



EL AGUILA

MEChA De Stanford

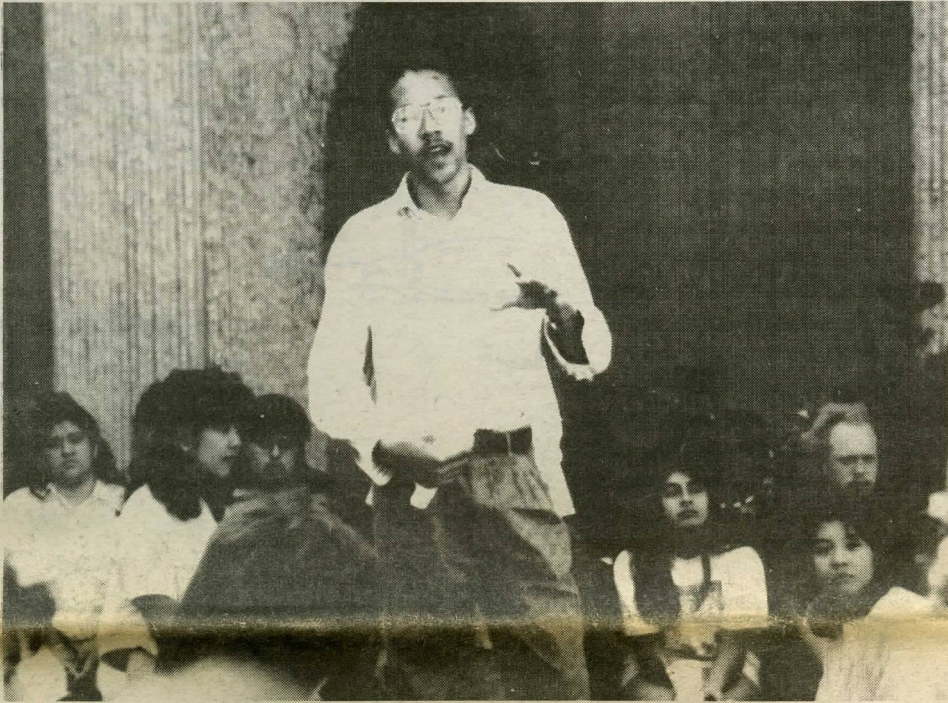
Students Win Diversity in Education

By Chris Clarke

" This day encourages us to keep on struggling - it is a positive step toward making this a more pluralistic and democratic university," said Lucky Gutierrez, co-coordinator of MEChA. His comments summarized the feeling felt by many on the day of the passage of the new Area One requirement.

On Thursday, March 31st, the halls of the Stanford Law school were filled with the chants of Chicano, Afro-American, Asian-American, and progressive students celebrating the passage of the CIV (Cultures, Ideas, and Values) proposal. The vote, taken by the faculty senate, culminated a lengthy process which was initiated several years ago by the Black Student Union.

Before the faculty senate meeting, over 150 students rallied in the courtyard of the law school. Impromptu speeches were given by members of the Black Student Union, MEChA, the Asian-American Student Association, and Students United for a Democratic Education. The message was clear--the two and a half year struggle was to be decided here or it would continue without student input. As the faculty senate meeting began, students patiently waited in the halls of the law



school and in an overflow room where they could listen to the debate on the senate floor.

Nearly two hours later, the proposal was finally brought to the floor as students listened attentively to the debate and politicking that occurred. After much discussion and last minute attempts to water down and even replace the proposal, it was passed by the senate and the celebration erupted. Freshman MEChA member, Leticia Valadez,

commented, "I haven't been here or involved in this issue as long as those who have been here for the last couple of years, but this still feels great." This was a victory. And, though recognized as only a partial victory in the eyes of many students and faculty, it was a significant step in the struggle to democratize the university and will have statewide and national implications.

Behind the Struggle

The previous Area One

"Western Culture Requirement" was instituted at Stanford in the 80-81 academic year. At that time the requirement itself was a revival of an outdated requirement that had been abolished through student struggles more than a decade previously.

"Western Culture" consisted of a "core list" of readings required of all students and authored almost exclusively (with one exception) by white European males. Students would study the core list by taking one out of eight different year-long courses. Students and faculty argued that, in the context of today's increasingly multi-cultural society, the "Western Culture" program was dysfunctional. It did not, in any way, prepare students to understand the realities of a world in which Third World peoples constitute the majority. In short, it had become obsolete.

Part of a Statewide Movement

While the requirement had direct impact only on Stanford students, the move to reinstitute "Western Culture" was clearly part of a general trend of conservatism and attacks on education on all levels. In particular, it was one aspect of an attack on educa-

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CINCO DE MAYO: NOT JUST ANOTHER PARTY

by Moira Hernandez

As people start preparing for the numerous pachangas and parades that are a big part of our Cinco De Mayo celebrations, it is easy to get caught up in the festivities and lose sight of the reasons why this day is commemorated. While some mistake it for being Mexico's Independence Day (el 16 de Septiembre), other people's understanding of Cinco de Mayo seems to be limited to the fact that it is a traditional Mexican holiday, without fully appreciating the historical significance of the events that took place on that day in 1862.

After Mexico freed itself from the imperial domination of Spain, there was a period of conflict between the conservative and liberal factions in the newly formed government. This conflict, known as the War of Reform, ended in 1861 with the liberals emerging victorious. Finally, Mexico could work toward strengthening its independence. However, despite the strong leadership of President Benito Juarez, the dismal

financial state of Mexico remained as an obstacle to its progress as establishing itself as a new nation: Juarez inherited a country with a bankrupt treasury, declining commerce, and European creditors demanding repayment of debts.

Conscious of the consequences of his decision, Juarez declared a two-year moratorium on the payment of Mexico's foreign debts. In reaction to this decision, on October 31, 1861, representatives from Queen Isabella II of Spain, Queen Victoria of Great Britain, and Emperor Napoleon III of France signed the Convention of London. According to this agreement, the three nations would jointly occupy Mexico's coast in order to collect their claims. The Convention of London specifically stated that the three countries were there solely for the purpose of claiming payment on the debt and not to take advantage of Mexico in any way.

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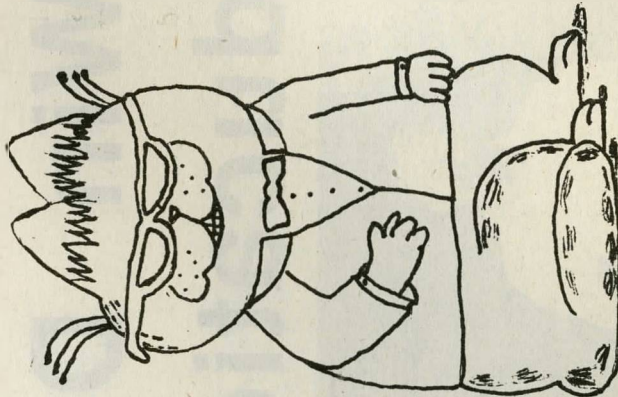


Barrio Assistance

LOS NINOS Y EL ARTE



Garfield



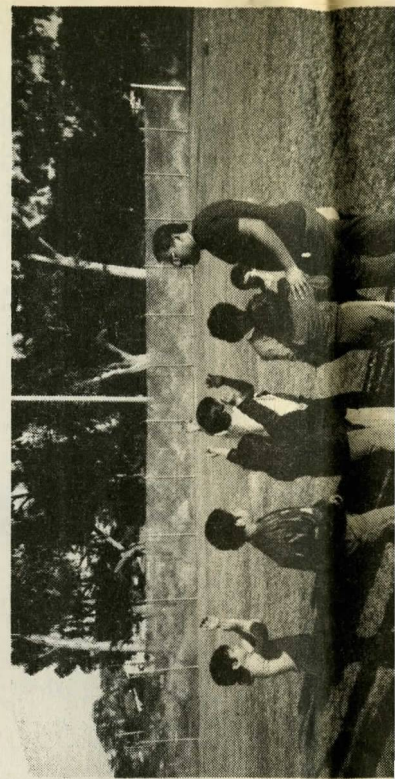
by Ramon

thanks giving

Juicy turkey
Mashed potatoes
Creamy Pie
Pineapple cake-delicious
thanks giving - not just a
Feast of Food.

But a time to give.
to give and to thank for
what we have.
It's Fun to give.

by: Blanca Diaz



With

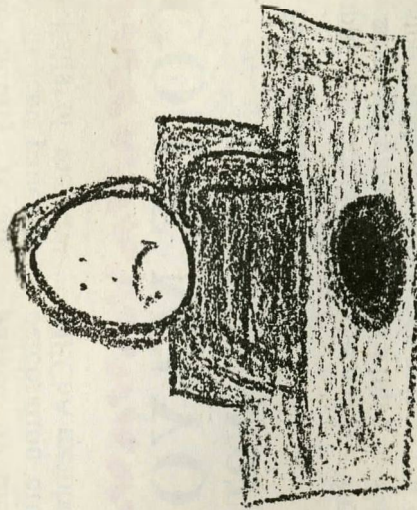
All

my

Love!!!

Xochitl. v.

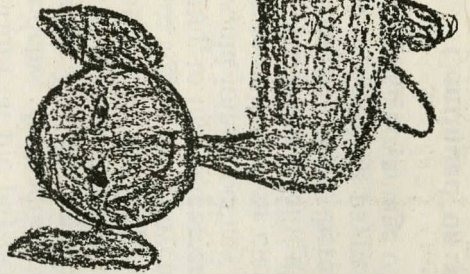
NATE EATING
BAD PANCAKES



Jessica



a big puppy dog



the puppy was all black.

big black eyes.

big black ears.

one white foot.

PATTY



MAINTAINING OUR PERSPECTIVE

by Marc Pizarro

The Grape Boycott. Over the past year or so it has been discussed and debated to an often tiring extent. While much of the Stanford community has become "fed up" with the issue, it is very **IMPORTANT** that we keep the boycott in its proper perspective.

The boycott--called by the United Farm Workers to improve the oppressive conditions imposed on workers, and particularly those created by pesticides--often appears to be a simple yes and no issue. However the complexity of the Grape Boycott is becoming increasingly apparent with the efforts to make change here at Stanford.

As the boycott informational campaign has shown, debates about the boycott lead to discussions on many issues: unions, worker compensation and overall conditions, pesticides and safety regulations in the fields, etc.

With such widespread discussion (evidenced in the two films about the boycott) the issue often becomes very complex and convoluted, and thus, a concrete decision as to whether one supports the boycott or not becomes very difficult.

