law authorities, CIA, FBI, I don't know which... But, I know that there were break-ins into the offices of people starting with Cesar Chavez and his organizing efforts, there were instances of break-ins and stealing files and things like that. There were break-ins into other offices of people that were activist both Chicano and nonChicano because there was a lot of activism against the VietNam war at Stanford, at Berkeley, other places for there was leadership on the part of outspoken professors against the VietNam war. So there were break-ins and stealing of files. There were break-ins, to my knowledge, before my time as MACHA Director into MACHA offices. Nobody ever knew and I can't say for certainly that it was the CIA, or FBI or Sheriff's of law enforcement people. But, we do know from documented evidence even at Stanford or in Palo Alto

where ??? brigade was. I suspect that....I don't suspect, I know for a fact that was ???? around in that operation. It makes me curious to know was, one purpose that I know ???? brigade and it's Phil ??? and this guy is now an editor of the San Jose Mercury News. How could a member of a very radical group that actually was preaching overthrow of our government, now wind up in a very responsible editorial position in the Mercury News.

Question: You mentioned documentation. Can you list what it is and where it is?

Jose: There have been Congressional investigations into the activities of the CIA and FBI. I don't know the specific sources or files. I know that I've read them in the papers and they've been reported on in the media. I know that it has been proven there was illegal search and seizure files and documents.

Question: You mentioned paranoia on their part? Could you give your explanation as to why that is so?

Jose: They are afraid of us.

Question: In terms of what?

Jose: Any time in any society you have a minority group of people that start demonstrating and getting into activist activities that controlling people meaning in this instance, white people, it's the same thing we see in South Africa. It's the same thing we see in any government that in control. As soon as we have a specific group of people questioning injustice, they're going to be afraid of revolt and revolution. That's a historical fact. And they're afraid and they are unduly afraid and that's what paranoia is, an undue fear that has no basis.

Question: Do you know of any persons, specifically that were investigated.

Jose: I'm sure I was. And ...

Question: Why do you say you?

Jose: Because I was a very outspoken person on behalf of the Chicano community.

Question: What led to believe this?

Jose: Conversations I had with people that made me suspicious as to why they were asking certain kinds of questions... curious about some of my activities. Cause I circulated a lot, not only in

the Chicano community, of course, I circulated a lot among elected officials and public meetings and as part of my responsibility as I saw it at the time. Was to create linkages between the Chicano community and the broader community and gain some support and some respect. In doing that you take chances because of the people you bump into at higher levels of the business world. And you take chances on how much information you share with them. And pretty soon you start kind of picking up questions. Areas of curiosity. That lead you to believe that people don't accidentally think about questions or are not just curious.

Question: Could you give me some examples of the questions that you were asked?

Jose: Well, everything as blatant as, why are you personally committed to helping people that are so, irrational and revolutionary? And they couldn't understand why an educated Chicano would be walking the streets with some of these ??? around here. Why a person who has a family, a large family kids, 8 kids and goes to church every Sunday and distributes communion and is very religious... they couldn't put the two together, so they started asking questions like, why are you there, what happens if police come and bust heads. What happens if someone gets killed in some of those demonstrations.

Question: Did you tell them your answer to that?

Jose: It's a very simple answer. Simple answer is that's where I belong. And that's where I'm needed.

Question: So what else can you tell me about surveillance? of groups and individuals?

Jose: I had in my house... there were cop cars that always came around. I'm sure that I was being watched. I'm sure... I can spot cops. ????? I didn't know whether it was to keep tabs on me or to keep my from getting killed. Because I was doing the Broderick ?? Committee a favor because part of ... a very strong orientation in mobilizing and organizing Chicanos and in leading demonstrations and things like that was to do it on a nonviolent basis. And I think people saw that. At some points, I didn't now if people were genuinely being concerned about my health and welfare or they were trying to set me up.

Question: What did others feel about this? Other people that you were associated with?

Jose: They kept telling me to watch out. And to be careful about what I said. And to ???? Sometimes, I think it's ????

Question: Were any of those in the "Chicano movement" were they questioned?

Jose: There were some. I was questioned. I was questioned by the Chicanos that wondered why I had come, because I was an outsider. And I was a pretty smooth talking outsider. I had, as I said, been able to learn how to relate to the power structure the ???, the church and people were suspicious of me too. So, they had to check me out. And they did.

Question: How did they do that?

Jose: Well, I won't name names, but, one particular person, for instance, asked me if I knew I could get information from the FBI? I said, well, I can't get it personally, but, I may know somebody how.. somebody that might. Yea, I know a friend who has friends in the FBI. And then he asks me well, who is it? Mongr. Donohue in Phoenix. Well, can you call him and see if he can help you get someone in the FBI to look at something for us? Well, it's an unusual request but, I can try. He says, can you try while, I'm standing here. So, I can hear what he has to say. I said, sure, so I called Mongr. Donohue. ????? him to find out whether I did know, how to look up and how to communicate in finding information. I was being tested.

Question: Did you resent that?

Jose: A little bit. But, then I didn't resent it. I think it was more disappointment. And disappointment that someone I got close to had to push me into a position of really showing what I could or couldn't do. Lack of trust. I understood it though. I understood why people had to do it. That was OK. I had to gain their trust somehow. And that was one way.

Question: Did you feel better for it?

Jose: Yea, because I think I did gain trust. I didn't mind in that sense. You want people to trust you. You have to understand you're going to be tested, especially when you are into some heavy shit.