One example of how confusing the debate can become is mentioned in the growers' film, *Beyond the Smoke and Mirrors*. A key facet of the issue discussed in this film is worker support of

the boycott. The film claims that the boycott actually has very little support among those for whom it has been implemented. This claim is very interesting, and in limited instances may even be true, but there is a question that must be asked in these cases: Why is the worker support here "minimal"? The fact is that many workers do not openly support the grape boycott and the U.F.W. because they **CANNOT** if they are to insure any personal financial stability. The vast majority of the agricultural workers in California today are Chicano/Mexicano, of which significant portions are undocumented workers. As history has shown, California agricultural employers (growers) have encouraged and caused the deportation of many "illegals" who support the boycott and/or the U.F.W. (while they employ those who do not). In addition, non-"aliens" face job loss if they demonstrate similar support. These are simple **facts**.

Thus, the decline in open support of the U.F.W. and the grape boycott has decreased among workers as unjust tactics have been employed and expanded by California's agricultural growers. The fact is that the grape boycott has hurt the workers--our people--very little, while it stands to push towards the all important goal of ending oppression in California's agri-

cultural industry.

This is why Stanford MEChA has avidly supported the Grape Boycott and tried to remove all grapes from campus. We do not deny that the issue is very complex and often confusing, but the fact still remains that as we run through our "busy" lives with our heads often encircled in clouds of ignorance and apathy, **OUR** people work day in and day out under very dangerous and deadly conditions.

One of the most serious hazards they face is pesticide exposure. We therefore support the U.F.W. in their demand for more strict and safe pesticide application laws as well as the stringent enforcement of such laws. This is essential for worker safety in our agricultural fields. The only way we have to show our concerns and support however is through the Grape Boycott--economic constraints. Other methods such as political pressure and letter writing have been tried, but none has led to any concrete change in the oppressive conditions under which workers toil.

This is why Stanford MEChA has tried so furiously to make Stanford students aware of this issue, and to boycott grapes. Not only can we help our people in their attempt to overcome their oppression, but **WE must**. For we (Chicanos and all students) are who and where we are not only

because of ourselves, but because of those who came before us and those who work for US today. We must **NOT** be so naive as to ignore this, or so selfish as to forget it.

The complete issue is very difficult to grasp, and there are other aspects of it which have not been discussed here--the unbelievable environmental damage and general public exposure--but we have seen the essence of the issue, and it is not difficult to comprehend.

There are thousands of workers who are injured or die every year due to pesticide exposure (many more are affected both directly and indirectly). Change in the laws controlling which and how much pesticides can be used and the enforcement of such are absolutely essential. The Grape Boycott is the best way currently available to make this change. Stanford MEChA realizes that the boycott issue as it stands is much broader than this, **BUT** we are primarily interested in the aforementioned facets, and are therefore focusing our efforts in this area of the issue. Please keep all this in mind and make an educated decision. There is no neutral ground. Stanford must make a choice and change is of the most urgent and significant importance. For our environment, the general public, and most of **OUR** people and their pursuit of equality and justice, stand up and **BOYCOTT GRAPES!**



MINORITY OUTREACH LAUNCHES PILOT EFFORT

By Lorraine Atilano

Minority Outreach, a newly implemented organization on campus, made its initial outreach efforts during this past spring break. The program, which was founded and coordinated by Lorraine Atilano and Rose Flores, is currently comprised of fourteen student volunteers who gave presentations to high schools in their hometowns. Efforts were aimed at schools with a large proportion of minority students. The purpose was to motivate these students to perform well in their studies and to encourage them to seriously consider pursuing a quality higher education, such as the one Stanford has to offer. These volunteers spoke of their experiences at Stanford, emphasizing the institution's high academic caliber and diversity of opportunities.

The volunteers, all minority students, grew up in the same area as the high school students they visited. This common bond helped Minority Outreach volunteers relate more easily to their audience. Several counselors commented on the easy rapport that the younger college students were able to establish with their high school audience, which is

not always the case with admissions officers, whom many younger students find intimidating. The high school students were inspired by speaking with another minority from the same area succeeding in a competitive institution like Stanford.

Any person willing to do the work was eligible to participate in the program. Volunteers needed only to attend two preparatory seminars, organized by Modesta Garcia, an admissions officer at Princeton for two years who is currently working as a counselor at San Mateo College. Because Minority Outreach wanted to appeal to students on a very personal level, extensive preparation was not necessary. Additionally, Minority Outreach did not want to discourage anyone from participating in the program by imposing time-consuming requirements. The key was a large-scale "selling" of Stanford as a high caliber institution within the students' grasp.

Natalie Martinez, who visited Mt. Pleasant High School and Silver Creek High School agreed with the importance of reaching as many students as possible with pertinent college in-

formation. She saw the volunteers as fulfilling a supplementary role for many overcrowded and understaffed schools. "It's hard for the counselors to encourage and talk to many students because the student-counselor ratio is out of control. At Silver Creek, the counselor told me that next year, the student to counselor ratio will be 600:1. I can see kids with a lot of potential who are taking the right classes but need a little encouragement, and they can be easily overlooked with a ratio like that."

Volunteers also emphasized the possibility of receiving financial aid to help subsidize the cost of students' college educations. Christopher Munguia found this to be a primary concern among the students he visited. "I spoke to students who were discouraged about their higher education because of the expense. Even Brother Glenn of Cathedral High School, said that most of his students are afraid to apply to universities because of finances. I had to assure them that at most schools it is not a problem."

This quarter, Minority Outreach received funding from ASSU, although Rose and Lor-



raine are currently working with Chris Ponce to receive funds and guidance from the admissions office.

Due to time and fund limitations, Minority Outreach is currently comprised of volunteers from the Latino community. However, Lorraine and Rose are hoping to magnify the success of the program's first outreach efforts by gaining the support and participation of the other minority communities on campus. Plans for the future include expanding high school audiences to encompass Black, Asian, and Native American students.



POESIA EN MOVIMIENTO

The Golden Dream

I saw you last night--
though you didn't know it--
I dreamed you over
in colors bright to burn.
All your insecurities
and self-imposed restrictions
melted from you like wax
last night.

Burning and unafraid
you didn't shrink
from *la lucha*
but jutted out stubbornly at life
and dared it
to move you from your stance
until they dragged you away
still stinging them
with your colors.

I wish that you
could wear those colors
alive and moving
today
instead of shrinking in the background
like the gray
in my mind
into silence.

Don't Mind Me--I'm Having an Identity Crisis

Don't mind me
I'm having an identity crisis.
Sparks fire me up,
but flames pass unheeded.

One word spoken
too soon, too sharply;
one vital word
left unsaid--
best left unspoken?
The quickness of tongue,
the ache
of uncertain pain.
The uncontrolled anxiety
of never knowing

when too much is left
unsaid
unheard
and always
misunderstood.

I walk a thread
and pain at its cut.
Should I speak out in defiance
in defense
of who I am?
Or nod smilingly
trying to explain
why I am
who I am?
I don't know;
I don't understand my task.
No one ever explained it
to me.
Why should I explain myself?
Can I reach a root
of understanding
somewhere within?

Margo Ponce

MEChA Presents.....

1st Annual Cinco de Mayo Fiesta
with

MALO

Sunday May 8, 198
2p.m.

Wilbur Field

PACHANGA!!

carnitas!
cerveza!
baile!



To Richard Rodriguez

You stand alone now
apart from the past
that was forged for you
de la tierra
y el alma.

You left it
crumbling under the disillusion
of older dreams
scattered to the wind.

Now your life
is as a fresh painted
white picket fence
enclosing your new dream.

The American Dream.

Did red and gold
and rich grown green
once glow
beneath that pale calm exterior?

Did you ever clench your fist
holding back
the words
you could not
dare not say?

Did you ever
shake your head
an empty gesture
in disgust?

Did you ever regret the moment
the last shade of paint
was put on
enclosing you fully
within your shell?

Sometimes I think
I hate you
for your calm painted fence
the wall
covered in such a cruel, beautiful lie;
a lie that lacks color
and conviction
like the snow.

But I can't hate you
for trying
to be
what you think you are.
Your writing still flows beautifully
from a quill which you have emptied
of its well of ink,
so the page remains white.



Maybe the paint
is chipping on the American Dream,
Richard Rodriguez.
Maybe it's high time
after all
for brighter hues
than this pallid white
you have worked so hard
to capture for yourself
to conceal your own true colors;
because, after all
who's going to tell the kids
in America
that life is more
than a dead animated body?

It is not your fault
your task
your problem.
But once it was
your choice
to choose
and maybe it is
in your power
to change.
Do you dare to strip the paint
and shed your shell?

Margo Ponce



VELO DE TUL

by Sandra Viera

Trring. Gabriela
rapidamente, automaticamente,
apenas despierta, agarró el reloj y
se lo apretó al pecho. No, no
podían ser las seis ya. Si apenas
había cerrado los ojos. Muy
despacito se quitó las sábanas de
encima y se levantó. Le dolían las
piernas a cada paso. Gabriela no
creía que las piernas le pudieran
doler tanto nada mas por estar
parada. Pero no importa, pensó,
estar parada en un trabajo es
mucho mejor que estar parada en
la línea de desempleo. Ser
cocinera no es el trabajo más
deseado tampoco pero ni modo.
Los niños tienen que comer y la
poca ayuda que da el gobierno ni
alcanza para la ropa.

Gabriela se acercó al pie
de la cama de Estella a ver si había
despertado con el reloj. No,
dormía tranquilamente con su
boquita de niña de tres años
abierta. Gabriela la tapó y salió
del cuarto a ver como dormían sus
otros hijos. Jorge y Tony dormían
todavía pero Marcos miraba hacia
la ventana. Cuando entró
Gabriela, Marcos la miró con una
mirada fría y luego volteó la cara.

"¿Qué tienes?" pregunto
Gabriela.

"Nos tenemos que quedar
con la Sra. Fimbres otra vez?" Tú
sabes que Juan, su hijo, no me
quiere," le contestó Marcos.

Sí, Gabriela sabía que
cada vez que se quedaba Marcos

con los Fimbres había peligro de
pleito.

"Tal vez no más no se
conocen bien. Yo creo que si los
dos hacen un esfuerzo para seer
cordiales podrían ser grandes
amigos." Eso ni Gabriela misma
se lo creía pero no había podido
hallar a alguien que le pudiera
cuidar a sus niños por lo que ella
podía pagar y mientras que la Sra.
Fimbres se ofrecía para cuidar los
en lo que hallara a otra persona,
no quería pleitos.

"Mira mijo," le dijo, "tu
eres el mayor y estoy contando
contigo. Olvídate de Juan y cuida
que tus hermanos no hagan trav-
esuras. No quiero que le causen
ningún disgusto a la Sra. Fim-
bres. No te preocupes, pronto
van a tener una nueva babysitter."

"Sí Mamá" fué todo lo que
respondió Marcos.

Gabriela le dió un beso y
entro al baño para arreglarse.
Este iba a ser un día muy ocupa-
do. Primero tenía que arreglar a
Marcos y Tony para la escuela y
luego llevar a Estella y Jorge con
la Sra. Fimbres. Esa señora me
está salvando la vida, pensó
Gabriela. Perdí el último trabajo
por tener que llevara los niños.
¿Y si se enferman? Gabriela no
quería ni pensar en lo que podía
pasar si perdía su trabajo.

Cuando salió del baño
Marcos, Jorge y Tony ya estaban
en la mesa comiendo Apple Jacks.
Mientras que ellos comían,
Gabriela se arregló y arregló a
Estella.

"Apúrense a cambiarse o
voy a llegar tarde."

A las siete en punto salió la
familia Ramírez a andar las dos
cuadras hasta donde viven los
Fimbres. Jorge corrió adelante de
todod. Llegó a la esquina primero
y sin mirar empezó a cruzar la
calle. Gabriela miró el carro
primero. Empezó a gritar pero el
ruido de los frenos lo ahogó.
Jorge nunca lo vio.

Gabriela y los niños se
quedaron inmóviles por un se-
gundo y luego Gabriela corrió
hacia su hijo tirado en medio de la
calle. El carro se fué en reversa,
volteó y huyó a alta velocidad se
fue. Gabriela ni notó el carro, ella
tenía toda su atención puesta en su
hijo, su hijito.

Llegó al cuerpo, lo tomó
entre sus brazos y le limpió la
sangre de la nariz con la punta de
su blusa.

"Jorge, Jorge" llamó pero
el niño no respondía. "¡Marcos,
llama a una ambulancia!"

Estella pegó un grito de
susto y empezó a llorar.

"¡Tony cuida a tu her-
mana! Jorge, Jorge, hijo! Re-
sponde hijo!"

Patricia, la de la casa de la
esquina, salió en pijamas.

"Gabriela, traelo para
dentro mientras que llegue la am-
bulancia.

A los veinte minutos llegó
la ambulancia y Jorge todavía no
se movía. Los paramédicos en-
traron a la casa y mientras que
uno examiinaba al niño el otro le
preguntaba a Gabriela si tenía se-
guro.

"No, I don't have any.
Please, please just take care of my
son."

"Lady we want to help
you but no hospital is going to
take him unless you have insur-
ance. Do you have ACCES?"

"No, please my son is
dying! He's only six! Take him
to the county hospital please!"

"Okay, we'll take him but
even they ask for ACCES so I
can't guarantee anything."

"Subieron al niño a la am-
bulancia y Gabriela se subió con
él, todo el tiempo rezando.

El hospital más cercano al
barrio estaba a los quince minutos
pero el hospital del condado esta-
ba en el otro lado de Phoenix y
aunque la ambulancia iba lo más
rapido posible con el tráfico, se
llevó media hora en llegar.

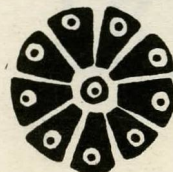
Cuando llegaron lo
primero que le preguntó la asis-
tente fue si tenía seguro.

"Not even ACCES?" le
pregunto.

"No! Please take care of
my son!! If you don't he'll die!
He's only six, please!"

"I'm sorry but I'll have to
check on this, they can go ahead
and put him in an examining
room."

Gabriela fue con él cuando
lo pusieron en el cuarto de emer-
gencia. Le empezó a cantar
"Tenía una muñeca" mientras que
le agarraba su manita. Gabriela
esperó veinte minutos y luego ya
no tuvo que esperar más. A la
media hora entró un doctor y en-
contró a Gabriela sentada en una
esquina del cuarto con su hijo de
seis años en sus brazos. Lo
mecía y le cantaba, "Tengo una
muñeca vestida de azul, zapatitos
blancos y velo de tul..."





CINCO DE MAYO

CALENDAR OF EVENTS

April 29
Friday

"PACHANGA"-Bechtel International Center
9:00pm-1:00 am

May 1
Sunday

"BUDDY CARNE ASADA"-Roble field
1st Annual MEChA-BSU softball game

**May 2-
May 14**

"HUICHOL ART DISPLAY"-El Centro Chicano

May 5
Thursday

"LA BAMBA"-Free screening of Movie &
7:00 pm-Dinkelspiel Auditorium
Reception to follow
Discussion

May 6
Friday

**"BRINGING BACK THE MEChISTA;
A HISTORY OF MEChA IN CALIFORNIA."**

May 7
Saturday

"ANNUAL CINCO DE MAYO DINNER"-Casa Zapata

May 8
Sunday

"CINCO DE MAYO MASS"-Casa Zapata- noon

"1st ANNUAL MEChA CINCO DE MAYO FIESTA"
Featuring **MALO**
Wilbur Field 2:00 pm.

**May 9-
May 31**

"LATINO ART DISPLAY"-Tresidder Memorial
Union
Second Floor

May 13
Friday

"CULTURE CLASH"-Dinkelspiel Auditorium
Comedy Night

MAY 14

**BARRIO ASSISTANCE FOOD DRIVE
EAST PALO ALTO**

May 21
Saturday

"CHICANO POETRY FESTIVAL"-Casa Zapata

"CONCIERTO DE LA PRIMAVERA"-Ballet
Folklorico
Dinkelspiel Auditorium





STAND AND DELIVER

AN INSIDER'S PERSPECTIVE

by Delia Ibarra

Garfield High School in East Los Angeles was a place where I did a lot of growing up. It was a rough, inner city school, with a 95-97% percent Latino student body population. During my years at Garfield, the school was enjoying a tremendous popularity in Los Angeles as being a tough academic school (as a graduate of Garfield High, I can attest to the fact that it was.) It's popularity back then, however, was nothing compared to the popularity it is enjoying now, most of it due to a recently released movie.

Stand and Deliver is an inspirational film about Jaime Escalante, a math teacher at Garfield, who prepares his students for the Advance Placement Calculus exam only to have them accused of cheating because the results are unexpectedly high. Reluctantly, the students take the test over and, to the chagrin of the Educational Testing Service, score even higher the second time around. The movie is based on a true story that I heard many times over while I was a student at Garfield.

As a Garfield alumna, I was among the most proud and the most disappointed when I saw the film. I was proud because it clearly evinces the fact that even people from extremely disadvantaged areas like East Los Angeles possess tremendous potential that needs to be developed. I was disappointed because, as a Garfield student, I knew that

the movie was not as accurate as it could have been. The movie presented Mr. Jaime Escalante as a one man dynamo that came into the school and single handedly turned it right side up. The fact is that Escalante deserves a lot of credit for having taught the students good math skills but many other people also deserve credit for having changed Garfield from a poor school on the brink of losing it's accreditation to a nationally recognized public school. (Last month, Garfield was named as one of the top ten public schools in the country by secretary of education William Bennett).

I had Escalante as a teacher while I took Trigonometry and Math Analysis. He was-and indeed is-a good math teacher. Unfortunately, however, his popularity with the media and press created many distractions. During my senior year in high school, I decided to take Calculus with Ben Jimenez instead of with Escalante. Escalante teased me for a while after that calling me "traitor" and several other affectionately-offensive names. Ben Jimenez is an excellent Calculus teacher. Since 1984, when he first started teaching Calculus, (he has been in Garfield since 1975) 90% of all his Calculus students have successfully taken and passed the A.P. Calculus exam. In 1987 (the year that I took the exam) 87% of Jimenez's class passed the exam compared to about 50% from Escalante's



class. Interestingly enough, the movie doesn't even mention Mr. Jimenez. It can be argued that that is because Mr. Jimenez wasn't teaching Calculus in 1982 the year of the big scandal. Nevertheless, at the end of the movie the number of Garfield students that passed the exam every year from 1982 to 1987 flash on the screen. It culminates triumphantly stating that 87 students passed in 1987 and still no mention was made of the fact that 45 of those students were a product of Ben Jimenez and not Jaime Escalante.

Besides this obvious omission, I was also disappointed by the fact that the people that I consider myself to be a product of are not mentioned.

Since I am now a student at Stanford, it is probably obvious that I was one of the better students at Garfield, but even I don't feel highly influenced by Escalante. Instead I think that a number of other equally talented teachers had a hand in pointing me in the right direction, namely John Bennett, Tom Woesner,

Dennis Campagna, Pam Lockman and of course Ben Jimenez. Nevertheless, I do recognize that there are many other students in prestigious colleges throughout the country who do consider themselves products of Escalante or "Kimo" as he is affectionately called by his students. I only want to point out that there are a lot more people making Garfield what it is than just Escalante.

In no way do I want to give anyone the impression that **Stand and Deliver** is not a good movie--it is. My gripes are those of an insider who knows the real story and wants to see credit given where credit is due.

Lastly, I'd like to mention an interesting statistic that says that 20% of all Latinos that take the Advanced Placement Calculus exam are from Garfield High School. Interesting huh? It says a lot about Garfield, but what does it say about the present status of Latino education in the United States. Not much. I should make that my next article.

TRAIGO HAMBRE

by Alonso Dueñas

- Tiburcio: -Hey, I'm hungry, lets go eat.
- Maclovio: -All right, where do you want to go?
- Tiburcio: -I don't want a pinche burger, and I'm sick of pizza.
- Maclovio: -So, where the hell do you want to go, then?
- Panfilio: -Let's go to the trucks.
- Boff: -The trucks? I thought you guys were hungry. What do trucks have to do with eating?
- Skip: -You don't mean those little catering trucks that serve sandwiches, do you?
- Panfilio: -You güeros don't know shit. Vamonos.

Increasingly over the last two years, whenever Chicanos on campus get hungry and start to consider places to eat, they bring up the taco trucks. For those of you who, like Boff and Skip, are unaware of what trucks have to do with getting a taco, I will at-



tempt to enlighten you on the ins and outs of taco truck culture.

The trucks are basically converted catering trucks, only instead of serving sandwiches, they offer freshly made Mexican food. All of the trucks have similar menus. Each offers tacos as well as tortas and burritos. The prices vary little from the standard 90¢ for a taco, \$1.50 for a torta, and \$2.25 for a burrito (Prices subject to change without previous notification). The types of meat are standard, as well, with the basic offerings being carne asada, al pastor, cabeza, lengua, and cesos. If you don't know what these words mean, suffice it to say that al pastor is pork and everything else is beef.

Once you get beyond the menu, the differences in the

trucks are more of nuance, but can easily be detected by a sophisticated palate. I will point out a few of these differences in the next few paragraphs as I review these eating establishments individually. I will list the main ones, and give a couple of their outstanding characteristics.

EL GRULLENSE:

TRUCK (Corner of 5th and Spring, Redwood City)

CHARACTERISTICS:

- Gasoline Station where it is parked has a Mini Market
- You can have beer with your dinner, since you are outside.
- Good-sized portions (plenty of meat)
- Tortillas are better than at other places
- Not convenient on cold or rainy nights

RESTAURANTS

#1-(1243 Middlefield, Redwood City)

#2-(2940 Middlefield, Redwood City)

CHARACTERISTICS:

- You can sit down inside
- Additional option of Tripitas (Beef)

-Jalapeños, rabanos, and lemons are self-serve

-Aguas de Arroz, Jamaica, and Tamarindo available

-Alcohol not allowed inside (Some shit about liquor laws)

-#1 ONLY-Video games and Jukebox (Try Song #125)

LOS TRES HERMANOS

TRUCK (Corner of Donohoe and University, East Palo Alto)

CHARACTERISTICS:

- Closer to campus
- Near Tommy's (A chingon place to hang out and act Mexican)
- Chicken also available
- Convenient access to Highway 101
- Only there sporadically

Besides these, there are other trucks such as El Taco Magico and El Tulense, but the ones listed previously are a notch above the rest in both quality and quantity of the meat. This is definitely the way to go when you want some good Mexican food at a decent price. Somehow, an Enchirito will never taste the same again.



POLITICAL E

Chicanos in the ASSU:

EMPOWERMENT BEGINS AT HOME

This spring, the Stanford Chicano Community can look forward to an exciting and issue-oriented student government election. The Associated Students of Stanford University (ASSU) will have many important elected and appointed positions available. Among these are student representative offices, such as Undergraduate and Graduate Senators, Council of Presidents and Student Conduct Legislative Council. Appointed offices include paid managerial and staff positions on ASSU business and service projects like ASSU T-Shirts, Speakers Bureau and Stanford Action. Also available are over 50 positions on a number of University Committees, such as the Committee on Undergraduate Studies, and the Committee on Undergraduate Admissions and Financial Aid. An important feature of this year's elections is the continued development of the People's Platform as a political force on this campus.

An Important feature of this year's elections is the continued development of the People's Platform as a political force on this campus.

The People's Platform was written in the spring of 1985 as a response to a long history of problems which the minority and progressive communities at Stanford experienced at the hands of student government. Over the years, as the communities grew, it became very clear that they had little status or influence in the political institutions which governed their lives. Consequently, it was difficult for the ASSU to sensitize itself to the needs of these communities. For the Chicano community, this removed the ability to obtain resources which were necessary for producing educational and cultural programs which were important for maintaining and promoting Chicano culture on campus. This also took from the community the ability to win key positions on various University Committees which would allow us to advocate on behalf of our community's interests. Institutionally, there was almost no support for community service programs, which affected many organizations such as Barrio Assistance and Project Motivation, and limited their ability to serve the children in our area.

After many years of this continued abuse, MEChA and the



The People's Platform

Black Student Union joined forces and authored the People's Platform. This document contained a series of stands on issues which were important to our communities. The Asian American Students Association (AASA) and the Stanford American Indian Organization (SAIO) as well as a number of progressive student organizations, such as Stanford Out of South Africa, the Stanford Central American Action Network (SCAAN) and the Gay and Lesbian Association of Stanford (GLAS) amended and ratified the document.

This created a broad based platform which embodied a vision of student government that empowered students, fostered student initiative and made student government a relevant institution in the lives of Stanford students. Ideally, people felt that student government should be responsive

to students' concerns. This included holding campus wide forums on issues such as institutional racism, Western Culture and Admissions. At that time, student government was not responding to the needs of the Stanford community. It was often the task of the Third World communities to sponsor programs on these issues.

That year the People's Platform elected several students into the Senate. Among other things, these students did work on Ethnic Studies, the grape boycott and the creating the Community Service General Fee. During the 1987 spring elections, the People's Platform elected nine out of the ten candidates they endorsed to the Senate.

This year they worked on many issues. They continued their support of the Grape Boycott, an issue which has been very important to MEChA over

the years. Mechistas in the People's Platform have also a response to student initiative, and had long-term implications for the minority communities at Stanford, it was felt that these communities should have the opportunity to choose their own representatives to the committee. Historically, the Nominations Commission proved to be an insensitive body on these issues. After two weeks of intense lobbying efforts and hot debate, the Senate voted to suspend this policy, and allow the Asian American, Chicano, Black and Native American communities to select their own representatives to the committee.

Another issue which People's Platform senators worked on was the debate over the Area One Requirement, previously known as Western Culture. After voting to support the Cultures, Ideas and Values (CIV) proposal drafted by the Area One Task Force, People's Platform members, along with other supportive senators, lobbied faculty,

Another issue which people's platform senators worked on was the debate over the Area One Requirement, previously known as Western Culture.

worked on two public debates on the issue and investigated the legislative process as a service to interested students. These efforts helped to insure CIV's passage.

In addition to these issues, People's Platform Senators performed many of the day to day jobs which keep the ASSU functioning, chairing such committees as Budget and Finance, Educations, Residences and Research and Appropriations. Adopting the view that student government should maintain a high level of contact with the student body, the People's Platform supported policies like the ASSU Straw Poll, Senator Office Hours and outreach into the dorms. In general, they proved that People's Platform senators served the entire Stanford community, not just a small sector, which is often charged.

This year, the People's Platform's senatorial and COP candidates will work to uphold these traditions and values. The slate for the senate includes 2 mechistas, Julie Martínez and Anita DeLucio. Julie has been a member of MEChA for over two years and is currently holding the office of Secretary/Press Contact.

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Julie Martinez, Mechista and 88-89 Senate Candidate



MPOWERMENT

1988-Unity Brings Power

by Alicia Ybarra

The 1988 presidential elections provide Chicanos with an opportunity to have our concerns heard on a national level. Super Tuesday showed the power of the minority vote in selecting the next president. After Super Tuesday, Jesse Jackson and Michael Dukakis emerged as the two front runners for the Democratic presidential nomination.

Jackson, after winning the majority of votes on Super Tuesday, went on to win Alaska and his home state of South Carolina. Winning 33% of Illinois and carrying Chicago at 53% put him in the lead of the popular vote nationwide. Incredibly, in this age in which the media can make or break a candidate, he did this by spending only \$5,000 per state for a total of \$100,000, as opposed to the millions spent by his opponents. Jackson was outspent 30 to 1 by the other candidates. His campaign has been operating on a hand to mouth budget. Given his disadvantaged position, how has he been able to do so well?

One reason is that Jackson has a great deal of support among Latinos. He went to the fields of South Texas to campaign and understand the hardships, needs, and hopes of the Latino working class. Jackson is unique among the presidential candidates. He has great esteem and respect for the working class. He is not a

Jesse Jackson at Stanford



distant candidate. He works at a grass roots level. He is the strongest on people's issues and he is willing to push hard to improve the conditions of workers. This is why he was able to win Michigan by a 2 to 1 landslide.

Jackson has demonstrated concern for other Latinos both within and out side of the United States. He was the first candidate to strongly oppose the English only bill on the Texas ballot. Another example of his support for Chicanos and Latinos was his outspoken support for the Watsonville Cannery strikers. He also traveled throughout Latin America speaking with José Napoleon Duarte, President of El Salvador, and Daniel Ortega, President of Nicaragua, and a number of other Latin American leaders. Jackson has stated openly that he will work towards improving the living standards for Latinos. Jackson's foreign and domestic policies provide the best

deal for Latinos and other minorities.

Electing Jesse Jackson as president would finally give Latinos an "equal opportunity" to succeed. Jackson would change the priorities of the United States government from the Cold War to economic justice and development. Jackson would bring back to life the funding of many social programs cut off during the Reagan era enabling a majority of Chicanos to live above the poverty level, eat properly, go to college and succeed. Jackson can open the doors for minorities to impact the United States.

The fact that Jackson is running for president has already helped the people of America. Jesse's message forces people to think about the needs of people of color, women, and workers. Our support for his campaign sends a message to the White House that they must listen to. This message is we want change.

In Corpus Christi, Blacks and Chicanos teamed up to organize a reception for Toney Anaya, former governor of New Mexico and outspoken Jackson supporter. Jackson's campaign helps to strengthen the Black/Latino alliance which is vital to bringing about social and economic justice in the United States.

Jackson's campaign is consistently gaining momentum and financial support. In the month of March he collected about \$3 million. \$2.2 million was collected from individuals, which is more than any other Democratic candidate has reported in a single month, according to the Federal Election Commission. Since Jackson has received this money only recently he will be able to enter the New York primary on a more equal financial footing with the other candidates.

This is why the Jackson campaign is so important for Latinos. If we can unite with Blacks in support of Jesse Jackson then we can be a very powerful force in the upcoming elections. An alliance like this would be a formidable tool in bringing about change. This is why it is also important for Latinos to register to vote. We must use every resource we possess to elect a president that will respond to our needs. Our voice can only be heard on a national level if we register to vote and unite behind a single candidate.

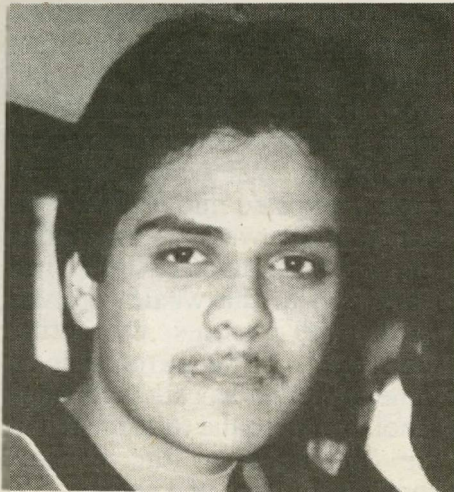
AN INTERVIEW WITH MIGUEL MARQUEZ

by Alex Sweet Cordero

Miguel Márquez is a Junior from Sacramento, California. He is majoring in Public Policy with an emphasis on Education. He is an ASSU Senator and is an active member of MEChA. Currently, Miguel is running for the ASSU Council of Presidents.

Miguel, tell us about your experience as Senator.

Miguel: The ASSU has a lot of resources and money that most people don't know about. Since all student groups are funded through the ASSU, I feel it is important to have input from Chicanos on money distribution. Too often, there is a view that advocating minority issues represents a "special interest." On the contrary, I feel institutionalized racism and discrimination is a problem for all of us, not just minority students. It is not my problem, it is our problem. Solving it will make life better for all students. I used my seat in the ASSU to advocate issues of importance to Chicanos



as well as other minority and progressive groups on campus. Since Senators are not paid, I was limited in the amount of time I could spend at the ASSU. It was a somewhat frustrating experience because I felt there was so much more to do.

Did this frustration lead you to run for COP?

Yes, this past year some of the issues that Peoples Platform Senators worked on were opposed, or at least not supported by this year's COP. I want to be a member of the COP to advocate

for minority and progressive issues rather than hinder them. Since being on the COP is a paid position, I could dedicate twenty or thirty hours a week as opposed to just four or five hours as a Senator. I feel the ASSU should be a service organization that offers non-profit services for students. Presently, most ASSU projects are generating large profits. I would like to see these profits used to directly address student needs through new projects and programs that reflect student concerns.

What kind of things would you like to see done?

The COP slate I am a part of is busy working on several ideas. For example, we would like to start a non-profit book buy-back service, van service to the airport and to the City on weekends, and a revised course guide which would include student evaluations of professors. The main thing, though, is to be an effective voice for putting into practice the ideas and issues of students.

I understand you have been nominated by the People's Platform. Could you explain what that means and how that makes your campaign different from others? The People's Platform is a coalition of minority and progressive groups on campus (BSU, AASA, MEChA, SAIO, Hillel, SOLGE, Women's Center, SUDE). Member's of these groups comprise a large proportion of the student body that has traditionally been underrepresented in the ASSU. The Platform nominates people from within these groups to be accountable as members of the ASSU. Although I feel the ASSU should represent all students, special attention needs to be given to those groups that have had their issues and ideas ignored for too long. Electing the People's Platform slate would add to the ASSU by giving all students an equal voice.



ADAPTATION TO CONQUEST: THE CHICANO EXPERIENCE IN THE SOUTHWEST

by Ivan Murrillo

The adaptation of the Mexican community in the Southwest United States has been a complex and varied experience which is only now being documented. By reviewing the changes in El Paso, Texas and San Jose, California, we can begin to understand the differences and similarities between various geographic regions and commence the comparisons amongst other immigrant groups in United States history.

The difference in the developments of the two communities is initially stark, but eventually result in similar outcomes. The pace and extent of assimilation, the economic determinants toward a bicultural society, the class and race aspects of social and economic positioning, and the role of family and women in each of the three locations are key factors of adaptive methods.

El Paso developed as the main point of economic interchange between the two countries north and south, as well as an important railroad and mining center. The hub of much of the Southwest's transportation needs, El Paso evolved from a sparsely populated town of less than 1,000 in 1880 to a thriving city of almost 100,000 by 1920. While the population of El Paso was quickly expanding with both Anglo and Mexican immigrants, the promise of riches in the gold fields of California allowed the immigrant prospectors to soon outnumber the Mexicans in San Jose.

The distance of San Jose from Mexico was partly the reason for a small number (less than 1,000) of Mexican inhabitants by the time of USAmerican conquest in the late 1840s. After the Gold Rush madness had run for a couple of years, San Jose's percentage of Mexican settlers had been permanently reduced. Unlike El Paso, whose border location has allowed the continual replenishment of Mexican culture and population, San Jose's Mexican inhabitants were quickly inundated by a large number of Anglo settlers and a rapidly expanding Anglo-dominated, transportation and economic system.

In San Jose, the 1850s were a transitional period between the boom and bust years of the Rush and the completion of the national railway. During this interim, the large landholding Californios lost almost all of their ranching land due to the legal and extralegal means of the Anglo immigrants. The completion of the transcontinental railroad allowed San Jose to develop its economy to a greater extent than during the Gold Rush. The result



of such a rapid expansion was to allow the Mexicans some upward mobility but still maintaining them in mostly unskilled or semiskilled positions. The large number of Anglo immigrants, the newly formed agricultural infrastructure, and the ethnicity-based barriers constructed by the newly arrived Anglos were the main causes leading to the Chicanos' lack of substantial economic advance.

The San Jose Chicanas' adaptation to the new society were in some respects similar to that of other immigrant women. Although an increasing number of women entered the workforce, the patriarchal structure of the family was still maintained. An interesting turn of events was the growing number of intermarriages between Chicanas and Anglo men (not Chicanos and Anglo women). Initially, there were more Chicanas in San Jose due to the largely bachelor make-up of the Gold Rush immigrants. But even when the sex imbalance decreased, intermarriage increased. This was not due—as some Anglo scholars have reported—to the Chicanas' "natural attraction" for the Anglo men. Instead, economic considerations and familial concerns were the greater reasons for Chicanas' choice of marrying Anglos. Although the options for upward mobility were few, marriage with Anglos was one method of increased economic status; albeit, one which most often led to a loss of their Mexican heritage.

The history of Mexicanos-Chicanos—in the United States has always been the history of the working-class. No other place exemplifies this better than El Paso, Texas. Mexican immigrants have filled critical functions in the development of US capitalism while also introducing a middle-class segment with cultural ties to their working-class compatriots and

economic ties to the Anglo middle-class. Due to the construction of the Mexican Central Railroad, El Paso served as the main entry point for Mexicans into the United States. By 1920, El Paso was the only United States city which had a greater percentage of Mexicans than USAmericans. The effects of this large Mexican population were not only the continuance of much of the native culture, but also the development of a capitalistic economy through the use of this inexpensive labor force. Because of the rich natural resources of West Texas, Arizona and New Mexico, the economy was largely an extractive enterprise serving rich Anglo interests in the East. Since there was little incentive for capitalists to invest in major industries, the use of Mexicans' labor to work the mines, transport and smelt ores from the surrounding states, construct and maintain the eight eventual lines of railways, and work in the livestock industry was a welcome boom for national and international money men. The capital invested into El Paso's labor market was an enormous amount, but relatively little when compared to the wealth derived from the various extractive industries. The extraction of mineral wealth has allowed many scholars to dub the relationship of the Southwest to the East as equivalent to that of a colony.

Due to the proximity of the homeland and the largely segregated living arrangements within the city, Mexicans had little desire to participate in the USAmerican political system. Compared to other immigrant groups which had plans to return to their native lands, the Mexicans were geographically in a much better position to do so. The fact that there were so many Mexicans in the city, however, precluded the Anglo politicians from completely ignoring the power of

their vote. The method used to garner the Mexicans' vote was similar to that used by (and upon) other immigrant groups. Through the use of Mexican politicians, a certain amount of ethnic protection was given in exchange for support of the "Democratic Ring" on election day. The unwillingness of many of the Mexicans to engage in USAmerican politics is more understandable when one considers that the politics and turmoil of Mexico were very much in the minds of the Mexican(-American)s. The use of El Paso as a staging area and the site of some Revolutionary War activism, reinforced the duality of the Mexicans' patriotic ties.

If politics caused a divided allegiance, than the culture could hardly be said to have been untouched. Just as other immigrant groups had to learn to adapt to the new culture, Mexican immigrants also had to adjust to the new country. First generation Mexican immigrants retained much of their traditional culture but the second generation felt the tug of the two cultures most strongly. The possibility to assimilate fully, however, was never really possible due to the de facto segregation and the racially divisive discrimination aimed at the Mexicans (whether they were United States citizens or not). This dual allegiance is partly an example of the Mexicans' intent on returning to Mexico and partly the effect of the strong continuing tie due to Mexico's proximity. The shift of control of resources from Mexican to Anglo hands was more rapid in San Jose than in El Paso, but it had developed in a similar manner and to a similar end.

In conclusion, although the nineteenth century transition from Mexican to USAmerican territory afforded some economic gains for Chicanos, these gains were not equivalent to those made by the Anglos. Mexicans did not enjoy the same opportunities or the same results in terms of social mobility as did the Anglos. Along with the emplacement of new economic and political systems, a new culture was developing from the two previous "pure" cultures. In San Jose, where a large number of Anglos quickly inundated the Mexican population, there was a drastic change away from the traditional Mexican customs. El Paso is an example of a continuing interchange between two cultures, but the result in terms of socioeconomic relations between the Mexican(-American)s and the Anglos has been a similar limitation on the extent to which Mexicans may enter the higher posts of the society.



La Puerta Que Se Abre y Se Cierra

by Martin Sergio Bernal

The United States has always prided itself on being the land of liberty and opportunity and, undoubtedly, it has opened its doors to millions of immigrants from all over the world. But has this door always been open? Is it only recently that concern over an "overflow" of illegal Mexican immigrants has become of great national importance? The answer is no. The history of U.S. immigration policy toward Mexico has been one of opening and closing the door. At times the door opened a little, at times it was wide open, and at times there was an attempt to keep it fully closed.

Mexican immigrants have not been the only ones to face the opening and closing of the door. Asian and European immigrants were first welcome during the formative years of the United States. But with changing economic conditions in the late nineteenth and early twentieth century, immigrants faced restrictive immigration policies, particularly between 1917 and 1924. With this, Mexico replaced Asia and Europe as the prime source of cheap labor in the United States.

Although Mexican Americans have a long history of residence within present United States territory, Mexican immigration to this country is a relatively recent occurrence. Mexican citizens began immigrating to this country in significant numbers after 1909 because of economic conditions as well as the violence and political upheaval of the Mexican Revolution. These refugees were welcomed by Americans because they helped to alleviate the labor shortage caused by the first World War. Growers

liked the Mexican workers because they were hard workers, did not complain, were easily satisfied, worked for cheap, and were willing to do work that a "White" American would not. This spirit of acceptance and open door policy lasted a short time however.

The door closed when the Great Depression hit in the 1930's. Suddenly Americans found themselves out of work and willing to take even the most menial and wretched jobs that had been preserved for the Mexicans of the late 1920's. Mexicans became competitors for employment and also potential welfare burdens. By 1930, the problem was to get rid of the Mexican. And they did. Federal immigration officials expelled hundreds of thousands of persons of Mexican descent from this country through increased immigration service raids and other techniques. To quiet down objections of the mass expulsions, the program was called the "repatriation" campaign. Over 400,000 men, women, and children were "repatriated" to Mexico, with more than half of them being U.S. citizens.

The second World War changed the Mexican-American labor situation dramatically. Those Mexicans who had remained in the U.S. after the mass expulsion of the depression, along with various workers of different origins, constituted a large enough supply of farm labor in times of economic hardship. But now the demands of an expanding industry for the war was draining labor from this supply. As a result, the door began to open once again with the onset of a labor shortage.

By 1942, after Mexico had joined the Allied side of the war, a

U.S.-Mexican executive agreement to import Mexican labor legally was signed, thus began the "Bracero" Program. It was agreed that the Mexican workers, "braceros" as they became known, were not to be used to displace Americans, but only to fill shortages. The immigrant workers were guaranteed full transport to and from their homes and free subsistence en route. Working conditions were specified and pay was guaranteed at prevailing rates for a minimum of 75 percent of the contract period. The agreement expired at the end of 1947, but the era of the "Bracero" Program was far from over.

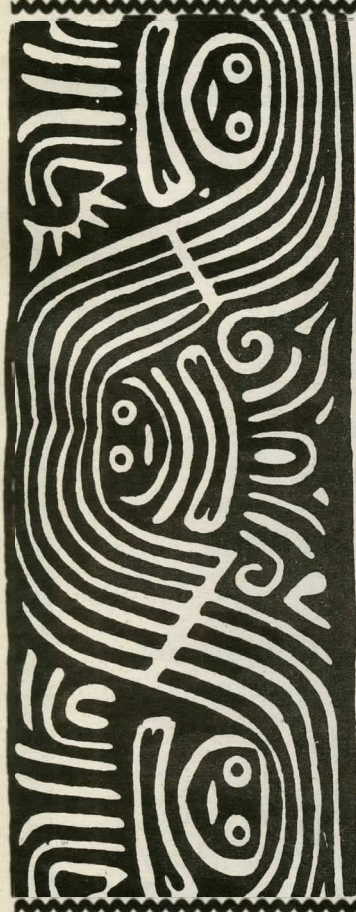
From 1948 on, the "braceros" were contracted directly by the growers, without agreements between the United States and Mexico. But growers were still not satisfied with the agreement. One problem was that they were not sure how well they could work things out with the Mexican government which insisted on providing a living wage for its nationals. Other restrictions on the use of the "braceros," such as a minimum four month contract period, were disliked by growers. With these problems, growers began to hire what are called "mojados" or "wetbacks" as an alternative labor supply while problems were worked out. Because many of these "wetbacks" had been "braceros", most knew how and where to find jobs. By Mexican wage standards, the pay was good and, after all, they were simply doing the same work for the same bosses they had been doing for the previous five years. This was so convenient that by 1951 "wetbacks" made up a significant number of the foreign labor.

Even with this wave of illegal immigration, pressure from growers for "bracero" labor pushed the U.S. Government into renewed negotiations with Mexico in 1951. The result was Public Law 78, which basically extended the "Bracero" Program.

The new "Bracero" Program was functioning by 1954 and thousands of Mexican workers were brought in. The problem now were the "wetbacks." No one needed them anymore. As a result, then U.S. Attorney General Herbert Brownell, Jr. launched "Operation Wetback" to expel Mexicans from this country. As with the "repatriation," amongst those caught up in the expulsions were American citizens of Mexican decent who were forced to leave the country of their birth. To ensure the effectiveness of the expulsion process, many of those apprehended were denied a hearing to declare their constitutional rights and to present evidence that would have prevented their deportation. More than 1 million persons of Mexican descent were expelled from this country in 1954 at the height of "Operation Wetback."

The "Bracero" Program was continued until 1964 when a combination of factors forced it to close down and the door was shut once again. With its discontinuation, the number of apprehensions of illegals started to climb again, reaching nearly 350,000 and by 1978, an estimated 1 million. One way or another, Mexicans are still finding their way into America, just as they always have. Ever since the recession of the 1970s, strong pressure has been placed on the U.S. Government to do something about this illegal alien "problem." Once again it was

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MEChA

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(Anyone interested in attending, contact MEChA)





A TRADITION OF DANCE



by Alberto Hernández

It's been a year and a half since I joined this group. It's like they say, you can run but you can't hide. All my older brothers and my sister danced ballet folklórico when they were younger. I even remember as a little kid they taught me to dance La Botella. It was fun to dance as a little kid because if I choked, people would laugh and say it was cute. But, now, although making a mistake is still funny, it also very embarrassing. Not being too coordinated, and definitely lacking rhythm, I always avoided ballet folklórico. I had a good time just watching comfortably from off-stage.

After two years here at Stanford, I finally gave in to the pressures and decided to join ballet. What pressures? Did I feel a burning desire to throw on some old black boots and an oversized sombrero? Definitely not. Did I feel the need to express part of my culture through a different means? No, not really. Was there something deep down inside of me that wanted to learn about my heritage in a way that couldn't be done from reading books? Nope. Was it that I wanted to preserve a part of my culture that has survived the strong compelling forces of assimilation? Did I really love to dance that much? To be honest, no. Although all these reasons did enter my mind as justifying my new interest in Mexican dance, there were others which were sufficiently alluring at the time.

I started with the beginning class (seems logical). I received two units for doing something that, although frustrating at times, was fun for the most part. Suzi Cashion is a very good dancer and an equally good instructor. She must really enjoy teaching, otherwise, she would have given up on me in the face of my incompetence. But no, she stayed calm and collected and broke things down for me. Now, I can at least do a couple of dances and fake the rest of them pretty well. I even became pretty good at twirling my partner at the end of a Jalisco dance. I couldn't have expected better company than those that struggled with me those first two quarters. I didn't feel as

incompetent when my partner didn't know the choreography either. Actually, It was fun running to place after I realized I had gone the wrong way. Two units for fun and great company, this was reason enough for joining ballet.

But after two quarters, it was time to move on to the performance group. I definitely didn't think I was good enough to learn the dances at a quicker pace, and I wasn't too excited about performing in front of people either. Why I stayed in ballet, I wasn't sure, but the two units and the continued great company helped convince me to stay. Then, last winter, God brought a professional Ballet Folklórico group from Mexico to Stanford. They were amazing. I was not only impressed but inspired. It was then that I realized the beauty of ballet folklórico. There is an amazing diversity between the many regions of Mexican dance, each reflecting different attitudes, lifestyles, and environments, and each with it's own colorful costumes, distinctive steps, and beautiful music. The expression of my culture through dance became important to me. I felt proud to have been born in Mexico, to have brown skin and other distinctive Mexican features. Everyone applauded the dancers for their wonderful dancing, but at the same time many were applauding the beauty of our Mexican culture.

For about two weeks I worked harder than ever with some good results that. But, unfortunately, the reality of my lack of talent overcame my zealotness to be a great dancer. Still, I tried hard while conceding to the fact that being put in the back was not so bad. At least, even in the back I can do my part to preserve and express our Mexican culture through dance.

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MEChA night at Zapata

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May 6, 1988
at
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21ST AT CASA
ZAPATA, 7PM

Spring schedule for Stanford's Chicano Student Organizations

Ballet Folklórico-beginners, Tues.
performing, Weds., 7:00 p.m., Roble
Barrio Assistance- Sat., 10:00 a.m.
El Centro Chicano

Chicano Graduation-Thurs.,
6:00 p.m., El Centro Chicano

Chicano Graduate Student Assoc.
Every other Thursday, 4:00 p.m.
El Centro Chicano

Chicanos in Health Education-
watch for fliers

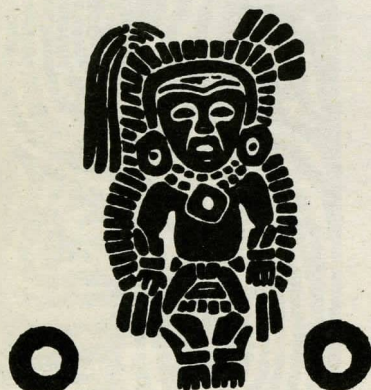
MEChA-Mon. 5:30 p.m.,
El Centro Chicano

Project Motivation- Thurs,
Noon, Zapata lounge

Stanford Assoc. on Latino
Issues- watch for fliers

Stanford Society of Chicanos
Engineers at Stanford- Fri.,
Noon, Zapata lounge

CORE- Every other Monday
4:00 p.m. El Centro Chicano





La Puerta Que Se Abre y Se Cierra

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being claimed that aliens were a major economic and social problem in America. And business continued to lobby for a cheap labor supply.

This brings us to our current situation and American's new immigration policy: the Immigration Reform and Control Act which was signed into law on November 6, 1986. This new law attempts to present a compromise between two major forces affecting immigration policy. One force is represented by the business sector who demands inexpensive labor; the other is comprised of groups who feel that the country's economic and social problems are exacerbated by the presence of immigrant workers. Now the door is officially closed through employer sanctions, but if needed, it can open a little through the H-2A temporary workers program.

The new law through employer sanctions attempts to attack

the problem at its heart- the employers. But is this the real heart of the problem? Is it really in America's best interest to act selfishly, especially with a problem that concerns two nations? I do not think so. The new law will fail in the long run because it does not deal with these questions. The heart of the problem is the Mexican economy. Maybe if, in conjunction with the law or even without it, the United States were to adopt a sound policy of good neighborly relations and economic assistance with Mexico, the problem might be more easily and quickly solved. The U.S. has ignored Mexico too long. A fortified wall at one extreme will not work, and a completely free economy at the other will not either. A compromise must be reached and it must be reached by all parties involved. It is my belief that you have to attack the problem from all sides. Only in this way will the "problem" be solved.

History...

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advocated for increased support services and increased democracy for Chicano students at Stanford. We have consistently worked hard on the campus issues that are of vital importance to the future of the education of Chicanos at Stanford. The recent Area One requirement victory that changed Western Culture to Cultures, Ideas and Values was fought so as to allow frosh to be taught about the cultures and history of minorities and women, including our distinct Chicano history.

We have also brought issues of concern to our communities to campus. The grape boycott is a very significant struggle because in many ways it symbolizes the Chicano experience in the Southwest.

Most importantly, MEChA has mixed the hard work that it does with social and cultural support. We recognize the importance of bringing Chicanos together to party, talk, and travel together. The best way that we all can learn about ourselves and our history is to do so with the support of those who share this experience with us. TGIFs, parties, social outings to the beach, to eat tacos, or bowling will continue to be a part of MEChA's activities and we invite all to join us in these activities with us.

However, MEChA is also looking to the future. This Spring we are scheduling an afternoon concert with the band Malo as part of our Cinco de Mayo celebrations. We are confident that our record of representing the broadest sentiments of Chicano students for democracy, participation, the opportunity to enhance their lives and their educations, to celebrate their

culture and identity and to advocate for equality and justice for all Chicano people will continue. We are enthusiastically looking towards the future of MEChA and the future of building the Chicano community at Stanford. The tactics and the form might change, from those used in the '60s and '70s, but the spirit remains the same.

As a tribute to those who struggled for us to gain a Stanford education, there are now over 600 Chicano student undergraduates at Stanford and around 300 graduates. We want to maintain our sense of community and strive to build those numbers even larger. To accomplish this, we recognize that the tradition of building the community set for us by students of the late 60s and 70s must continue. Because there are more of us to unite we must also recognize that we are not one homogeneous grouping of individuals. In the early days of our community when there were fewer of us the main uniting factor was the struggle to survive at Stanford and graduate. Today, however, we are different. Some of us are not so concerned with just surviving, some have greater desires for different careers, opportunities and achievements. This is a positive development. However, greater opportunity leads to greater differences among us. These include real political differences and differences in regards to the role we see playing with our lives and our educations. These political differences cannot just be overlooked, because they will not go away. We must deal with them in an honest and democratic fashion that respects the contributions of everyone.

To bring the community

SUNDAY MAY 1ST AT ROBLE FIELD

BUDDY CARNE ASADA

FEATURING

1ST ANNUAL
MEChA-BSU SOFTBALL GAME

Who Wants to Spring
Study Quarter
Anyway...

Chicanos in the ASSU...

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She has coordinated Chicano Orientation and is currently a Student Activities Coordinator at El Centro Chicano. Anita is Publicity Commissioner of MEChA. She is currently a coordinator of Project Motivation, and is busy organizing Motivation Weekend, which will introduce Stanford to newly admitted Chicanos. Also, there are four students from the BSU, one from AASA, two from Students United for a Democratic Education (SUDE) and a woman who worked on the You Can Make a Difference Conference on Institutional Racism. The Council of Presidents slate includes a mechista, Miguel Márquez, a member of the BSU, and two members of SUDE. This year also established the People's Platform as a political party on this campus. As is often the case when students of color and progressives work together, the process was accused of being "closed" and "undemocratic." Neither of these were true. The

People's Platform isn't a nebulous body which randomly endorses any interested student. Rather, potential candidates are nominated based on their practice within the organizations and communities which make up the Platform.

Other members of the Stanford Chicano community who are running for senate include Joey Alcorta, Michael Canul, Juan Salinas and Manuel Magaña. Joey is a freshman living in Casa Zapata and is currently a Senate Associate. Michael Canul also a freshman living in Zapata, is an assistant to Jerilyn Lopez Mendoza, the Chicano community representative on the University Committee on Minority Issues. Juan Salinas is a freshman from Lagunita who has been active in ASSU committees. Junior Manuel Magaña, president of the Stanford Chicano Engineers and Scientists and a member of the ASSU program board is also running for senate.

together and move it forward into the next decade, we have to strengthen a democratic and respectful process for advancement. The community can benefit from things like more and better communication, more coordination among people and the groups, newsletters and calendars, more unity and more cohesion. These are all good things that can be developed and built upon. We should insure that we build our community with respect for our history and with

respect for our differences. We all have contributions to make that together are what comprise this community. We have to continue to build the community in a positive way that supports what exists. We are confident that the development of the Stanford Chicano community will continue to be built in the spirit which upholds the traditions of our movement and the identity that we all share as a community. La Union Hace La Fuerza.



Students Win Diversity...

continued from p. 1

tion that was ushered in by the Reagan administration. Like the cutbacks in federal funding, the institution of "Western Culture" was a denial of democracy that particularly affected Third World students. When funds for higher education and scholarships are cutback this affects everyone, but it more acutely affects Third World students who depend on these sources in order to be able to attain an education. Similarly, when "Western Culture" was brought back to Stanford, it affected all those students who were subjected to its myopic view of the "Western World." But it had its most profound effects on Chicanos, Afro-Americans, Asian-Americans, and Native-Americans, who, in essence, were taught that their cultures were irrelevant or too insignificant to be included in a discussion of "Western Culture."

The movement that developed to change "Western Culture" was, therefore, a significant and even historical struggle which directly challenged the right wing

attacks on higher education and the lack of democracy in the university. It was part of, and, through the statewide MEChA, A/BSSA, and APSU networks, concretely connected to, the struggle of Third World people throughout the state for quality education, increased funding for education, and access to education. Our MEChA, since its rebirth in the fall of 1985, supported the BSU's initiative and was directly involved in the struggle to change the racist Western Culture requirement. As the statewide MEChA began to focus its energy on fighting against the Cal State University 88 requirements and for the educational rights of our people, we too focussed on our struggle for education as a part of a statewide movement.

The victory here at Stanford, therefore, is a victory for all of MEChA and other Third World students statewide. At the March on Sacramento, in lobbying at the capitol, and in other activities, we participated in the fight for increased funding for public education, for saving the community colleges, and against the 88 re-

quirements. All of these were, and will continue to be, significant struggles that have a statewide impact and will affect thousands of our youth. The struggle to change the "Western Culture" requirement can be seen in the same light. It should be no wonder why it took us so long to get this victory! The fact that William Bennett, Reagan's secretary of education, was concerned enough to comment (in favor of the "Western Culture" requirement, of course) on the debate here testifies to the significance of this decision. It will be looked at closely by educators and educational institutions throughout the state and country. The impact on curriculum content will be felt by many at institutions far from Stanford. In this way, we should see the changing of the "Western Culture" requirement as a victory for many, not just for us here at Stanford. This is all the more reason for us to really celebrate and return to our communities rejuvenated with the knowledge that, united, we can have an impact on this university.

The new requirement,

"Cultures, Ideas, and Values" attempts to bring Stanford's curriculum into the 20th century and places emphasis on the need for students to have a broad understanding of culture. In particular, it opens up the option for future Area One courses to include issues of race, class, and gender. Students will study works by Third World people and women as well as some of the traditional works. Although it is incomplete, it is a step forward and a definite improvement over the past requirement. But this is just the first step. What remains is for students to continue to monitor the implementation of the new area one requirement so that it is in accordance with the spirit of the legislation. Additionally, there are many other areas of concern to be organized around including: getting more Third World faculty, ethnic studies, recruitment, and other issues. As we have seen, nothing will come easy at this University, but the lessons we have learned from this struggle will enable us to work more effectively in the coming months.



continued from p. 1

intentions of reestablishing the French Empire and sought to make Mexico a part of it.

Eventually Spain and England withdrew their troops. Within a month of their departure, the French army, with an additional 4500 troops, began to march inland in order to occupy the country. The French minister in Mexico City informed them that the army would be welcomed in Puebla. But Puebla, although conservative, had no desire to be under French control. President Juarez placed General Ignacio Zaragoza in charge of defending the city.

On the morning of May 5, 1862 the French army encountered unexpected opposition. Attacking recklessly, the French army lost half of its ammunition within two hours. After reorganizing their army, the French engaged upon another assault, but once again were defeated, this time by General Porfirio Diaz, who sent them on their final retreat.

With this victory Mexico showed the world that it was adamant about its intentions to be a sovereign nation after hundreds of years of imperial domination. It firmly established Mexico's policy of non-intervention, leaving the country to determine its own course of progress.

The celebration of Cinco De Mayo is not exclusive to Mexico but has become an important holiday in the Southwestern United States as well. For the same reason that we celebrate the Fourth of July here in the US, Mexicans living in this country commemorate this important day, in the history of their native country. Although the history of people living in Mexico is not the same as the history of us, Chicanos, celebrating Cinco De Mayo is an important part of maintaining our cultural heritage.

So, as Beto says, go ahead and party now that you know what its all about!

CHICANO COLLOQUIA

STANFORD UNIVERSITY 1988

APRIL 29

Item Bias on the McCarthy Scales:
*Implications for Test Translation
and Non-biased Assessment*
Richard Valencia, Visiting Scholar,
Chicano Fellows Program

MAY 13

**Chicano Cinema: The Poetics and Politics
of Self-representation.**
Tomás Ybarra-Frausto, Associate Professor,
Department of Spanish & Portuguese.

MAY 27

**The Relation between Acculturation,
Personal Networks and the Social
Mobility of Mexican-Origin Youth.**
Ricardo Stanton-Salazar, Doctoral Student,
Education, Chicano Fellows Program

All colloquia held at 3:30 p.m.
Cypress Hall Conference Room, "C" Wing
Co-Sponsored by the Stanford Center for Chicano Research (SCCR),
the Chicano Fellows Program, and the Office of Graduate Studies



Chicanos in Graduate School

by Miguel Márquez

During Winter quarter, MEChA and the Chicano Graduate Student Association sponsored two programs on graduate school admissions and graduate life on campus. Noe Lozano, Assistant Dean of Graduate Studies, spoke at the first program at El Centro Chicano. In his talk, Noe reviewed the graduate admissions process and offered several suggestions on making the process successful. In addition, he mentioned several fellowships and internships available to current undergraduates. For example, the Sloan Foundation offers an all-expense paid eight week summer program at one of eight Universities. If, after the program, one is admitted to graduate school, the fellowship pays full tuition and an additional \$6000 stipend for the first year of study.

There are fellowships available for all majors. The main point of Noe's talk was the importance of starting early on the graduate school process. Noe advises any undergraduate, no matter what year in school, to stop by his office, Building 1, Room 2B of the Inner Quad, to discuss future plans. Much of the information passed along from student to student about graduate school is incorrect. Unfortunately, students who do not visit Noe or another information source may receive correct information too late to apply in the appropriate manner.

The second program took place at Casa Zapata. Current Chicano graduate students summarized their experience at Stanford and compared and contrasted graduate and undergraduate life. Interestingly, those in attendance, mostly undergraduate, found that graduate life may not be for everyone.

All too often, undergraduates go to school only to achieve high grades. They then feel that graduate school is the next logical step. As Richard Stanton-Salazar argued, however, this may not be true. Often, students do not realize the overwhelming commitment made when entering graduate school. Richard recommended that students work a few years before considering graduate school. Work experience, he feels, adds direction and purpose to the pursuit of a Ph.D.

Besides being informational, the programs were a great way for graduates and undergraduates to get acquainted. Since the presentations doubled as happy hours, ideas were exchanged in a relaxed, pleasant atmosphere. By uniting both Chicano graduate and undergraduate students, the strength of the community has been greatly increased. The programs have also made graduate school a little

more real for many Chicano undergrads. The information given and the exposure received have helped many undergrads solidify their graduate school goals.

Presently, there is a great shortage of Chicano professors, lawyers, doctors and other professionals in our society. Because of the resources available at Stanford, we have a tremendous opportunity to fill in the gaps created by institutional discrimination, past and present. The continuation of programs such as those sponsored by the CGSA and MEChA should become an institutional part of the Chicano community at Stanford. MEChA and CSGA programming has made happy hours an informative and fun way to celebrate a Friday afternoon.



Is the U.S. a Caste Society?



by Jon Inda

I would venture to say that most people are aware that caste societies exist in this world. If, however, I suggest that such a society exists in the United States, most people would ardently deny it. I invite these people to look around and closely examine the society in which we live.

A people become caste minorities by involuntary incorporation into society through slavery, conquest, or colonization. Case in point, Mexican-Americans, were conquered and displaced from power in the Southwest. Subsequent immigrants assumed the same status as the conquered group. Some Anglo-Americans go as far as to regard caste minorities, like Mexican-Americans, as biologically, socially, religiously, and culturally inferior to whites. Because of strong emotional beliefs such as these, dominant-group members usually take steps to protect themselves from "contamination" by creating appropriate barriers against minorities, like formal and informal prohibition of marriage, residential segregation and other forms of subtle discrimination.

In U.S. society, members of the subordinate group or caste-like minority usually have impaired access to social, occupational, political, and other valued roles, while members of the dominant group tend to have unlimited access to the same roles.

For example, Mexican-Americans, as well as other minorities, have unequal access to

the educational system. Educational exploitation takes the form of diversion of funds from minority schools as exemplified by undereducated and untrained teachers, poorly paid teachers, and lower non-teaching operating expenses (clerical maintenance, supplies, textbooks). Educational abuse also takes place when teachers evaluate caste minorities differently and in most cases lower than Anglo-Americans. This exploitation by Anglo-Americans in terms of education promotes inferior education among Mexican-Americans so that they remain at the bottom of the economic ladder.

Caste minorities also face a job ceiling through the highly consistent pressures and obstacles that selectively assign minorities to jobs at low levels of status, power, dignity, and income, while allowing dominant-group members to compete more easily and freely for desirable jobs above that ceiling on the basis of individual ability and qualifications.

In the U.S., the jobs considered to be above this "job ceiling" are the top four categorical jobs: (1) Professionals and technicians; (2) managers, officials, and proprietors; (3) clerical, sales, and kindred workers; and (4) skilled craftsmen and foremen. The occupational jobs below this "job ceiling" include: (1) semiskilled workers; (2) personal and domestic service workers; (3) common laborers; (4) farm laborers. The occupations below this "job ceiling" are the jobs of least prestige and the ones in which Mexican-Americans have been disproportionately repre-

sented.

Having discussed the job ceiling, the analysis will now turn to the case of Anglo-American exploitation of Mexican-Americans through scapegoating. Scapegoating is defined as blaming ones' misdeeds on another. Scapegoating is an occurrence that is very common to Mexicans, particularly in terms of Mexican immigration. During times of economic downturn, Mexican workers are often blamed for increased crime, high unemployment, low wages, disease, and high welfare costs. In actuality, however, these problems are the fault of ineffective government policies. Or could it be effective government policies that cause the problems? When an economic crisis occurs the media runs stories like the "silent invasion", which raises serious concerns. The Immigration and

Naturalization Service (INS) publishes monthly reports estimating high numbers of illegal aliens and links this to high unemployment, thus adding to the negative perception of Mexicans. Social Service authorities also arouse the fears of the dominant group by stating that minorities are draining sources of funding. In effect, Mexican-Americans and other minorities tend to get the blame for anything and everything.

It is clear that different minorities have impaired access to high status roles in society which serves to subjugate these groups, making it difficult to move from the position they hold in society. People should be willing to admit that such a society exists so that it can be changed. The United States is a caste society, and the first step in changing this, is recognizing its existence.

**What Can MEChA offer
YOU?**

What Can you offer MEChA?

Information - Awareness - Involvement

**Come find out what we are about and help us
plan next quarter's activities!**

**Meetings every Monday at 5:30
El Centro Chicano**



A History of the Chicano Community at Stanford

By Stanford MEChA

Today there are many issues facing our community. Issues about how we are going to better our conditions at Stanford, how we can increase the numbers of Chicanos admitted to Stanford, and how we can build our community in a positive and supportive way. We all are looking towards ways to move our community forward to deal with the conditions facing us and our education. We feel it is only fitting to discuss this issue in a way that honestly deals with our past, so that we may successfully deal with our future.

How did we all get here anyway? In 1968 there were only 52 chicano students enrolled at Stanford. Today there are over 600 and this growth of numbers of Chicanos at Stanford attests to the accomplishments of the students who came before us. In 1960, one could imagine how the atmosphere was alienating and lonely for those Chicano students who left their communities and families in pursuit of a chance for an education and a better way of life. Things we tend to take for granted did not exist; Casa Zapata, El Centro Chicano, and the many Chicano student groups. At that time the vast majority of Chicanos were working in agricultural fields, in canneries or in factories. All of them struggled just to make a living. For their children, school was an often missed opportunity. Families were rarely in one community long enough for their children to stay in school and learn to do basic things like read and write. More often they were forced to

pick up their lives and travel as migrant workers wherever the available jobs were to be found.

A quality education was something for anglos, not Chicanos.

In response to these and other injustices, the Mexican American Student Confederation, (MASC), was formed at Stanford in 1968. Its purpose was to work towards changing the conditions that made it impossible for Chicanos to go to school. They fought to open up the admissions process to admit more Chicano students. We have to understand that we got here, not because we are smarter than our parents or our older brothers and sisters, or because the university realized one day that Stanford should encourage the enrollment of Chicanos. We are here at Stanford today because those few students, their families and their communities fought long and hard to change the nature of the university. Stanford, like hundreds of universities across the nation in their treatment of Blacks, Chicanos, American Indians and all minorities, was not going to let us into the colleges without a hard and often treacherous battle. Many Chicanos who came before us at Stanford made big sacrifices to ensure that this battle was won. They sacrificed their jobs, their careers, and often even their lives to create a university that would allow Chicanos from our communities to attend college.

Ultimately, through the strength and unity of people, who fought for what they knew was right, universities, including

Stanford, were forced to admit larger numbers of Chicanos from our communities in California, Arizona, Texas, Colorado, and throughout Aztlan.

It is because of this that we are here today. We are here because those students demanded that the doors of the university be opened to us and because they had the courage and strength to see that their demands were met. Even though we remain a minority on campus, we have a proud past that is an integral part of our community to this day.

In 1969, MASC changed its name to MEChA, The Movimiento Estudiantil Chicano de Aztlán. It did so along with hundreds of other Chicano student organizations throughout the southwest who saw the need for uniting into a single Chicano student movement. MEChA signified more than just a new name, it was a statement of who we are. A movement was born for the purpose of uniting all Chicanos to further the efforts of students to enhance our lives and especially our education. The terms Chicano and Aztlán were adopted because it was a way to identify our existence. Aztlán was the region that was once the northern area of Mexico, the land taken from our ancestors in a brutal war—now the U.S. southwest. The name MEChA was an assertion of the pride we have in our unique history and culture. It also expressed our pride in the beauty of our language, something that has been constantly denied and suppressed throughout our history.

MEChA continued to fight for the necessary services and programs which would enable Chicano students to maintain a sense of community at Stanford. Through the efforts of these students, institutions were established and became a permanent part of our community. El Centro and the Chicano Research Center were two of these victories. Students also fought for the development of Casa Zapata. We needed a home where Chicano students could live and relate closely with each other so that they could maintain their sense of identity and be supported while they worked towards their education. Only by establishing these things was it possible for students to remain and be successful in the alienating atmosphere of this overwhelmingly elite white university which was so unlike the communities that nurtured us in our youth.

In the early 70s, as more victories and more ideas for how to build our community arose, MEChA grew and developed far-reaching programs to strengthen and consolidate the community. In this spirit, MEChA members developed many Chicano student

groups to further serve student's needs. Barrio Assistance, the Society of Chicano Engineers and Scientists, Ballet Folklórico, as well as others grew out from MEChA. The long tradition and growth of these groups still in existence today attests to the strength and effectiveness of the community that these students built for us.

In retrospect, some of us may not like the methods or tactics that these students utilized to achieve their goals. Nonetheless, we must recognize that this history is our history. That struggle that came before us is what brings us here today and, like it or not, we should recognize it and respect it. To dismiss it is to disregard the history of the struggle to gain equality, as well as students who sacrificed for us so that we might have important things like El Centro, the Core group, Ballet Folklórico, CHE, etc.

In the past few years these groups have worked hard to increase the opportunities of Chicano students. We have worked to increase the awareness and involvement on issues vital to us and our families. We have struggled to teach ourselves and others valuable skills necessary to make a better life for ourselves and our families. We have worked to encourage students to continue on to graduate school. We have had social and cultural events to bring ourselves together and to celebrate our culture as a community. Last quarter events such as the guitarista night, the MEChA cultural night, the Barrio Assistance Field trip, the Posada, the graduate school informational workshops, the Project Motivation Day with an Undergrad, and the TGIFs (to name just a few) all served as part of this tradition. The history that began in 1968 with MASC has grown and developed and still is carried on today.

For those of us in MEChA, we are proud to say that we have strived to carry on this tradition in all that we have done. We feel we have been successful in bringing increased celebration of our culture to the community through cultural nights, promoting artists within our community, and our newspaper, *El Aguila*. We have made it an important priority to have activities that would encourage Chicanos to go further in their education. These activities include closer working relations with the graduate students who provide us with role models and inspiration to be the future doctors, lawyers, professors, etc. who will be able to help our communities with our skills and education.

MEChA has also maintained the character of being an advocacy organization. We have

Continued on p. 13

EL AGUILA STAFF

Michael F. Arguello	Julie Martinez
Pedro Castillo	Miguel Marquez
Chris Gonzalez Clarke	Ivan Murillo
Sandra Contreras	Imelda Oropeza
Curt Cortelyou	Panfilo
Anita DeLucio	Marc Pizarro
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Moirra Hernandez	Leticia Valadez
Delia Ibarra	Sandra Viera
Jon Inda	Rolando Villalobos
Martin Bernal	Alicia Ybarra

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